

THE NORTHERN WITNESS.

"For by the Works of the Law shall no flesh be justified."—GAL. ii. 16.

"For by Grace are ye saved through Faith, and that not of yourselves, it is the gift of God."—EPH. ii. 8.

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NOTES OF LECTURES ON THE TABER- NACLE.

(Delivered in Queen's Rooms, Glasgow, by HENRY GROVES.)

FIRST LECTURE.

INTRODUCTORY REMARKS.

THE object of these Lectures is not only to unfold some of the hidden beauties of the Tabernacle and its vessels, its sacrifices and ministries, but to lead ~~the children~~ of God into a deeper appreciation of the precious depths of truth that underlie the external observances of the Mosaic Dispensation. Ritualism and Rationalism are carrying away their votaries, and the Saint of the Living God needs to be armed on all sides with the panoply of God, and to learn to take out of His treasure "things new and old." The Law and the Prophets must not be set aside, as if supplanted by the writings of the Apostles and Evangelists, but the old has to be read in the light of the new—in the light thrown back upon them from the Cross; and then it will be found that "every whit of it uttereth glory." (Ps. xxix. 9.)

Man's Ritualism, that draws *from* Christ, must be met by a divine ritualism which ever draws *to* Christ; and, having drawn to Him, disappears like Moses and Elias on the holy mount, that Christ, and not the ritual, may alone occupy the vision of faith; and "Jesus only" stand before us.

As to the Rationalism of the day, its battle will have to be fought over the Old Testament revelation, and it is therefore of vast importance that all who value God's truth should be able to appreciate the minutest details of typical Scripture, as well as its broader outlines. The microscopic revelations of truth in Scripture are just as important as the telescopic; for the immensity revealed by the one is no

more an indication of a Divine hand, than is the minuteness of the smallest details as revealed in the other.

When God would give us an account of creation, and His mighty handiwork therein, one chapter sufficed to tell us all He would tell us about it; but when He comes to speak of that which was to shew out Christ, chapter after chapter is taken up with the details, for God Himself delights to dwell on His well-beloved Son, and to give prominence to us of all that concerns Him.

We thus find seven chapters in Exodus occupied with God's instructions to Moses about the tabernacle (ch. xxv. to xxxi.), five chapters (xxxv. to xxxix.) giving the account of the making of it, and one chapter (xl.) with its erection; in all thirteen chapters. May we learn to value God's repetitions, and remember they are not given in vain by Him; though, alas! they may be often so to us.

When Israel was in Egypt, held fast by Pharaoh in cruel bondage, God heard their groanings, and His heart yearned over them in sympathy and love; yet there was no recognised dwelling-place for Jehovah in their midst. It was not till Egypt's power over Israel had been broken, and God had brought His people out with a high hand and outstretched arm, and they were journeying in the wilderness as pilgrims and strangers, that the tabernacle could be set up. Whilst in Egypt, God could not do with His people as He desired, for Pharaoh ruled over them.

So now Satan rules over the world, and the word of God to us is—"Come out from among them, and be ye separate."

It was when in the wilderness, "out of Egypt,"

that Judah became God's sanctuary and Israel His dominion (Ps. cxiv. 1); and it is now, when God by His mighty power brings Israel up out of Egypt, He goes up with them.

He shields, and protects, and guides them, bringing them "to Himself" that they might serve Him at the mount of God (Exod. iii. 12), as those who were Pharaoh's servants no longer, but His.

God now says to Moses, "Let them make me a sanctuary, that I may dwell among them." (Exod. xxv. 8.)

He does not say, "I will sojourn, or make a passing visit," but "*I will dwell.*" But the question has to find an answer—how is the Holy God to dwell amongst a people defiled with sin? how can He who is perfectly pure take up His abode in the midst of that which is manifestly impure? God alone can answer; He alone can give the solution; and the Ark and the Tabernacle, its vessels and its ordinances, made and appointed to God's own pattern, furnish us with a full and complete answer. It tells us how the holy can come into the unholy, and also how the clean can come out of the unclean.

God is there surrounded by all that which shews forth the basis of His relations with His sinful people.

We will now endeavour to take up the various parts of the Tabernacle, and its vessels in the order; not in which they are given to us in Exodus by God, but in the order in which they meet the need of the sinner as from his place outside, he draws nigh unto God.

We shall see herein unfolded the "mystery of godliness," as developed in our own soul, and shall have occasion to notice how exactly it corresponds with Paul's unfolding of Gospel truth in the Epistle to the Romans.

Here, as everywhere, God's order must be ours.

This having been lost sight of has caused very much of the doctrinal ambiguities and errors that pervade the teaching of even otherwise orthodox Christians.

THE COURT.

This is the first thing to be noticed. Of this we get the description in Exod. xxvii. 9-15, where we read of the hangings of fine twined linen, the pillars, with their sockets and their fillets, or, more properly, connecting rods.

The hangings of fine twined linen represent the holiness of God, and of this material were the garments of the priests made, and in the book of Revelation the Bride is said to be "arrayed in fine linen clean and white," which is described as "the righteousness of saints," *i.e.*, the righteousness of God provided for them in a crucified Christ, for the robes of the heavenly priesthood are made white in the blood of the Lamb.

The pillars were to support those hangings of holiness. We are not told of what they are made, but they represent Christ, who bears up or maintains the holiness of God's house.

The sockets of the pillars were of copper, not brass, which is an impure metal, being compounded of copper and zinc. The typical distinction between copper and brass is of deep importance. To an Israelite no mixtures were allowed, the linen and the woollen could not be woven together, the ox and ass could not plough together, different seeds could not be sown together.

Now God seeks to keep distinct, spiritually, what Satan is ever seeking to blend. Separation between what God has made separate is God's rule.

Even in the present day, ~~no strong is the feeling of~~ defilement in the use of a brazen vessel in some parts of the East that the Mahommedan refuses to eat out of one, because it would pollute his food.

What God means us to understand by those commands we see by reference to 2 Cor. vi. 14-18. God hates the yoking together of clean and unclean.

Copper is used in Scripture frequently as the symbol of strength and endurance, and here beautifully represents the immutable righteousness of God, on the ground of which all in creation and all in redemption rests. It here forms the basis of that which upheld the fine linen hangings of the court, which were, however, not attached directly to the pillars, but to the silver rods that joined pillar to pillar, which, with the silver chapiters of the pillars themselves (Exod. xxxviii. 28), completely surrounded the court as with a silver chain.

We have thus copper at the bottom, and ~~silver at~~ the top.

The silver speaks of atonement, and hence typically represents the mercy of God. This we gather from Exod. xxx. 11-16, where the ransom of half-a-shekel paid by every Israelite who was entered on the registry of the nation, as an atonement for his

soul, is called the atonement money, or, more correctly, the *atonement silver*.

This was the only source whence the silver used in the Tabernacle came, as is stated in Exod. xxxviii. 25-28. It was Israel's witness that they were guilty and needed atonement—sinners, and needed salvation. It was demanded by God and paid by Israel, as typically shewing faith's acceptance of God's estimate of a condition needing redemption. The verb in Hebrew from which silver is derived confirms this. It signifies "to yearn," "to long after." It is used in Gen. xxxi. 30, where Jacob is represented as *sore longing* after his father's house, and is again used in Job xiv. 15, where Job, in looking forward to the time of resurrection (when all the circumstances of the present would be changed; when God would put right what was now wrong, and make stright what was now crooked) says, when his change comes—"Thou shalt call, and I will answer; thou wilt *have a desire* to the work of thine hands."

What is atonement but the result of the deep yearning of the heart of the living, loving God, over the fallen ruined work of His own hands?

Silver thus typifies the mercy of God, yearning over the lost, and finding a way of salvation that now is ever crying, "Whosoever will, let him come."

Thus, as seen in the sockets of copper, the foundation of all God's dealing is laid in righteousness, and, as seen in the silver rods and chapiters, the crowning of it is mercy.

We are looking for the time when the top stone shall be brought in with shouting, crying, "Grace, grace unto it."

The gospel is emphatically the gospel of the righteousness of God. We see in it how God can both be righteous and yet exercise His mercy, for unless the righteousness of God had been upheld by Christ, we must all have perished; for it has decreed that the soul that sinneth shall surely die; but now, in Christ, we are saved by the righteousness of God, which out of Christ can only condemn.

Unless we apprehend this blessed truth, we fail to rise to the full height of the glory of the position into which we have been brought; for the basis of all God's work is righteousness.

There is perhaps no truth more lost sight of in the present time. We hear a great deal of the love and mercy and grace of God; which is all most blessed and true, yet we must ever keep before us the great

fundamental truth concerning the righteousness of God, and this will give a deeper value to the lessons taught in the cross, and will give a far fuller conception of the atonement which God effected on Calvary by the death of His Son, and we shall the more fully understand how intense must have been the yearning of the heart of God over this wicked world. The mystery of the cross lies in the way in which God has linked together His Righteousness and His Grace, as seen in the copper and silver surrounding the court.

THE GATE.

We now come to consider the gate, which was made of fine twined linen, and blue and purple and scarlet.

The Lord Jesus Christ alone is the one way of access into the presence of God. The hangings all round the court afforded no way of entrance, but through the gate. Thus the holiness of God prevents all approach to Himself except through the one appointed way.

But oh! what has it cost God to provide an entrance for a sinner into His presence! This the materials of which the gate, as well as the door of the Tent, and the veil of the Holiest, were composed (all of which were made of the same materials and colour), reveal to us.

The several colours unfold separate and distinct glories in the Son of God. The blue presents Him to us as the Heavenly One; the Eternal Son of the Father—the "Only Begotten." The word for blue in the Hebrew signifies perfect, and thus is beautifully adapted to connect in our minds that which is heavenly and divine. "The Word was with God, and the Word was God." "He that cometh from heaven is above all."

The scarlet represents the Lord as the perfect man—"that holy thing" which was begotten of the Holy Ghost, was called the Son of God. (Luke i. 31-35.)

The Son of God as touching his manhood.

He came so near to man as to be able to become his substitute, by being made flesh, yet not so near as to contract the defilement of sin, in which all the Adam family was involved. This subject needs much humble consideration; for here more than elsewhere have many made shipwreck of their usefulness as teachers in the Church of God.

There is much infidelity abroad as to the perfect

Deity of the Blessed Lord, but there is also much low and faulty conception of His perfect manhood which equally needs to be guarded against; for if either the one or the other be denied, we possess not the Christ of God, and the atonement is destroyed.*

Purple is the blending together of the two colours, blue and scarlet, and represents the God-man Christ Jesus in resurrection, the "first Begotten from the dead."

Resurrection involves death, and the purple presents to us the Risen Lord as the One in whom we are united into one Body, the first-born among many brethren.

The fine twined linen in the structure of the gate, as elsewhere, represents holiness, without which all else would have been of no avail; and thus is brought to view the absolute holiness of God, with the personal holiness of Him whom He has appointed to be the Door of the fold.

Thus we are taught in those symbols that which was necessary to give us access unto the court of God's holiness, and the provision made in Christ to meet the infinite claims of the holiness of God on the one hand, and the infinite claims of the sinner's demerit on the other. May we all learn more deeply the significance of that word, "Holiness becometh thy house, O Lord, forever," and "Without holiness no man shall see the Lord."

(To be continued.)

THE MYSTIC CITIES OF SCRIPTURE— ZION AND BABYLON.

THERE are two special Cities mentioned in Scripture, the one set up by God, called ZION, and the other set up by man instigated by the devil, called BABYLON. The latter an imitation, or counterfeit of the former, both in the spiritual understanding of the figure, as well as the practical or literal understanding of it.

Zion, with all its vicissitudes of prosperity and earthly glory in days long since passed away, as well as all the numerous judgments that have come upon her for her sins, in the shape of sieges by hostile armies no less than twenty-seven times, and the

*This may be illustrated by reference to the book of Ruth, where in the nearer kinsman than Boaz, we see the inability of man to redeem his brother (Ps. xlix. 7). Boaz who was not so near a kinsman that his own inheritance could be marred, was in a position to redeem where the nearer kinsman was powerless.

destruction more or less consequent thereupon, and though down-trodden by the Gentiles as it still is, and shall be until the time of the Gentiles be fulfilled, yet for all this Zion is to be the special City of glory and honour and power in the earth; it will rise up from all its fiery trials and judgments, and be restored by the power of God, a city of truth, holiness, and joy before God for ever. Its history accords with the trials of the Believer now, and the cause of God on earth as seen in these days, as well as in the times of the Apostle, as spoken of in 2 Cor. iv. 8, 9, a time of failure now, until that time of the manifestation of the Lord Himself, coming in power and judgment to set up His kingdom on earth.

Then will be seen the literal city, Zion rebuilt and restored on earth, with a glory never yet witnessed, as well as the Spiritual City, the Bride of the Lamb, that Holy City, the New Jerusalem, with the Lamb of God in the midst, and all the saints of God in manifested glory in attendance. What a scene will this be! Christ revealed in power, with all His enemies put under His feet—the reign of righteousness on earth.

Babylon on the other hand is a city of lying, sin, and wickedness, "the hold of every foul spirit, and a cage of every unclean and hateful bird." (Rev. xviii. 2.) The curse upon the literal city of Babylon is seen in Jeremiah li. 64, and has long since been literally carried out, it is a city never to be rebuilt, but is destroyed before God for ever. But the spiritual city of Babylon is still rampant over the earth, the devil is still the god of this world, but the time is shortly coming when this great spiritual city will be cast down for ever, as seen in Rev. xviii. 21, &c.

The end of Babylon is destruction, it is cursed for ever. But Zion is to be an everlasting glory for ever.

The great masterpiece of delusion used by the devil to destroy souls, is that of *imitation of that which is good*, and thus his most insidious form of appearance is as an Angel of Light. (2 Cor. xi. 13-15.) There is a common ideal of the devil's form generally among men which is also false; he is supposed to be black, having two horns on his head, and a tail, and hoofs for his feet. From whence comes this thought? As further on we shall see that everything of false worship had its origin in Babel or Babylon of old, so this. The founder of Babel was Nimrod, son of Cush, who was son of Ham, who received a curse from God in Gen. ix. 25, and part of that curse was

blackness of skin, as in Jeremiah xiii. 23, we read in the Hebrew text, "Can the *Cushite* (not Ethiopian) change his skin." Now Nimrod, the mighty hunter being *black-skinned*, fought with and overcame a bull, then flayed the beast, putting the skin as a trophy of victory and power on himself, the horns on his head, and the tail and hoofs hanging down; the horn was afterwards used as a symbol of power on the heads of Assyrian kings, and is so seen in Assyrian sculptures. This figure of Nimrod came to be handed down to our Pagan Anglo-Saxon Ancestors, as the form for their *Evil God*, and was called 'Zernebogus,' which means in Chaldee language, 'the seed of the prophet Cush,' from hence comes our word 'Bogie,' which is so often used by nurse-maids to frighten children when naughty.* Thus the devil would have men to believe he is hideous, so that he can the better approach men under a guise of the beautiful, or angel of light, for his purposes of deception, in imitating the things of God. If we read Ezekiel xxviii. 12-15, 17, &c., there seems to be a description of the devil under the figure of the King of Tyrus, suggesting thoughts very different from those generally held.

This principle of imitation is most important to trace, as also to notice the severity with which God looks on all *imitated* and therefore *untrue* things. We see the very commencement in Gen. iv., in the sacrifices of Abel and Cain, the true spiritual worship or actual approach to the presence of God by the blood of the Lamb, and the imitated false carnal worship, the *attempted* approach to God through self-righteousness without the blood, (or Christ received by heart faith), a worship which is the very stamp of the present day, as prophesied in 2 Tim. iii., "a form of godliness without the power," and again in Jude 11, "woe unto them, for they have gone in the way of Cain."

In 2 Tim. iii. 8, we read "As Jannes and Jambres withstood Moses, so do these also resist the truth." How did the Egyptian Magicians *withstand* Moses? On turning to Exodus vii. 22, we see that it was by imitating the miracles of God, and on two occasions was this allowed. First, they produced blood, the emblem of *death*—how emblematic of the work of the devil, that great destroyer. Secondly, in chap. viii. 7, they produce *frogs*, the figure used for evil spirits

coming out of the mouth of the dragon in Rev. xvi. 13, again how emblematic of devility; but in verse 17, where Moses out of the *dust* of the earth, or that which is a symbol of death, brings forth lice, or living things, this was far beyond the devil's power, it was acknowledged at once as 'the finger of God'—none but God could bring resurrection out of death, it was the principle of everything in nature that was involved in this miracle, yea even the very crowning of the Glory of Christ, that through death, He overcame death, and was thus enabled to give everlasting life to all who believed in Him. In 2 Samuel xv. 22, 23, we read, "to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft (or divination, or devility) and stubbornness is as iniquity and idolatry." Connecting these Scriptures we see how God estimates *imitation* of truth, to be *resisting* the truth, and is disobedience, not hearkening, rebellion, and stubbornness, and as such is spoken of as iniquity, idolatry, witchcraft, or devility, in the sight of God.

Again, in close connexion with imitation is compromise of truth, as specially shown in the following portion of Exodus viii. 25. Compromise the first is suggested by the Devil through Pharaoh, "Go ye sacrifice in the land." This is the form of God and mammon worship, which by the Word we know is impossible. (Luke xvi. 13.) If this is rejected, then comes compromise the second (verse 28), "ye shall not go very far away;" or, let the separation of God and mammon be merely nominal, in appearance only, but not in reality; in other words, let hypocrisy, the leaven of the Pharisees, be introduced. Chap. x. 11, is compromise the third, "Go now, ye that are men;" the wives and the children were to be left behind in Egypt; the form of sacrifice to be gone through with all propriety, but the heart-affections left behind in the world; does not God require of us that we should present ourselves a living sacrifice, an undivided heart, a whole burnt offering, as in Leviticus i. 8, 9, with all our best affections and vigour of soul given to Him. So God says to Israel, "Ye shall seek me and find me, when ye shall search for me with *all* your heart." (Jer. xxix. 13.) It was the divided heart that caused Israel to be the empty vine, bringing forth fruit to himself, and increasing his altars, and therefore his idols. (Hosea x. 1, 2.) Verse 24 is compromise the fourth, "Let your flocks and herds be stayed;" again the tempta-

* This history of Nimrod and the bull, is to be seen engraved on a Babylonian cylinder found by Layard. A sketch may be seen in his book, *Nineveh and Babylon*, p. 605.

tion is not only so given as to induce them to return to Egypt, but more, the very essence of sacrifice is to be left behind—the flocks; without these there could be no blood-shedding and true sacrifice, all would have been but Cain worship. In this compromise, the children were to go with them, showing the subtilty of the suggestion; in other words, the heart-affections allowed to go with the sacrifice, but that alone which could make the sacrifice accepted by God (the blood) *that* was to be withheld. How wily is Satan in trying to mar the work of Christ, by adding a little, or taking away a little, but neither the one or the other can ever be done when God does a work, for that work is perfect, and is for ever. (Eccles. iii. 14.) How many thousands of souls have thought to serve God and worship him all their lives, even with all the severity of asceticism, and yet their worship and service has been but as wood, hay, and stubble, Cain worship; for it was not in God's own appointed way. Poor misled, misguided souls! When man leaves God's word and counsel to follow the dictates of his own heart, he will surely substitute that which is suggested by Satan. Witness Saul and the Witch of Endor (1 Sam. xxviii. 6, 7, &c.), and Ahab and the false prophets. (1 Kings xxii. 21, 22.)

Again, a striking instance of the counterfeit of God's power, such as was shown to Elijah in 1 Kings xviii. 38, will be allowed to be exercised by the Devil in the last days of the Antichrist, when all men are given over to believe a lie. In Rev. xiii. 13, the second beast causes fire to come down from heaven, and through his signs and miracles, men are led to worship the Antichrist. In this chapter of Revelation is also seen another counterfeit of the Devil in his false Trinity, his imitation of the Triune God. The dragon giving power (counterfeit of the Father) to the beast, the Antichrist, who is also a *resurrection man*, see chap. xvii. 8 (counterfeit of the Son), and the second beast leading men to the false worship of the Antichrist (counterfeit of the Holy Ghost).

And lastly, in the great ecclesiastical edifice built up by man, is not the very foundation stone Infant Baptismal Regeneration? In the Word of God, we see how God commands the baptism of His *spiritual babes* in Christ, those who have been born again of the Spirit, and have a new nature from God, who have received Christ into their hearts by faith. So surely as God would have His spiritual babes baptised, must Satan counterfeit the truth: He must have babes and

baptism in form, too, and so takes poor *fleshy babes* and sprinkles them, calling them "members of Christ, and inheritors of the kingdom of heaven"!! (See Book of Common Prayer.) Surely the words of the Apostle Paul are fearfully true in these days, as written in Colossians ii., for our warning—"Touch not, taste not, handle not, which are all to perish with the using, after the commandments and doctrines of men, which things have indeed a *show of wisdom* (only a show) in self-devised (or will) worship—not in any honour (but only) to the satisfying of the flesh." Thus the Devil misleads by imitation-worship, not the true worship of God in spirit and in truth, but setting up a self-devised worship to suit the fleshy lusts of carnal man; signs for the eye to rest upon, symbols, ceremonies, images, &c., not the faith of the Son of God, and so the symbol becomes the object of worship and reverence, and the person symbolised is practically thrust aside. Thus all those who search not the Scriptures for themselves, and so prove themselves in earnest to know God's mind and truth, will surely more or less be contented with the show of wisdom, of will worship, to the satisfying of the fleshy nature, all of which must necessarily be rejected by God, as that belonging to Cain, and is not the worship of God in *Spirit* and in *truth*.

(To be continued.)

A WORD FOR THE TIMES.

MR. Saukey's Hymns still ring in our ears, and there is one, I trust, will never pass from the Christian's memory, viz., "Dare to be a Daniel," or, as it might be put, "Dare to be singular, *very singular* for God." Content to be misunderstood, and if needs be nicknamed, for the Word of Him who died for us. All the more needed, that on every hand, whether in the University, the platform, or the pulpit, the *cold stream* of human argument and reason are all *against* the word of truth. Let us hold fast *the faithful Word*. Knowing *of whom* we have received it, and that *God* is wiser than *man*.

The 3rd chapter of 2 Timothy, and also the last chapter, warn us of a sad state of things in these last days; and in the view of many attempts to move young believers from the path of simple obedience to the Word, we do well to heed these notes of warning, and realise anew our privilege to steer clear of everything contrary to the Word, knowing that in these last days there will be a sad departure from the word of truth; in fact, a letting it go, and a heaping up of teachers, who shall please *man*, but not *God*.

Let us see, then, that we have the *Word of God* for

all we believe and hold; otherwise, the reasonings of men will stumble and unsettle the soul.

Paul did not look for easy times in the last days. He knew Christians would have to contend earnestly for the faith *once* delivered to the saints, and therefore throws us for safety on the *once delivered* Word (see 2 Tim. i. 13; ii. 15; iii. 14; to end also chap. iv. 1, 2, 3, 4) and assures us, for our encouragement, that the Lord stood by him in every conflict, and would stand by all who would be content to suffer, *even alone*, for the Lord's sake.

It becomes us, then, to take our stand *simply as Christians*, calling no man Master but the Lord (Acts xi. 23-26); and while men may attach other names for the purpose of hindering timid Christians from sitting at the Master's feet, we are to please God, not man. "Plymouthism" may, in *man's eyes*, describe those who, in any measure, are seeking to return to Acts ii. 41, 42, *but that will never alter our responsibility to obey God's word*.

Depend upon it, the more we are like Jesus, whose meat and drink it was to do His Father's will, the harder words we shall have to bear, even from *religious* men. Let us, then, expect this, *but never be deterred by it*. Young believers especially need to be warned here, and exhorted to follow God's Word through evil and through good report. The writer remembers being asked, on several occasions, "Where do you go on Lord's day?" He replied, "I meet with a few Christians to remember the Lord's death till He come, every Lord's day, as commanded in 1 Cor. xi. 23." The reply on each occasion was, "Then you are a Plymouth brother?" The writer answered, "No, I am a *Christian*."

Now, will any one dare to write *Plymouthism* after Acts ii. 41, 42, or Acts xx 7-12? If so, that is not *God's mind of it*. He says, "If any man think himself *spiritual*, let him acknowledge that the things that I write unto you are the *commandments* of the Lord." (See 1 Cor. xiv. 37.) Now, what things are here spoken of as the *commandments* of the Lord? Read 1 Cor. xi. xii. xiii. xiv. for the answer, remembering, while reading these chapters, that no sin or failure on the part of those who, in any measure, are seeking with God's help to act out these chapters, *will ever make them not binding on redeemed souls*.

Did the failure of Moses in Numbers xx. form any excuse to Israel to depart from the guidance of Jehovah by the cloud?

Did the miserable failure of Judah hinder young Josiah from trembling at the *Word*, and searching out the *old paths*? (2 Kings xxii. 11, 12, 13, &c.)

Did the ruins of Jerusalem, the destruction of the temple, and the failure of *all the people*, hinder Daniel from being obedient, *even to a bit of bread*? No, beloved! and, therefore, let no man turn our eyes to the failure of mighty men, be it Luther, Darby, or Macintosh, or the errors, few or many, of each, but let us keep our eyes on the *Word of the living God*, and be obedient where mighty men may fail.

Our works *may* be many, and God will not forget them (Heb. vi. 10), but what earns His smile now is, "Thou hast kept *my word*." (See Rev. iii. 8.)

Suppose the Lord Jesus were now to look on you and say, "Lovest thou me?" would we point to our works, and say, "Let these speak, Master?" This would be like a son, whose mother leaves him *dying words*, a last request. Years roll on, and a friend meets the son; he asks, "Do you still remember and love your mother?" The son might say, "Come up to her tomb and judge for yourself," and there the son points to a lofty monument, and says, "Let that speak!" Would you not ask him, "Do you still remember her *dying words*, and have you treasured *them* in your heart to *keep them*?"

Even so, the professing Church may point to lofty cathedrals, splendid chapels, stained glass windows, and after all, may He say, "To *obey* is better than sacrifice; if these be my children, *where is mine honour*?" (Ps. lxxxi. 13, 14.)

Mary, not Martha, wins the crown, for "if a man love me, he will *keep my words*." (John xiv. 21, 23.)

As masters, then, are we keeping His words (Eph. vi. 9) as servants (Eph. vi. 5), as fathers (Eph. vi. 4), as wives (Eph. iv. 24), and as His followers (1 Cor. xi. xii. xiii. xiv.), and above all His *dying word*. (1 Cor. xi. 24.) Finally, let us lose sight of sects altogether, as if there was no Free Church, Established, U.P., Independent, or "Plymouthism," and at whatever cost follow the *Word*.

Suppose a savage newly converted, he knows nothing of sects, but looks unto the Word of God, saying, "Lord, what wilt *thou* have me to do?" Suppose, then, he thus opens the Word, he knows nothing about F.C., U.P., "Plymouthism," or any other *ism*. What order of things would he be led to through reading the following Scriptures? (Acts ii.; 1 Cor. xi. xii. xiii. xiv.) Would he find the Established

Church, the Free Church, the U.P. Church, Plymouthism, there? Wesleyan, Independism, or any other ism? Assuredly not. Well, dear reader, all I would ask is, *what would he find* if guided by the Holy Ghost, and *the Word*? Then that is what you and I ought to find, and He died to redeem us from our vain conversation, *received by tradition from our fathers.* (1 Pet. i. 18.)

Oh, may we strive to earn the blessing in Rev. ii. 8-12, and that *crown* from His wounded hands will shine *among many bare heads*, to tell to angels, and principalities, and powers, that in the dark hour of His rejection, we dared to be *singular*, for Him who gave Himself for us. T. C.

LETTER TO THE EDITOR OF "N. WITNESS."

KONSBERG, NORWAY, 4th December, 1874.

DEAR BROTHER IN CHRIST,—Will you be so kind as to insert in your periodical this short letter, and a copy of one I have received from a Norwegian brother with whom I travelled from London to Christianland, where we separated, I continuing my voyage to Christiania, and he his way to Nissedal, his native place, where he desires to preach the pure and simple gospel, during the three months' leave, allowed on the 29th October, from the house of business in which he is engaged in London?

His letter will show some of the difficulties and the nature of the work of the Lord in this land, and such information will enable Christians to remember at the throne of grace, Norway and its spiritual condition, which is so little understood by Christians in Great Britain.

Yours in Christ,

A. H. DARLING.

NISSEDAL, NORWAY, 12th November, 1874.

DEAR MR. D.,—Your letter of the 7th received today, for which (I am) much obliged.

Glad to hear you arrived home in safety and found all well. So did I, thank God. I wrote you from Arendal and told you I intended to start on Friday, which I did, and arrived at Nals Ironworks about 1 P.M. I at once took steps to hold a meeting there, and applied to the Schoolmaster for the use of the school-room; he referred me to Mr. Aall, the proprietor of the Ironworks, as well as of the school-room and all the surrounding dwellings. Mr. A. referred

me to the clergyman, without whose sanction he could not let me have the room. He has also prohibited the workmen from holding any meetings in the houses, so I had no choice but to go to the clergyman, although he lives several miles (English) from the works. He pressed me to stay with him till the next day, which also I did, but I need hardly tell you that our long conversation led to no result and that I did not get the use of the school-room. He has been in America twenty-two years. Only think: he actually believes that the infant hears the words that are read at its "baptism" and *believes* them. Of course, after such a declaration like this, I could answer nothing that would not have hurt his pride, and therefore held my peace. Seeing this, he said he thought his arguments had made impressions on me, but I then frankly told him, that I could not treat him as I should have treated a younger man.

I might have obtained a room some distance from the works, but finding the people were attached to the clergyman, I thought it advisable not to act contrary to his wishes, which I also told him. I therefore confined myself to the distribution of tracts, which were very thankfully received. In the evening I came to the house of a Lensmand (balliff, constable of the parish) in Aamlid, where I got lodgings and also permission to hold a meeting the following day (Sunday). The next morning, however, she said she must revoke her permission, as the magistrate was to come that evening for the court or assize next morning. Through the intercession of her daughters she, however, renewed her promise. The clergyman in this place has four churches to attend to, and the consequence is, there is service in each district only once a month. In spite of this, some of the churchgoers have to go sixteen and seventeen English miles to the nearest church, and many of them, I was told came to the church only twice in the year, viz.: to take the sacrament, and pay the tithes. Last Sunday, the service was held in the church close by where I stayed, and lasted from about half-past ten till half-three, as there were many sinners to give remission of sins to, and many infants to sprinkle. During the service I went to the farms and told them of the meeting, and of course I told also the church-folks I met. After the meeting, the people where I stayed, numbered those who had been there, and they found that between sixty and seventy persons had attended. I am exceedingly thankful to the Lord, for the blessing

which, I doubt not, followed the proclamation of his Word on that occasion, to which many of those present afterwards testified. There was especially one young man, who had been wandering about with an awakened conscience for a long time without finding peace, who declared he had been much blessed. He had come an immense distance to church, and after service he wanted to speak to the clergyman about his anxiety of soul, but the clergyman was so busy receiving tithes, that the lad had no opportunity. So he came to the meeting; afterwards he conversed with me and thanked me very much. You remember I told you I considered their doctrine of repentance and ruin more pernicious in its effects than the doctrine of baptismal regeneration. This opinion I had confirmed, and especially in the case of this lad who thought he had not repented enough. I think I succeeded in shewing him from Is. lv., that his repentance was nothing but money wherewith he wanted to pay for what is only to be had without money and without price. At last he declared himself that he had been trying to get up some money. The next difficulty was his expectation of some extraordinary feelings, which difficulty was dispersed by my reading John iii. 8. There were some present from Gievedal and Topdal, who besought me to pay them a visit, and this I am going to do, please God. In the morning I was sent for by some of those who had been to the meeting and had some conversation with them. You may imagine how I felt encouraged by my loving Saviour's blessing on this my first public meeting. Praised be his name. In the evening a gentleman (Lensmand) from the sea-coast, told me in the presence of my hostess, that she had told him the real reason why she revoked her promise was, not so much that because she expected the magistrate, but because she had misgivings I might not be a Lutheran, as I, upon interrogation, had said I would not go to church that morning. "I am sure," added the gentleman, "that if she had asked you about these things, you would have answered her." "Certainly," I said, "I answer all questions."

When the anxious young man had kept on talking about this repentance which "Forklaring" (Pontapidan's Explanation of Luther's little Catechism) teaches, I said, it is not in the Bible. He asked me if I thought "Forklaring" was correct, which question I evaded by saying, "We shall not enter into that now, let us stick to what the Bible says," viz: "He that

has no money, &c." May God give me wisdom so that I may know how to answer everybody. At noon I was met by my father, and drove straight home. My father is a true Christian I doubt not, but bigoted as the others: he will not allow me to hold any meetings in his house; my former teacher is just the same, so there is no chance of me holding any meetings in this part of Nessedal. I pray God to guide me, and open for me the door for His Word. I feel entirely dependent on him; when I have seen my relatives here, I expect I shall take a trip to Fordal and Drangedal: still I have not decided yet. I am sorry I have so few tracts by far.

Knowing the interest you take in my movements, I have written you fully, and trust you will repay me as my interest in your work can hardly be less than yours in mine.

Your brother in the Lord,

Kr. G.

P.S.—Since writing the letter I noticed the last page of yours. Many thanks for your repeated kind invitation. I begin to freeze a little among my peculiar countrymen, so that a little English warmth will be very welcome indeed.

—◆—
"YE IN ME, AND I IN YOU."

JOHN xiv. 20.

GRASP the precious words of promise,
 "One with Jesus"—plead with Him!
 For the precious souls that perish,
 Burdened with unpardoned sin.

Praying, working, oh! how blessed
 Thus life's little day to spend;
 When its running sands have ceased,
 Entering joys that know no end.

May we in Thy strength confiding,
 Spend each hour, dear Lord, by Thee;
 In our life's walk realising
 Thee with us indeed to be.

May we lose ourselves in Jesus,
 Teach our souls to rest in Him,
 Till His work be finished in us,
 And above we rest with Him.

Now, Thy precious love constraining,
 In Thee, for Thee, life we'll spend;
 Then, before Thy throne rejoicing,
 We'll be with Thee without end.

THE PUZZLED DUTCHMAN.

A WISCONSIN secular paper contains the following good story:—One who does not believe in immersion for baptism was holding a protracted meeting, and one night preached on the subject of Baptism. In the course of his remarks, he said some believe it necessary to go down into the water and come up out of it to be baptised, but this he claimed to be a fallacy; for the preposition “into” of the Scriptures should be rendered differently; for it does not mean “in” at all times. Moses, he said, we are told went up into the mountain, and the Saviour was taken into a high mountain, &c.

Now we do not suppose that either went into a mountain, but “unto” it; so with going down “into” the water; it means only going down “close by” or “near” the water, and being baptized in the ordinary way by sprinkling or pouring.

He carried his idea out fully, and in due season and style, closed his discourse. When an invitation for anyone so disposed to arise and express his thoughts, quite a number of the brethren arose and said they were glad they had been present on this occasion, that they were well pleased with the sound sermon they had just heard, and felt their souls greatly blessed.

Finally, a corpulent gentleman of the Teutonic extraction, a stranger to all, arose and broke a silence that was almost painful, as follows:—“Mister Breacher, I’sh so glat I wash here to-night; for I has had explained to my mint some dings dat I never could believe before, O I’sh so glat dat “into” does not mean ‘into’ at all, but shust ‘close by’ or ‘near to,’ for now I belief many dings vot I could not belief before.

“We read, Mr. Breacher, dat Daniel was cast ‘into’ de ten of lions and come out alive! Now I never could belief dat, for de wilt beasts would shust eat him right off, but now it is all very clear to my mint, he wash shust ‘close by’ or ‘near to,’ and did not get ‘into’ de ten at all. O I ish so glat I wash here to-night.

“Again, we read dat de Hebrew children vas cast in de firish furnace, and dat air alwysh looking like a peeg storey too; for dey would have purnt up; but it is all plain to my mint now, for dey were shust cast ‘near by’ or ‘close to’ the firish furnace. O I wash so glat I wash here to-night.

“And den, Mr. Breacher, it is said dat Jonah was cast into de sea and taken into de walsh belly. Now I never could belief dat, it alwaysh seemed to me to be a peeg fish storey; but it ish all plain to my mint now. He was not into the walsh’s belly at all, but shush shumpted on to his pack and rowed ashore. O I wash so glat I wash here to-night. And now, Mr. Breacher, if you will shust explain a passage of Scripture, I shall be so happy dat I wash here to-night. It saish de vicked shall be cast ‘into’ a lake that burns with fire and brimstone alwaysh. Oh, Mr. Breacher, shall I be cast into that lake if I am vicked, or shust ‘close by’ or ‘near to?’ Oh, I hope you tell me, I shall be cast only shust by, a good vay off, and I will be so glat I wash here to-night.”

—From the “Sword and Trowel.”

A WORD TO THE LORD’S PEOPLE.

NOTHING is settled permanently until it is settled right. Shifts, concealments, subterfuges, and evasions, amount to nothing. A wrong may be apologized for, defended, endured, covered up, lied about, daubed over, winked at, or silently endured; but so long as it exists, there is trouble in store. Build your house as big as you like, if there is a wrong in the foundation, you have put powder under the whole concern; a spark will find it out some day, and then comes an explosion.

However the matter be stifled, smoothed over, or misrepresented, every wrong not righted will come up, and keep coming up.

A wrong is not made right unless it is confessed, repented of, repaired, done with, and done with for ever; but a matter decided wrongly, by craft or trickery, or guile, follows on and on until God Himself shall settle it in an inexorable manner. Let us search and try our ways, and be more anxious to do right by others than to wrangle with them for the rights we claim. No matter what we suffer if all is right on our part, no matter how we prosper; all is vain if wrong-doing is left unsettled. Have we righted every wrong? Have we cleared ourselves of everything which shall secure the anger of God.

Let us do right, “And who is he that will harm you if ye be followers of that which is good.” (1 Pet. iii. 13.)

**WE ARE NOT OUR OWN, WE ARE
BOUGHT WITH A PRICE.**

Fellow Christain,

TO WHAT PERSUASION DO YOU BELONG ?

DO YOU BELONG TO
A SCRIPTURAL PERSUASION ?

THE FOLLOWING IS
A SCRIPTURAL PERSUASION :

"I am *PERSUADED* that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. viii. 38, 39.)

Are you *persuaded* of this truth, as being true of

You,
YOURSELF ?

This Persuasion is of GOD.

Every Persuasion commanded in God's Word is of
God.

EVERY OTHER PERSUASION IS CARNAL ;

THEREFORE

Don't own any other Persuasion.

"For while one saith, I am of Paul ; and another, I am of Apollos ; are ye not carnal ?" (1 Cor. iii. 4.)

**DENOMINATIONS ;
OR,
RELIGIOUS BODIES!!**

"While one saith, 'I am of *THIS*,' and another, 'I am of *THAT* ;' are ye not *CARNAL* ?"

"What! shall the Bride espoused to Christ, call Her-
self by the name of *ANOTHER*!" (2 Cor. xi. 2)

"What! shall the *MEMBERS* of *HIS BODY*, join them-
selves unto any other *Body*!" (Ex. xx. 14.)

DENOMINATIONS!! Can it be
Attraction! in such names ye see,
Ye, saved through Jesu's blood?
Ye, saved through Jesu's blood?
Though members of One Living Head;
Fed by that self-same Living Bread;
And children of One God!

Hath any other died for thee
But Jesus on th' accursed tree?
Then why doth any other tie
Unite, if He alone could die?

And why doth any other Name
Attract or please but His?
'Tis His alone shall ring above,
'Tis only His is perfect love.
Who else should now your service claim?
Oh do consider this.

Upon the Banner which you hold
Before a rebel world,
Should *any other Name but His*
By you be e'er unfurled?

Be *Faithful*, Spouse, to Him who died
To make thee His, His *Only* Bride.
Wait for thy Bridegroom true,
Who *Faithful* is to you;
However lonely.

And when they say—'Come join
This Body! This be thine!
Say 'JESUS ONLY.'

THOUGHTS FOR PARENTS.

SHE who rocks the cradle, rules the world. How solemn a responsibility! See Ezek. xvi. 44; 1 Sam. i. 27, 28; 2 Tim. i. 5, iii. 15; Psalm lxxviii. 5-7.

The child is father of the man. See Prov. xx. 11; xxii. 6.

Parents wonder to taste the streams bitter, when they themselves have poisoned the fountain.

To neglect beginnings is the fundamental error into which most parents fall.

If parents were really faithful to their children, there would be very few unconverted adults.

Our duties are like the circles of a whirlpool, and the innermost circle is *home*.

Grace gives freely, or not at all.

It is better to have one God on your side than a thousand creatures; as one fountain is better than a thousand cisterns.

Good works are the *effect*, not the *cause*, of God's love.

"Can I pray before beginning it?" is a good test of doubtful actions.

For one look at self, take ten looks at Christ.

God's biddings are enablings.

Our life here is a warfare; and the great enemy is *self*.

Never take up the Bible without a short ejaculatory prayer.

Christ and His cross is better than the world and its crown.

Giving to the Lord is but transporting our goods to a higher floor.

Humility is the ornament of angels, and pride the deformity of devils.

The child of God should live above the world, moving through it as some quiet star moves through the blue sky—clear, serene, and still.

Real repentance consists in the heart being broken *for* sin, and broken *from* sin.

The broad seal of our sanctification must witness to the privacy seal of our adoption.

We might be spared the rod in Christ's school if we were more docile learners of the Book.

Many who have escaped the rocks of gross sins have been cast away on the sands of self-righteousness.

A hungry man will be sure to find time for a

meal; and a lively Christian will find time for reading and prayer.

Contentment makes a believer rich, while plenty leaves the sinner poor.

Never take your eye off the cross when you think of salvation; all its lines centre there.

If we are one in Christ, death cannot separate us.

God never changes, however circumstances may; He is always LOVE.

Every trial says, Go to Jesus; go now!

The Lord thinks nothing too good for you, if it will make you holy; or too great, if you can use it to His praise.

Sin is but a *bitter-sweet* at best; and the fine colours of the serpent do by no means make amends for the smart and poison of the sting.

When the flail of afflictions is upon me, let me not be the chaff that flies in Thy face, but let me be the corn that lies at Thy feet.

There is no sin which may not be traced up to unbelief.

Oh! how sweet to work all day for God, and then lie down at night beneath His smile.

A short race, a rough pilgrimage, a dangerous voyage, a fierce combat, a hard day's work; and then a glorious prize, a happy end, a good home, a complete victory, and an eternal reward; fear not, the end crowns the whole.

LIGHT DIVINE.

THERE is a place where light divine
On waiting souls is shed,
And every dark and evil line
In that clear light is read.

The guilty heart would shun the place,
And in the darkness hide,
Without the knowledge of Thy grace
None may that light abide.

But thou hast taught us, O! our God,
To stand unshrinking there,
And in Thy secret, holiest, place,
Our inmost hearts to bare.

For in that light the precious blood
Of Thy dear Son is seen,
And they who know and trust its power
From every stain are clean.

H O N E S T T R U S T.

I CALLED yesterday upon a family, of which the father, who has been a guard and signalman on the Great Western Railway, is now laid by through an affection of the spine and brain, which has disabled him from all work for more than two years. The club-money is reduced to one-half, owing to the length of time he has been ill. A small allowance from the parish added to this, enables him just to live.

On my return from the country I expressed my regret that I had omitted to send him any assistance. He replied, in his usual cheerful way, "Thank God for it; I am very glad you did not. It has taught me some deep truths. God is not tied up to any one person to help me." He then recounted how one week both his club payment were due and new shoes were absolutely needed for his boy. "We had, of course, no more than just what was needed coming in. But the Lord knew all about it. And the secretary of the club came round and said they did not know how I was circumstanced, but if it would be useful, they would gladly give me £1. Praise the Lord," he added, "He never fails His people"

Yesterday I inquired of his wife how they were getting on.

She replied, "Well, sometimes we have a piece, and sometimes we have not."

"A piece of meat you mean."

"No," she said, "sometimes we have hardly a piece of anything; and coals are so dear, that when we get a quarter of a hundredweight, or seven pounds, which is all we can have sometimes, there never seems any to put on to make a fire. I am glad you've come, for I was to consult you about something. A woman upstairs is going to have in a ton, and she is so kind as to offer me half of it, which I may pay for by working it out in washing for her. It would be such a comfort, but my husband won't hear of it."

He now spoke, and asked, "Is God true, or is He not? Are we to trust Him or not? I consider it nothing less than sin to go and complain before the world, and to run into debt, for which I can find no warrant in the Word. If it should please the Lord to leave us without fire, or without bread, His glory is of far more consequence than our life; and I will not incur debt, though I should starve. You would offer

the security of your health in payment, and you may be sick or die to-morrow." "No," he said, "I can thank the kind woman, but I look upon it as nothing less than a snare of the enemy, and I thank God He has enabled me to see it, and to keep clear of it. Praise God, I am never troubled about these things. He makes me full of joy with His countenance."

I felt truly humbled by the side of this man in faith. We knelt for prayer, but the good man could do little but praise the Lord. O shame upon us Christians, who have all and abound, and yet praise Him so little! The Lord increase our faith!

THE JOYS ABOVE.

I have been upon the waters
When the sun has sunk to rest;
And the moon in all her glory
Lighted up each wavelet's crest.

When upon the trackless ocean,
She had made her shining way,
And the drops of briny water
Seemed like fairy things at play.

But I'm thinking, oh, I'm thinking
Of that crystal sea above,
Where eternal rest is keeping
Watch beside Eternal Love.

Where the sea of glass is blending
With the mystic heavenly flame,
And the saints of God are gathered,
Never to go out again.

I have seen the mother bending
O'er the lifeless marble clay,
And I know her heart was breaking
As they bore that form away.

But I'm thinking of that meeting
Far beyond the rolling tide,
Where the child has found its mother,
Where the mother's tears are dried.

Yes, I'm thinking of that morning,
When the day star shall arise,
And the burst of Hallelujahs,
Shall re-echo through the skies.

When around the throne in heaven
All the saints of God shall stand,
With His name upon their foreheads,
And the palm branches in their hands.

I have heard the rolling thunder,
Mingled with the tempest's roar,
Or, by chance, the angry billows
Bursting on some caverned floor ;

Where they roll in ceaseless anger,
And cast their silver spray on high,
Painted with the rainbow colours,
Where the sea-bird loves to fly.

But I'm thinking, oh, I'm thinking
Of that bright and glorious day
When the blast of the last trumpet
Drives the shades of night away ;

When the voice of the archangel
Bids the sleeping dead arise,
And the friends who long were sunder'd
Meet each other in the skies.

I have seen the Bride in mourning
For the Bridegroom torn away,
For the blight of death had fallen
On the morning of their day.

Yes, oh, yes, but they are meeting—
Meeting in their Father's home,
Where the blight of death is banished,
And where partings are unknown.

I have gazed on earthly splendour,
And the clang and pomp of war ;
But its passing, oh, it's passing,
And it soon will be no more.

Yes, the things of earth are passing,
Fading from my weary sight ;
And I'm longing, oh, I'm longing,
Looking for the glory bright,

Oh, I'm waiting for that morning,
When I shall ascend on high,
With the shout of the Archangel,
And the trumpet's joyous cry.

When for ever in the glory,
Age and age has passed away ;
Still to me it will be morning,
But the morning of the day.

I have seen the aged pilgrims,
As they both have near'd the shore ;
They have had the bitter parting
On the threshold of the door.

See, oh, see they now are meeting
Where the storms of life are past,

They have gaz'd upon their Saviour,
Yes 'tis heaven, 'tis rest at last,

I have been upon the mountains
As the sun has sunk to rest,
Painting with the rainbow colours
Every pinnacle and crest.

I have seen him rise in glory,
Bathing all the scene in light,
And the softest tints of purple
Blending with the purest white.

But I'm longing, oh, I'm longing
For that gathering round the throne,
Where the weary and the waiting
Shall be safely gathered home.

When beneath the emerald rainbow,
In the burning jasper's light ;
All the blood-bought host are gathered,
In their garments pure and white.

Now, I ask you plainly, reader,
Ere you lay this paper down,
Will you join with yonder circle,
Will you wear the robe and crown ?

Will you meet with those who love you,
Do you know a Saviour's love,
Will you join the shout of triumph,
On the crystal sea above ?

Or alas, are you rejecting
Christ, who is the Living Way ?
Oh, then turn to Jesus quickly,
While it yet is called to-day.

For the night, the night is coming,
And the dark and cloudy morn,
When the hardened Christ rejecter
Stands outside amidst the storm.

“HAST THOU ANY HERE BESIDES ?”

HAST thou any here besides ? This is God's question. Dear fellow believer, the world is soon to be burnt up—are there any besides in this city of destruction whom you would have saved ? “Bring them out of this place, for God will destroy this place !”

Before the flood came, and swept the unbelieving away, God said to Noah, “Come thou and ALL THY HOUSE into the ark.” Ere Jericho's guilty inhabitants—“man, woman, young, and old”—were “utterly destroyed,” Rahab, “her father, mother, brethren, and all that she had,” were taken to a place of safety (Josh. vi.), for Rahab asked for the lives of her father,

mother, brethren, sisters, and ALL THAT THEY HAD ! (Josh. ii.) and under the shelter of the scarlet line, they were all safe in that day of judgment.

Was not her's simple faith ? Ask and ye shall have. The Lord give us faith like the harlot Rahab ! Mark it well, Rahab was not naturally good—she had been a wretched sinner, probably one of Jericho's vilest ; yet Rahab believed God, and it was counted to her for righteousness. The scarlet line, emblem of the precious blood of Christ, was her safety, and her simple dependance upon the word of the spies encouraged her to plead for the safety of *all* her kindred, and all that they had—and she was successful. What blessed examples these are of living faith in the living God ! May we learn the deeply important lesson they teach us, our hearts being stirred up to more dependance and faith in the Lord !

But it was to Lot that the word, "Hast thou any here besides ?" was spoken. Lot had walked by sight ; "he lifted up his eyes" and chose the well-watered plains. The angels announce to him that the hour of Sodom's destruction is at hand—"Hast thou any here besides," say they, "son-in-law, and thy sons, and thy daughters, and *whatsoever thou hast* in this city, bring them out of this place, for we will destroy this place." (Gen. xix.) What could have been more comprehensive than these words—"whatsoever thou hast !" Ah, Lot ! think over those whom thou hast in Sodom with thee—thy wife, whom thou didst marry *in* Sodom, thy children begotten *in* Sodom, thy sons-in-law married to thy daughters *in* Sodom—go to them, plead with them, cry to them that this is their last opportunity ; if they refuse thy voice to-night, they will to-morrow be destroyed. But Lot is as one that mocks unto his sons-in-law—his life had been worldly, and so he had no *power* to testify to others of the coming judgment, for he was as one of them a sojourner in their city. He himself is saved as by fire, the Lord being merciful to him. He leaves the city without his daughters ; his wife looks behind her, and becomes a monument to all generations that it is of no use to walk towards heaven, with the *heart* and *eyes* towards the world—that nothing short of a *heart* turned to God is salvation. When the clear day broke, all were destroyed, burnt up by the fiery tempest.

May we learn the Lord's lesson from these examples ! Jesus is coming—for as it was in the days of Lot, so shall the day of the Son of Man be. Surely we who believe the word of God—that we may be called at any moment to meet our Saviour in the air—have need of the angel's question being put to our own hearts, "Hast thou any here besides ?"

THE CHRISTIAN AND HIS ECHO.

The following lines were written by Cornelius Cayley, a courtier in the reign of George II.

TRUE faith producing love to God and man,
Say, Echo, is not this the Gospel plan ?
The Gospel plan.

Must I my faith and love to Jesus show,
By doing good to all, both friend and foe ?
Both friend and foe.

But if a brother hates and treats me ill,
Must I return him good, and love him still ?
And love him still.

If he my failings watches to reveal,
Must I his faults as carefully conceal ?
As carefully conceal.

But if my name and character he blast,
And cruel malice, too, a long time last ;
And if I sorrow and affliction know
He loves to add unto my cup of woe ;
In this uncommon, this peculiar case,
Sweet Echo, say, must I still love and bless ?
Still love and bless.

Whatever usage ill I may receive,
Must I be patient still and still forgive ?
Be patient still and still forgive.

Why, Echo, how is this ? Thou'rt sure a dove ;
Thy voice shall teach me nothing else but love.
Nothing else but love.

Amen. With all my heart then be it so ;
'Tis all delightful, just, and good, I know,
And now to practice I'll directly go.
Directly go.

PEACE cannot inhabit an unmerciful bosom ; peace cannot live there. Show me an individual who is not merciful to others, and I will show you one who is not merciful to Himself ; there is war in his bosom if there be enmity against his brother.

☞ "THIS IS THE THING THE LORD HATH COMMANDED."

We regret that there are several errors of the press in this paper inserted in the last *Intelligencer*, which rather mar the sense. Our Readers are referred for the copy corrected by the author, in *British Herald* for February, 1872.

It was, we understand, a Letter originally addressed to an English Presbyterian Minister of Liverpool.—[Ed.]

✎ TO OUR READERS.

As intimated last month, the twelve numbers of the *Assemblies* for 1874 are bound in paper covers, and sent post free for 8d. The copies in hand of last year's volume will be also forwarded for 8d.—the two volumes for 1s. 2d.—post free. Thus, any who wish may have the whole of it.

All the 19 numbers of the *Northern Youth* are bound in paper covers, and sold for 10d. per copy. For children, or even for certain adults, this is a most interesting volume, and we recommend it to Sunday School Teachers for New-Year Gifts.

The 12 *Northern Intelligencers* and 12 *Evangelists* for 1874 are bound together, as formerly, in paper covers, and sent post free for 1s. 8d. There are some numbers of last and previous year's volumes still in hand. The three volumes will be supplied for 4s. 6d., post free. Early application will oblige. The 12 *Northern Intelligencers* for 1874, bound alone, in paper covers, post free, for 1s. 2d. We regret that the binder kept them from us so long.

For this year, the *Northern Witness* is substituted for the *Northern Intelligencer*, and it will be conducted very much as the *Intelligencer* has been, only the contents of the *Northern Witness* will be more varied, to meet the requests of several young converts, who wish some things specially fitted for their own wants. There will be a continuance of high-class articles by approved writers, for such as have been long in the way, and among these, several Lectures on the "Tabernacle," delivered by Henry Grooves, Esq., of Kendal, in the Queen's Rooms, Glasgow. His Introductory Lecture is in this, the first number of the *Northern Witness*, and the succeeding Lectures will be in the monthly issues as they appear. 1d. per copy; 1s. for 1875.

We fondly hope our readers will make an effort to secure additional Subscribers. To ourselves it is a Labour of Love only; will you, Reader, share with us in it?

The *Northern Evangelist* for 1874, as already stated, is bound with *Intelligencer*, and supplied (see above). For 1875 it will be continued, and sold at ½d. per copy. To persons taking quantities for distribution, liberal allowance will be made.

We hope thus for a much larger circulation than it ever had—indeed, we know not of any good Tracts so cheap. Five copies and upwards, post free. The land might be flooded with the *Evangelist*. It will be our endeavour to make it pointed and Scriptural.

Orders accompanied by remittances will be attended to as punctual as possible. Post-Office Orders payable to HELEN ROSS, 2 South Clerk Street, Edinburgh. Postage stamps received.

All communications connected with the Editorial department, addressed to the EDITOR, at City Bible House, 2 South Clerk Street, Edinburgh.

In the past we found it beyond possibility to return rejected Articles, and in many cases to answer Letters. We hope in the future we shall not be asked.

All communications must be properly signed; not necessarily for publication, but for good faith. It is our desire that the *Northern Witness* and the *Northern Evangelist* be for time and eternity true to God's truth.

The *Northern Witness* and *Northern Evangelist* will be published on the first of each month, at the
 CITY BIBLE HOUSE, 2 SOUTH CLERK STREET, EDINBURGH;
 47 GEORGE STREET, ABERDEEN; and at
 99 BUCHANAN STREET, GLASGOW.

It is respectfully requested that all who have not paid their Subscriptions for 1874, will do it as soon as possible. Some may have forgotten this; they will allow us to remind them.

Back numbers of the *Intelligencer* still on hand, 1d. each.

Brethren, pray for us, that the word of God may run and be glorified.

THE

NORTHERN WITNESS.

"For by the Works of the Law shall no flesh be justified."—GAL. ii. 16.

"For by Grace are ye saved through Faith, and that not of yourselves, it is the gift of God."—EPH. ii. 8.

No. 2.]

FEBRUARY, 1875.

[PRICE ONE PENNY.]

H A B A K K U K.

THE VISION MADE PLAIN—A BOOK FOR THESE
LAST DAYS.

"Write the vision, make it plain upon tables, that he may run that readeth it."

"In the end it shall speak and not lie."

CHAPTER I.

THE VISION MADE PLAIN.

EXCELLENCY of speech, or wisdom of man's words, was never intended by the Holy Spirit to be the vehicle for conveying the gospel of salvation to sinners. Intellectual treats and eloquent discourses may please the natural appetite of an audience, make a great sensation in the world, flatter the preacher into the region of popularity, fill his purse with funds, or his house with friends; but these cannot soften the hearts of sinners, or dislodge Satan from his stronghold.

The gospel of Jesus Christ is "the power of God," who has been pleased to use weak and foolish things to confound the strong and wise. Things that are highly esteemed among men are an abomination to the Lord. Carnal weapons are useless in this warfare, for that which is born of the flesh is flesh; and cultivate the fallen nature as we may, make man moral, refined, and educated, or leave him illiterate; if not born again, Satan still holds him in possession whether he be a wise man or a fool.

Therefore, let hirelings seek to please itching ears, who will naturally love the flock for the sake of the fleece; let vain philosophers whose wisdom is confined within the rudiments of this world, walk in the light of fallen intellect, which degenerates into greater darkness; but thou, oh man of God, flee these things,

lade not thyself with thick clay; read the vision of God's great redemption work in Jesus Christ; run the race set before thee in the gospel, because it is written, "The just shall live by faith." (Heb. ii. 2.)

THE PROPHET'S BURDEN.

"He begins with a burden, but ends with a song." Weeping may endure for a night, but joy cometh in the morning.

Jehovah has pressed upon his vision the world in ruins. God's first creation groaning beneath the bondage of Satan. Violence, grievousness, strife, and contention, the wicked compassing the righteous, the law slacked, wrong judgment proceeding, and no visible salvation.

Oh Lord, how long shall I cry, and thou wilt not hear? cry unto thee of violence, and thou wilt not save?

Modern infidelity has left on record a dark testimony to the following effect:—"I look into the air above me, there I see birds of prey pursuing their species; I look into the ocean beneath, there fishes pursue and devour each other; beasts of the forest hunt and devour their fellows; I look at mankind, and see the wildest beast of all. Above, beneath, around, I see everything pursuing everything, and everything devouring everything, and I wish I had never been born."

Now, the great chasm existing between faith and infidelity lies in this fact—that one is in darkness, the other in light; infidelity is without God and without hope, while the believer has a watch-tower to ascend, where secrets are revealed and wisdom given to all liberally, without upbraiding, who ask in faith without wavering.

The distressed prophet, groaning beneath the bur-

den, caused by a sight of tyranny and oppression, revealed by a light unknown to infidelity, which penetrates into the hidden things of darkness, cries out to God, "Thou art of purer eyes than to behold evil, and canst not look on iniquity; wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when the wicked devoureth the man that is more righteous than he, and makest man as the fishes of the sea, as the creeping things that have no ruler over them? They take up all of them with the angle, they catch them in their net, and gather them in their drag; therefore they rejoice and are glad; therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat and their meat plenteous."

Then (as though he would ask the all-important question), Shall this state of things continue for ever? Shall they therefore empty their net, and not spare continually to slay the nations? But instead of taking the philosopher's cure, of plunging out of the dark scene in which all flesh is born into the darker abyss of suicide, he goes up to his mount of communion with God about this matter. "Ask and it shall be given, seek and ye shall find."

THE WATCH TOWER.

"I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reprov'd. And the Lord answered me, and said, 'Write the vision, and make it plain upon tables, that he may run that readeth it; for the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it, because it will surely come, it will not tarry. Behold his soul which is lifted up is not upright in him; but the just shall live by faith.'"

The key to the great purposes of God, and that which unlocks the mystery of the whole book of prophecy, is "the testimony of Jesus" on the great work of redemption, given to the prophet in the 5th verse, 1st chapter. "Behold, ye among the heathen, and regard and wonder marvellously, for *I will work a work in your days which ye will not believe though it be told you.*" (Acts xiii. 41.)

Two grand termini are recorded in the vision—1st, the appointed time; 2nd, the end, when it shall speak and not lie. The sufferings of Christ and the glory that shall follow are things which the angels desire

to look unto. When man's apostacy terminates in terrible judgments, God's children will triumph with Christ, all in heaven and earth shall see the truth and bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.

Amidst the wreck and ruin of the first creation, man without God, led by Satan through the vain imagination of his heart, struggles in blind unbelief to grasp at that which Adam lost; thus his soul is not upright in him. The sentence of death which went forth in the garden of Eden, is seen in its dread reality around him on every hand; yet his deceived heart in omnium against God, still believes the lie of Satan, "Ye shall be as gods, ye shall not surely die;" so with brick for stone, and slime for mortar, he still pursues the false philosophy of building an earthly paradise; seeking rest and happiness without God, he worships the works of his own hands, and labouring under various phases of unbelief, heaps up wrath against the day of wrath; and were it not for the revelation of God's great work, and his restraining grace amidst the darkness and confusion, the whole world would be one scene of anarchy and desolation, without a ray of hope or beam of salvation for the lost race.

The imagination of the thought of man's heart being only evil continually, Satan leads his slaves according to their heart's desires, and God permits them to be exercised with vanity till the mystery of His great work shall be finished, and the redeemed gathered to Himself in Christ Jesus.

The leading principles of unbelief are shown in the second chapter, and all culminate in the wrath to come.

The drag-nets of modern commerce are all chronicled in this chapter, and have their rank and lot recorded by the spirit of prophecy, and their final account numbered in James 5, and Rev. chap. 18. He that bath an ear let him hear.

THE MYSTERY OF INIQUITY.

The trinity of evil received by Eve in its first seeds from the serpent, and seen by the apostle Paul in its working (2 Thess. ii. 7), was also foretold by the prophet Habakkuk, in its various branches, as described in the second chapter of the prophecy, and all who, by the teaching of the Holy Spirit, are enabled to read the vision clearly, cannot fail to see the devices of Satan in his subtle opposition to the great

work of God in redemption ; and those leading features of evil by which the nations have been deceived.

The threefold leaven which the woman took in the garden of Eden—lust of the flesh, lust of the eyes, and pride of life (1 John ii. 16), runs throughout the whole written word of God, in contrast to the trinity of God, and the woman or false church developed in Rev. xvii., but which, in the pretended apostles, the Nicolaitanes and Jezebel of the churches of Asia (Rev. 2), and the great professing churches of this day, is the same woman the Lord Jesus alludes to (Mat. xiii. 33), where, in the parable, the Kingdom of Heaven is likened unto leaven which a woman took and hid in three measures of meal, till the whole was leavened. Leaven is the sour, corrupt thing which was not allowed in the offerings to God. (See Lev. ii. 11). Yet Satan has so deceived the nations and professing Christians, as to make them believe that the Gospel is the leaven which is to leaven the world with truth and righteousness ; whereas it is the false doctrines and practices of the false earthly church. *The woman* which has corrupted the pure unleavened Gospel of Christ and the Kingdom of heaven, or Christianity, has become a whole mass of corrupt Christianity. Leaven is corrupt doctrine, not Christ's gospel.

The great lack of discernment in these last days of those who stand in front of the public, as teachers and instructors of the people, is the stumbling-block to thousands of souls whose eyes are partially opened to observe the difference between that religious mystery of iniquity which is of Satan, and of the world, and that pure heavenly simplicity of faith in a living glorified Christ, whose kingdom is not of this world, as described and taught in the New Testament.

In diverse order, this threefold leaven operates :—

The world is against the Father,

The flesh lusteth against the Spirit,

The devil opposeth Christ,

In direct and indirect opposition to the great redemption work, which is the end of the vision. When Christ the rightful heir was killed and hanging on the cross, Hebrew, Greek, and Latin, were the three languages of those three principles of evil which claimed the inheritance. Hebrew, the religion of the world ; Greek, worldly wisdom ; Latin, the world power ; leaven of the Pharisee, leaven of the Sadducee, leaven of Herod ; also, the three unclean spirits like frogs bring the world to battle out of the

mouth of dragon, beast, and false prophet (Rev. xvi. 15), is another phase of this trinity and mystery of iniquity. So the drag-nets to which the natural heart of man while unregenerated, sacrifices are recorded in this second chapter of the prophecy, and will culminate at the coming judgment upon the apostate nations.

THE PROUD MAN.

He enlargeth his desire as hell, and is as death, and cannot be satisfied ; he gathereth unto him all nations and heapeth unto him all people. This is the foreshadowing of the last Antichrist, who, with his followers, will be cast into the lake of fire, where the gnawing worm of pride will vex and bite their lost souls as they reap their own sowing throughout eternity.

THE COVETOUS MAN.

Who through the lust of his eyes has built cities with blood, enriching himself, thinking his houses would last for ever, building his nest on high, that he might be delivered from the power of evil. The apostle James gives a terrible picture of the howling of rich men who have heaped up gold and silver for the last days (see James v., also Rev. xviii.). If before the coming judgments rich men would put their wealth into channels of usefulness, what fields are open to them to lay up treasure in heaven, when a cup of cold water will not lose its reward.

IDOLATRY.

In all ages since the confusion of Babel,—the religion of man has been to sacrifice to devils. Satan, the father of lies, seeking worship from the deceived heart through the vain imagination, has set up idols for the eye to look upon, and man being without faith has himself invented thousands of deities, suitable to the passions of his fallen nature. But God in mercy, winked at or looked over the times of this ignorance, and since the light has come into the world, repentance and faith given, the vision is made plain, so that during the present dispensation, the responsibility is intensified, and eternal life, or second death without redemption, hangs upon the reception or rejection of the salvation through the blood-shedding of the Lord Jesus Christ. The drag-net alluded to by the prophet does not imply the idols of wood and stone merely worshipped by the heathen, so much as that modern commercial idolatry, that golden calf

—money; worshipped as the greatest idol the unbelieving heart bows down to. When Gideon was raised up to deliver Israel, the people said, Rule thou over us, his answer was, No: the Lord shall reign over you. Yet he begged the golden ear-rings of their prey, made an Ephod, through which Satan was worshipped, and God forgotten. The serpent of brass became an object of worship, when Hezekiah brake it into pieces and called it Nehushtan. Satan seeks worship through trade and commerce, through sculpture and paintings, music and ornamental religion, arts and sciences, as well as operas, theatres, balls, gin-palaces, and ten thousand modern drag-nets called honest vocations and innocent recreations. He offered the Lord Himself the glory of the kingdoms of earth if He would fall down and worship him!!!

The martial pomp, court beauty and fashion, wit and worldly wisdom, those with great revenues, great estates, princely mansions, lordly titles, and honour from men, are the rewards which the devil gives his votaries, who fall down and worship him.

The testimony of one of the leading newspapers of the country was, "that the national thirst is the greatest difficulty the parliament of England has to deal with." . . . The love of money is the root of this evil; no Good Templars or teetotal societies can empty this drag-net. The coming judgments upon Christendom will strike at the roots of this chronic evil, and burn up its fruits and branches together. Whole betacombs of slaughtered families cry from the shrines of this bottle-and-barrel juggernaut; and in the end the vision seen by the prophet will speak and not lie.

And yet, alas! the intoxication of *souls*, from the wine of the wrath of the fornication of a false Christianity, is a drag-net ten thousand times worse, round which the priests of Baal dance and rejoice, because by this their portion is indeed fat, and their meat plenteous. "Woe to him that loadeth himself with thick clay. Woe to him that maketh a graven image, a molten image, and a teacher of lies, that saith to the wood awake, to the dumb stone arise, it shall teach." (Hab. ii. 18-19.)

(To be continued.)

The Church is a mirror in which all the glories of God will be reflected for ever.

We learn the truth of God as we ought to learn it, in proportion as we feel the necessity of it.

A M A L E K,
OR "CONFLICT AND VICTORY."

Read Ex. xvii. 7-16.

NOTICE the temper in which Israel is here found when Amalek makes his attack—

They had been saying "Is the Lord among us or not?" Satan had insinuated into their minds a doubt as to whether God were still *for* them. Nothing tempts God more than this. It was to Him a "great provocation" (Neh. ix. 18), to be thus questioned and doubted by those for whose deliverance from bondage He had so marvellously interposed—how much more so to be doubted by those to whom He has manifested and proved and pledged His love by the Gift of His Son. (1 John iv. 9.)

The moment of such unbelief is the adversary's opportunity; for he ever watches to take advantage of our weakness when our eye is off God. So we read "THEN came Amalek."

Referring to Gen. xxxvi. 10-12, we learn that Amalek was a son of Eliphaz, who was the eldest son of Esau.

In Gen. xxv. 21-23, we have the origin of the two nations that in Exodus we find in the wilderness.*

Already, even before their birth, had the conflict begun, and in answer to Rebekah's inquiry, the Lord Himself announces the character and destiny of the two sons that should be born, and of the nations that should issue from them. The struggle within Rebekah was but a foreshadowing of the struggle that would continue through the course of ages; and result in the Elder serving the Younger. This is contrary to nature, but it is ever God's way. "That is not first which is spiritual, but that which is natural and afterwards that which is spiritual." (1 Cor. xv. 46.) It was so with Cain and Abel, the younger was the elect one (Gen. iv.), so also with Isaac and Ishmael; again, as we see the same order is maintained with Jacob and Esau, and again with Ephraim and Manassch. (Gen. xviii. 14.) So also with Gideon (Judges vi. 15) and David

* Mention being made in Gen. xiv. 7, to the "country of the Amalekites," some have supposed that Israel's foe in the wilderness had an earlier origin. This however is not necessarily implied. They smote not "the Amalekites," but "the country of the Amalekites," *i.e.*, the country which subsequently, and at the time Moses wrote, was possessed by the descendents of Amalek, the grandson of Esau.

This method of naming places in Scripture is of frequent occurrence. (Compare Gen. xii. 8, with xlviii. 19.)

(1 Sam. xvi. 11.) And still it is God's way so to act choosing "the weak things of the world to confound the things which are mighty, and base things of the world and things which are despised hath God chosen, yea, and things which are not, to bring to nought things which are, *that no flesh should glory in His presence.*" (1 Cor. i. 27, 28.)

Thus concerning Israel, we read in Balaam's prophecy "His King shall be higher than Agag." And again as he looks upon Amalek he says, "Amalek was the first of the nations, but his latter end shall be that he perish for ever." (Num. xxiv. 7-20.)

Such was to be the final result of the conflict with God's elect—not accomplished in a day, but through many generations.

At first Amalek is foremost among nations. His descendents are *dukes* and live in *cities*, and have kings, while Jacob the younger is a pilgrim, and a stranger dwelling in tents; his honours and dignities postponed till resurrection—when the City of God's preparing shall be revealed. (See Gen. xxxvi, xxxvii.)

It is written concerning Isaac and Ishmael as "He that was born after the flesh (*i.e.*, Ishmael or the elder) "persecuted him that was born after the spirit" (*i.e.*, Isaac, the younger) "even so it is now." (Gal. iv. 29.) Scripture abundantly witnesses to this and all experience confirms its truth, for still it is true that "all who will live godly in Christ Jesus shall suffer persecution." (2. Tim. iii. 12.) What Ishmael was to Isaac; what Esau was to Jacob; such is the world to the Christian; and such must regenerate man ever be towards those that are the children of God, "born after the Spirit." (Compare Gal. iv. 29, with John i. 13.)

But in Galatians v., we have the analogy drawn farther still. Here it is not merely the outward opposition of carnal men to spiritual—but the inward opposition of the old man to the new—of flesh to spirit. "For the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other." (Gal. v. 17.) To this mysteriously complex condition of the renewed man allusion is made in Rom. vii., "For I know that in me that is in my flesh, dwelleth no good thing;" and again "when I would do good evil is present with me, for I delight in the law of God after the inward man." (Ver. 18-21, 22.)

In this inward struggle, which has sent many a saint like Rebekah of old, to enquire of the Lord,

the elder is the old man—the Adam nature—the flesh. The younger is the new man—the Christ life in us—the Spirit. Blessed consolation to know of these also, that by the sovereign will and purpose of God, "the elder *shall* serve the younger," and the latter end of the flesh shall be that it "perish for ever." Nevertheless, ere this is effected, many a conflict has to be gone through, conflicts in which help may be found from the Scripture allegory before us.

"Whatsoever things were written aforetime, were written for our learning that we through patience and comfort of the Scriptures might have hope." (Rom. xv. 4.) Moses had the mind of God. He knew that God was Israel's salvation, and that in themselves they were "without strength;" therefore as soon as Amalek makes the attack, he repairs to the mountain-top with the rod of God, there to make intercession for those who were engaged in the struggle beneath. Many have learned—and fully learned—that they are without righteousness, and knowing this they look to Christ and see Him to be made of God, to them "Righteousness." They rejoice in "Jehovah Tzidkenu." Far fewer are those who have learned the further lesson that they are "without strength." Consequently there be fewer who rejoice in the Lord as their strength, and sing with the prophet "In the Lord have I righteousness and strength." Isa. xlv. 24.)

This lesson is plain enough in the Word of God. Old Testament and New witness to it alike, "*without me ye can do nothing.*" (John xv. 5.) Yet it is only by personal experience that this is generally apprehended, and not till many a fruitless effort and broken resolution have forced into the soul the truth that all along was so clearly written in the Word.

Israel had to learn it, and through the conflict with Amalek God would instruct them. They soon discover that if Israel's strength be measured with Amalek's—"the elder" prove to be the stronger by far. If the hands of Moses hang down, Amalek prevails; if the hands of Moses are uplifted, Israel prevails. Israel's victory is dependent upon the power of God. If God be for them who can be against them? In God they have present help and certain victory; but without Him they can do nothing.

And such is the victory that overcometh still, "even our faith." (1 John v. 4.) "He who ever liveth to make intercession for us," our "Moses, Aaron, and Hur;" whose hands are never weary and whose love

can never grow cold, is "able to save unto the uttermost," (Heb. vii. 25) "able to keep us from falling." (Jude 24.) To a tempted Peter He says: "I have prayed for thee that thy faith fail not," (Luke xxii. 32) and so, though for a time the power of the adversary seems to prevail, the tears that rise from a broken heart soon prove the power of the intercession that had gone before, and tell that the faith which *swerved* had never *failed*. To a sorely-buffed Paul He says: "My grace is sufficient for thee, for My strength is made perfect in weakness". (2 Cor. xii. 9.) Most gladly therefore does he glory even in his infirmities, knowing that these very infirmities are occasions for the display in him of the power of Christ. And is not this very power and grace the right and privilege of all who believe? "It pleased the Father that in Him should all fulness dwell;" "And of His fulness have all we received, and grace for grace." (Col. i. 19; John i. 16.)

It is not the removal of the temptation, but the way of escape provided; not the cessation of the conflict, but the victory given. (See 1 Cor. x. 13; Rom. vii. 24.)

But Israel's victory over Amalek was not secured by a simply passive trust in the uplifted hands of the mediator. The discomfiture of Amalek was by "the edge of the sword." For the spiritual application of this see Heb. iv. 12: "The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Again in Eph. vi. 17: "The sword of the spirit, which is the Word of God."

The faith that counts on God had to be coupled with the diligent use of the sword, else Israel's victory over Amalek had never been gained.

There be some now a-days who ignore the one side of this truth, and some who ignore the other. Some who undervalue the faith, without which the knowledge of the Word of God is increased condemnation, and some who exalting the faith as if it were everything—pay little heed to *the truth* whereby the subtleties of an evil heart, and the deceits of a wily adversary, are to be laid bare.

We may have much knowledge of the Word and yet through lack of faith in the grace of the Lord be incurring a defiled conscience. On the other hand we may be trusting in the Lord to keep us from falling,

and yet through ignorance of His will revealed in His Word, be committing much sin. Yea, even esteeming ourselves perfected in holiness, whilst those who are of *quicker understanding* in the fear of the Lord could point to many grievous inconsistencies of daily walk. Exactly in accordance with the two sides of this truth are the apostle's words, "I commend you to God, and the word of His grace." (Acts xx. 32.) It is not to God alone apart from His Word, nor to His Word apart from Himself. Thus perfect in their harmony and balance are the teachings of God; be it ours to receive them—that being filled with the knowledge of His will in all wisdom and spiritual understanding, we may walk worthy of the Lord unto all pleasing. (Cor. i. 9, 10.) J. R. C.

(*"More to follow."*)

THE MYSTIC CITIES OF SCRIPTURE.

PART II.

ZION—God's city. (Heb. xii. 22.) The city of truth. (Zech. viii. 3.) Built partly on the hill Moriah, where Isaac was offered (Gen. xxii. 2), that type of Christ, and about where, 2000 years afterwards, Christ was crucified. Here also was the Temple built. (2 Chron. iii. 1.) God's earthly dwelling-place in the midst of His people, where His glory was also to be seen in the holiest of Holies, until it was removed on account of the evil of Israel some 500 years before Christ came on earth, but where it will yet again be made manifest in a splendour never yet witnessed. Close to this spot will Christ descend in judgment to redeem His people Israel from the hands of the Antichrist. (Zech. xiv. 14.) The Jews, in the time of Christ, were resting their hearts on their buildings, not on Christ Himself. (Matt. xxiv. 1.) Little did they think of the coming destruction of all of them, when, 40 years afterwards, the city was taken by Titus, A.D. 70, and 100,000 Jews were slain during the siege, and the buildings of the Temple razed to the ground. But the time is coming for Jerusalem to be restored, never to be destroyed again (Jer. xxxi. 40), and it is to be the throne of the Lord. (Jer. iii. 17.) It has to pass through another time of Judgment (Isa. i. 27), but the judgment through which Jerusalem is to be redeemed and restored for ever is that which destroys BABYLON for ever. (Ps. cxxxvii.; Rev. xviii. 21.)

Zion was promised to Abraham, with Canaan, in

Gen. xvii. 8, and Heb. xi. 10-16. The hope of the Jews was Christ coming as their king (Jer. xvii. 12, 13), to the glorious city of the earthly Israel. (Isa. lxxv. 17-25. This restoration is alluded to in Ps. xlvi., xlvii., xlviii., lxxxvii., xcix., cxlvi., cxlvii., cxlix.

Israel are to be a people before God for ever (Isa. lxvi. 22), not for the short period of 1000 years, as some writers assert. The city, the dwelling-place of the Lord, is to be called Jehovah Shammah, or the Lord is there. God has forsaken His people for a *small moment* (Isa. liv. 7), which has already existed for the past 2,500 years, but when the restoration comes it is to be FOR EVER, never will Israel be cast aside by God again, never will the wondrous glory of the new city abate, the promises to Abraham in Gen. xiii. 14 will be carried out in all their fulness. The beauty of the new city will far surpass the old. The very foundations, as it were, laid with precious stones (Isa. liv. 11, 12), imagery, expressive of the beauty of the future Zion. From these Scriptures quoted is seen the great glory, happiness, joy, prosperity and blessing, and honour, which is to centre in the Jerusalem of the future, the very centre of the glory of the earth, the perfect order under the reign of Christ, symbolized in Rev. xxi. 1 as new heavens and new earth, and the no more sea, or confusion, which is now predominant in this present Babylon world; all the governmental powers will then be ordered in righteousness and universal peace. (See Isa. xxxii. 1, 15-17.) The God of righteousness now DWELLS among men as referred to in 2 Pet. iii. 12, 13; Rev. vii. 15; Zech. ii. 11, &c., and the figure of the "heavens being on fire, and the elements melting with fervent heat" is explained by Ps. xlvi. 6, and xcvii. 5. Such will be the "consuming fire" of the glory of the coming of Christ with all His saints, in manifested power to the earth.

Let it be remembered that that which is the glory of God—"a light which no man can approach unto"—and of which every saint is to be a partaker, this glory assumes the form of a consuming fire, terrible to every unbeliever, and destroying all that partakes of evil, as seen in 2 Thess. i. 8-10, where the two aspects—the glory and the fire—are in contrast; and let the reader remember that in verse 8, the word "from" there means *on account of*, or *by means of*, which shows the full meaning of the passage otherwise very indistinct. So the verse reads in sense thus, "Who shall be punished with everlasting de-

struction *on account of* the presence of the Lord, and *on account of* the glory of His power."

Yet once more, at the end of Christ's righteousness on earth, is the devil to be loosed for a short time, and again Jerusalem becomes the envy of the nations on earth who are again led astray, they come up again against Jerusalem (Rev. xx. 9) "compass the beloved city," but it is not moved, cast down, or taken, but fire comes down from God, and destroys all the enemies of that city, while it remains intact, and glorious still, a city of glory of ever. Death and hell are now for ever judged and cast into the lake of fire, the scene of the great white throne takes place, the earth and heaven again flee away, and the kingdom becomes the kingdom of God and the Father (I Cor. xv. 24) signifying a change from the millennial government of Christ as a Saviour to that of the everlasting Father. For death and hell being judged, the work of all salvation is wholly and for ever completed. The earth is no longer ruled under a reign of righteousness which necessitates judgment of everything that is not right, but for ever in the peace and holiness, and love of the kingdom of the Father.

There are writers who look upon the expressions earth and heaven as meaning, literally, earth and heaven, forgetting that the book of Revelation is a book of symbol entirely, and so speaks in figurative language; by comparison of other Scriptures, earth and heaven seem to indicate the earthly governmental powers as then established, as is seen strikingly in Rev. vi. 14, which occurs during the midst of the judgments of God on earth, no reader of discernment would for a moment suppose that this was a simple literal fact, but figurative of the entire casting down of the earthly powers as set up by man, and as seen by the context. What a contrast is this city built on a hill to

BABYLON,

built on a plain—the city set up by man called Babel, or confusion, a type of spiritual and ecclesiastical confusion, as well as world-confusion. These are the three phases of BABYLON in the Scripture, we see how the city was built in Gen. xi. 1-8. Here we see man's imitations of God's language even in ver. 3, the people say, "Let us make brick," as God had said, "Let us make man." When God built, or commanded to be built, He took *stone* for the building. So Christ our altar, our foundation, is a rock, a stone, a chief corner-stone, and we, built upon Him, are living stones (Eph. ii. 20), cemented together with that which will stand fire, the cement of love (Col. ii. 2; iii. 14, &c.) God's altars and temple

were of stone, fit emblems of Christ. The contrast is seen when man imitates God, he makes altars of brick, or imitation stone (Isa. lxxv. 8), so when they set to build the Tower of Babel, "They had brick for stone, and slime had they for mortar". This slime was of a bituminous and sulphurous nature, and, to a certain extent, inflammable, not proof against fire; what a contrast to the material of which this city was built to the precious-stone foundations of God's city, Zion. How prepared was such a structure for the destroying fire which afterwards destroyed Babylon, a city which, according to its curse pronounced upon it, has been utterly forsaken for the past 1000 years, and is to be so for ever. (Jer. li. 42.) The first phase of Babylon—the literal city, is already destroyed—there yet remains *two* phases of Babylon to be destroyed at the coming of Christ in judgment—Ecclesiastical and World Babylon. It was brick-making that Pharaoh kept the Israelites working at in bondage, and so will the devil now keep poor souls brick-making in Egypt, in bondage, doing that which is in *imitation* of God and His truth, so hindering un-saved souls from salvation, and also even the very people of God themselves from the reward to be given for works of "gold, silver, and precious stones," making them rather be occupied with "the wood, hay, and stubble" imitations of service for God. The great difference being in the fact of whether we work *with* God in *His* way, or whether we work *for* God in *our own* way. Thus the work of Babel was imitation or counterfeit; brick *for* stone, and slime *for* mortar, commenced in rebellion and ended in destruction. It is singular to notice the parallel expressions that are used towards the literal city Babylon in Jer. li., and the spiritual or ecclesiastical, and the worldly city Babylon in Rev. xvii. and xviii. For instance, compare

| | | |
|----------------|-----|---------------------|
| Jeremiah li. 6 | and | Revelation xviii. 4 |
| " v. 7 | " | " xvii. 4 |
| " v. 8 | " | " xviii. 8-17 |
| " v. 49 | " | " xviii. 24 |
| " v. 63, 64 | " | " xviii. 21 |

And again, the expression in Jer. v. 42, 43, "*The sea* is come up upon Babylon," &c., that is confusion and destruction here described (for the very context shows it to be symbolical, not literal), and the contrast at the time of blessing on the earth, at the appearance of the new Jerusalem, the holy city, "and there was *no more sea.*" (Rev. xxi. 1.)

Another very significant prophecy concerning the Babylon state of the world is seen in Zech. v. The three mystic women in Scripture. The Ephra here goes forth—"their resemblance" through all the earth. The Ephra here apparently symbolises the great commerce of the world, the buying, and selling, and getting gain; compare Ezek. xvii. 4, 12, and Rev. xviii. 11-13. A woman sits in the midst, "this is wickedness"!! Then come two women with *wind* in their wings, a type of confusion, and absence of the truth of God (Isa. xli. 28; Jer. v. 13), they carry it to, and establish it on, "her own base" in the land of Shinar, or Babylon. How completely is this seen in the Babylon world of these days, trade and commerce the all-important objects of the nations; competition and rivalry, leading to all sorts and phases of trickery and dishonesty, and adulteration of every article. Imitation of the real is the great principle of trade, hence it has become necessary to legislate on the adulteration of these days in every-day articles of common life. The difficulty is to get the real pure thing, instead of the imitation one, the fictitious. It is not established on God's foundation, but "on her own base," and that, too, in Babylon, where brick was for stone, and slime for mortar. How appropriate the place. These women are again seen to be the ruin of ecclesiastical Babylon, as seen in Matt. xiii. 33; Rev. ii. 20; and xvii. 4. But the final judgment of it all is coming, and shown in various Scriptures in symbol, such as Dan. ii. 35-44; Rev. iii. 16, and Rev. xvii. and xviii., where the two remaining phases of *ecclesiastical* and *world* Babylon are for ever destroyed. These are the judgments which bring in Israel's restoration. (Isa. lix. 16, &c., to lxiii. 4; 2 Thess. i. 8, &c.)

It is very remarkable to notice the description given as to God's estimate regarding Paganism in Rom. i., and compare it with 2 Tim. iii., which is God's estimate of what Christianity is in these last days!! The description is a parallel, the evil of the one seems co-equal with the other, but there is one special difference between the two. The sham Christianity of the last days is spoken of as having a form of godliness, but denying the *power* of it—the Devil's masterpiece—*imitation godliness*, brick for stone, and slime for mortar.

We need only turn our eyes to the state of Paris in 1871, when indeed there was "blood, and fire, and pillars of smoke," in the fanatical burnings and mur-

ders of the commune, to see what 1000 years of imitation Christianity has done, and can only do.

How true is the word of Paul as to what the actual apostolical succession should be that should follow him in Acts xx. 29, 30, "Grievous wolves shall enter in among you, not sparing the flock," &c. So also in Jude we see what state the professing church of God should come to, and especially is v. 11 a special phase of this day's Christianity. The way of Cain, or false worship—men trying to worship God who are not converted, and therefore do not approach God by the blood of Christ—the only way: the envy and enmity against those who can so truly worship.

The error of Baalam for reward, or those who preach or undertake a service for God for special reward, as good livings, deaneries, canonries, and bishoprics of this day, that reside in palaces, and receive world-honours.

The gainsaying of Core, or a priesthood set up by man taking the place of God's high Priest—Christ, and coming in between the soul and Christ, in various forms, confessions, absolutions, and consecrations, &c. These three evils may be summed up shortly as the three things that God visited with the curse of Leprosy—

Envy (Numbers xii. 10);

Covetousness (2 Kings v. 27); and

Spiritual Pride (2 Chron. xxvi. 19.)

Are not the words of John v. 44 true of these things? The receiving honour one from another, in ecclesiastical dignities, &c. Have the words of Luke vi. 26, and xvi. 15, no warning for us in these days when Religion is a fashion held in high esteem by the world, as well as those who minister such a religion?

We may well ponder the teaching for the Church underlying the history of Uzziah in 2 Chron. xxvi. As long as it sought the Lord in its early days it prospered spiritually, though persecuted outwardly, but when persecution ceased and the Church was raised to world-power and honour by the conversion of the Emperor Constantine, then it got "strong," its heart was lifted up, man took on himself priestly power, clericalism got full blown, and leprosy smote it; and so will professing Christendom remain leprous, till the final overthrow at the coming of the Lord.

God's original order of the Church of called-out

saints no longer exists in the general aspect of Christianity of these days. Saint and sinner are indiscriminately mixed together in the churches of man's formation. The priesthood of believers, and therefore individual responsibility, is almost wholly ignored; responsibility is thrown on a few set apart as priests and ministers, who take the whole spiritual responsibility, and the present position as authorised by man seems like the sad error that David fell into in 1 Chron. xiii. 7-10, who put the Ark of God on a *new cart*, instead of following the commands of God, that it should be borne upon the shoulders of the priestly tribe of the Levites.

Then was God angry at the presumptuous interference of man, and smote Uzza, but when David followed God's command in 1 Chron. xv., then was the Ark of God brought into the midst of Israel safely, and they were blessed, and the song of thanksgiving ascended to the Lord, in chap. xvi. 8-36.

Separation from evil and the "unclean thing" has been for a long time looked upon as a thing to be condemned, and the parable of Matt. xiii. 24-30 often is quoted to uphold it; a parable which treats specially of the aspect of the saint and sinner in the world (not in the church); that both must exist in the field or world (as the Lord Himself explains the field to mean, in verse 38), until the time of harvest, or the end of the world, without being separated. This parable so misread and misunderstood is used as a warrant from Scripture for mixture in the professing Church, while the injunction for the special separation of the *good* from the *bad* in the Church by the *preachers* of the gospel, in verse 48, is either entirely overlooked or set down as occurring at the time of that separation, in verse 49, which is exactly the opposite in every respect, and which occurs at the same time as verse 30—a separation by *Angels*, not *Preachers*, of "wicked from the just," or the *bad* from the *good*. The just being left as a remnant for the millennial kingdom spoken of in Matt. xxiv. 40, 41.

Thus the ark being put on a *new cart* of man's tradition and commandment, there arises Babylonian brick and mortar buildings consecrated and called "The Houses of God," instead of the real living stones *who only* in God's Word are called "The House of God, which is the Church of the living God, the pillar and ground of the truth." (1 Tim. iii. 15.)

Yet another contrast between the true and the false, that which is of Babylon, and that which is of

God. In Gen. xi. 1 we read that the whole earth at that time was of one language (or lip) and one speech. Here is uniformity in perfection, seemingly copied by man in their mass-books and prayer-books, where young and old, the intelligent and the dull of understanding, the hardened one, and those exercised in soul, the believer and unbeliever, all, of every description or state of soul, have to partake of the same sort of spiritual food, wholly irrespective of the wants, requirements, or necessities of the individual; it is, indeed, the *uniformity* of the times of Babel of old. In Ezek. xxxiii. 31, we see that God judges by the state of heart, not by uniformity of profession. But in Acts iv. 32, it is spoken of the Church of God that *they* "were of *one heart*, and of *one soul*," not *uniformity*, but God's *unity* of the Spirit by the new birth.

As in Gen. xi. 6, we see that uniformity of language (or lip, or profession) led to the evil of Babel, so in Acts iv. does unity in the new birth lead to oneness with God, and holiness forever.

NOTES OF LECTURES ON THE TABERNACLE.

(Delivered in Queen's Rooms, Glasgow, by HENRY GROVES.)

SECOND LECTURE.

INTRODUCTORY REMARKS.

THE Epistle to the Romans unfolds to us, in the order in which it is given, the truth of God, in the same order in which it is revealed in the Tabernacle. It begins with man, Jew and Gentile, under sin, and far off. Man is outside—in the position in which he is found after the Fall, when God had driven him forth from Eden, and placed cherubim and a flaming sword to "keep the way of the Tree of Life." In the fourth chapter is unfolded to us that by which alone man can find his way back into the presence of God—the principle of faith in what God has promised, and which God alone can bring to pass.

Two Old Testament saints are there adduced as instances of that principle—Abraham and David; the one "justified by faith *without* the deeds of the law;" the other, while being *under* law, is justified on precisely the same ground; for, says David, "Blessed is he whose transgression *is forgiven*; whose sin is covered." "Blessed is the man unto whom the Lord imputeth not iniquity." (Ps. xxxii. 1, 2; Rom. iv. 7, 8.)

Thus the fourth chapter of Romans, reveals to us

"the door of faith" opened in the preaching of the Gospel to the lost, as we read in Acts xiv. 27; when Paul and Barnabas, coming back to Antioch from their first missionary tour, "rehearsed all that God had done with them, and how He had opened the door of faith to the Gentiles." This is what the Gate of the Tabernacle is designed to represent: subjectively faith, and objectively that on which faith rests—Christ Jesus; who says of Himself "I am the door, by me if any man enter in he shall be saved."

Faith follows the drawings of God. It is God the Father who draws to Christ, as we are told by our Lord Himself (John vi. 44); and thus the entrance in by the Gate into the Court represents the first step in Divine grace of our Triune God, that draws the sinner out of the world into Christ.

THE ALTAR.

The Altar, which was placed inside the Court, between the Gate and the Tabernacle, speaks of atonement—of atonement by blood. It has to do with the question of the sinner's standing before God; the grand object being that of revealing "the righteousness of God, which is unto all and upon all them that believe."

A detailed description of the Altar is given in Exod. xxvii. 1-9. The Altar was made of shittim wood overlaid with copper. In the Greek translation of the Old Testament Scriptures, shittim wood is designated "incorruptible wood." It stands as a type of the humanity of Christ, and harmonizes with that passage in Acts xiii., where it is said of Christ that He was not suffered to "see corruption," because it was impossible He should be holden of it. Death can have no power to hold the sinless One in its iron grasp; for while death had its agonies for Christ, it had no sting. Hence He stands before us the Incorruptible brought into corruption, but not seeing it. Brought into it, as "tasting death for every man," but taken out of it in the glory of the Father. Shittim wood, overlaid with copper, presents to us Christ, as He was down here. Shittim wood, overlaid with gold (of which we shall have to speak hereafter) represents the Man Christ Jesus in glory at the right hand of God.

Glorious truth! Christ is "all and in all."

It delights the heart of God specially to direct our attention to the *person* of His own well-beloved Son; but in order to a proper apprehension of His glory

there is more required than a head knowledge ; there needs be a deep heart exercise before God in the study of those Scriptures which speak of Him.

In Hebrews it is written, " we have an altar ".

As of old, wherever Israel journeyed, the altar went with them ; so now the believer bears about with him the Lord Jesus Christ in all his journeyings, securing to himself thereby the value and efficacy of the infinite atonement that has been presented to God.

We are " pilgrims," and the tabernacle bore upon it the stamp of a pilgrim character.

Be it our glory ever to maintain this character before an ungodly world, always bearing about with us that which marks us off as a separate people (Heb. xiii. 12, 13) : strangers here because no longer strangers to God, nor aliens in Heaven.

We would now call attention to the copper grating placed in the middle of the altar, through which the ashes of the sacrifices fell.

The fact of its being thus placed in the centre of the altar is not without a deep spiritual import, for we find that by being so placed, its height corresponded exactly with that of the ark of testimony which supported the mercy-seat in the Most Holy Place. Correspondence in measurement assuredly points to some spiritual correspondency, though often we may be too dull to trace it out. Here we see a relation between the grate of the altar at the Gate of the Court, separating between death and resurrection, and that throne of grace, which, in the Holiest of All, speaks of mercy and of glory.

The Altar told not only of death, but of resurrection ; for while the ashes below the copper grating symbolized *death*, all above it—the smoke and the sweet savour told of resurrection ; and the lifeless victim laid upon that altar is regarded as quickened into life, and ascending up to heaven ; and hence " the altar of burnt offering " might be named " the altar of the ascension offering ; " as indeed, a more literal translation would render it.*

Strange, though it may seem the word *burn* is never once used in the Hebrew in connection with this altar ; but a word is employed which signifies " incensing "—the thought being identical with that of the ascending of the incense in the Most Holy

* The Hebrew word for burnt-offering is *Aolah*, from the root *Alah*, to ascend.

Place. On the copper grating was kindled that fire which incensed up the burnt sacrifices in fragrance to God, in marked contrast with the fire outside the camp, that burnt up, under consuming wrath, the bodies of the sin offerings.

In Scripture, two very different fires are mentioned—altar-fire and hell-fire. With one or other of these all mankind must have to do. God has kindled both, and in Scripture represents the smoke of both as ascending up to heaven. It is this that gives hell-fire its terribleness, and that gave force to John the Baptist's warning to flee from " the wrath to come," and to escape the " unquenchable fire."

It was with these notes of judgment that he prepared the way for Him who alone could testify to the infinite grace of that altar-fire in which He was to ascend unto God as a savour of Eternal Rest to God, and of eternal life to man.

The death of Christ makes altar-fire what it is in acceptance to God for all who are connected with it, and it is the death of Christ that gives its character to that symbol of hell-fire—the fire that burned without the camp corresponding with Gehenna outside Jerusalem, and the Lake of Fire outside the Heavenly City.

The Altar, overlaid with copper is a witness to the absolute righteousness of a Holy God, and Christ the great Antitype of the Altar is spoken of as the " Righteous One"—the One who met all the claims of a Righteous God by bearing the penalty of His righteous law, which man had broken.

This fire burning upon the altar typifies the holiness of God, that having come into judgment on Christ, testified to His perfect acceptance, to His being the beloved Son in whom God was well pleased, the One in whom God's holiness was perfectly satisfied. Therefore in resurrection power we behold the fire from heaven, coming down upon the lifeless form of the victim, re-inspiring it, as it were, with fresh life and energy, and causing it to ascend to heaven in one fragrant volume of a " sweet smelling savour ".

Scripture shews us that the death and resurrection of Christ were essential to salvation ; but, while justification is linked with resurrection, it is important ever to remember that we are justified by the blood that was shed, and not by resurrection, it being the necessary proof of acceptance ; and, therefore, if there be no resurrection, there can be no salvation, for " we are yet in our sins." Therefore, when Paul describes

the Gospel he preached, he says it was "that Christ died for our sins, according to the Scriptures, and that He was buried, and that He rose again the third day, according to the Scriptures." (1 Cor. xv. 3, 4.)

Thus we are justified *in* a Risen Christ, but *by* the blood of the crucified Christ.*

The resurrection of Christ witnesses to the acceptance of His atoning death, and is to us a testimony to the righteousness of God in dealing with us in grace, because He died for our sins; and this, the resurrection, becomes the consolidation of the believer's peace, who learns that God now, in virtue of that death, is "*faithful and just* to forgive sins," and not merely *kind and merciful* so to do.

THE OFFERINGS.

A few words in passing are needful here on the sacrifices to expand our conceptions of what the altar is designed to accomplish, and first of the Sin and Trespass Offerings, which we would here connect together.

In the book of Leviticus we get the various offerings appointed by God to shadow forth the value and the result of the sacrifice of Christ. These are many and varied, and in them we are to see so many phases or aspects of that one grand Sacrifice, for which the body of the Lord Jesus Christ was prepared.

In the New Testament we see only the unity of this one all-engrossing Antitype; but in the Old Testament Scriptures God teaches us by little and little, as we are able to bear it, just as a teacher in illustrating a complex subject might draw a sketch to convey some particular lesson; which after having conveyed the desired instruction, would be followed by another and another.

Thus, while it is true that in the New Testament we have the one Sacrifice, it is nevertheless necessary, in order to a proper knowledge of what that one Sacrifice is to us, to study those Scriptures where God Himself unfolds the glory of the several aspects of the Sacrifice.

These aspects of Christ's death are as various rays of light, which, shining from the Cross, passed through the prism of a divine revelation, are seen as radiant with all the colours of the rainbow, and become to us emblems of the Everlasting Covenant.

* In not noticing this distinction between the *in* and the *by*, many have wrongly-charged those who would give scriptural prominence to the Resurrection with under-valuing the blood, and holding Socinian views of the atonement.

A distinction is made between the Sin and the Trespass Offering, but we cannot dwell on that here.

As sinners, we need to begin with the sin-offering, and this is described in the fourth chapter of Leviticus, together with its application to the varied requirements of the sinner. It was for the "blotting out of sin," and had to be offered "before the Lord;" for as every sin is done against the Lord and in His presence it is necessary that the atonement for sin be made before Him.

In this offering, as in all others, an important lesson is taught. The offerer has to lay his hands upon the head of the victim, thus identifying himself with his offering. It is here that the whole hinges as regards its application to the offerer himself. Thus, it is not enough that Christ is the sin-offering provided by God. We, as sinners, must by faith be identified with Him who took our sins upon Him, and received the punishment due to us, and that by our own individual act.

The sin-offering, as such, never came upon the altar; but, after its blood had been shed and poured out at the foot of the altar, and some of it taken into the sanctuary to be sprinkled seven times before God, the body of the offering was carried outside the camp and burned with consuming fire. (Heb. xxiii. 12, 13.) The outside fire, as has been shown, represents the everlasting burnings of Scripture, which will be the portion of the Christ-rejector—of him who has refused to embrace the blessings offered him as resulting from that altar-fire which God had kindled in mercy, in the life-giving power of the death and resurrection of Christ.

The Old Testament abounds with records, historical, typical, and prophetic of this judgment of hell-fire. Many at the present time are seeking to explain this away as figurative and allegorical, heedless that, though in the Old Testament we get comparatively indistinct glimmerings of the Lake of Fire, as, seen in the cases of Sodom and Gomorrah, in the death of Nadab and Abihu, and in the solemn utterances of the Psalms and Prophets, characteristic of the dispensation, in the New Testament generally, and in the book of Revelation in particular, we get unveiled the terrible mystery of the awful "Lake of Fire," where, as the bliss of the redeemed culminates in the Golden City, so the woe of the lost culminates in the lake of fire and brimstone.

The sacrifice of the sin-offering was not merely for

the *forgiving* of sin, but for the putting of it away. Suppose, for the sake of illustration, one liberated a debtor whom he had cast into prison, and sent him forth a forgiven man, he would still be penniless. By this act of forgiveness, the debtor is released, it is true, but he is as poor as he was before. Forgiveness does nothing more than set the prisoner free; but God would teach us that not only through Christ—the Sin-offering—are our sins forgiven; but that in the same blessed ground they are for ever *put away*, and not only so, but, as we shall see hereafter, we are made the objects of God's ineffable delight, and, as such, become "children"—"heirs of God, and joint heirs with Christ."

BURNT OFFERING.

We now come to the Burnt Offering, or as we have called it the *ascension offering*. Of this offering nothing was carried outside the camp, as was the case with the sin-offering; but all was laid upon the altar, and under the action of the heavenly flame ascended to God in one resurrection perfume; the witness of an absolute complacency, of which we have already spoken. This offering was therefore designed "a sweet savour unto the Lord," an expression never used of the sin-offering.

It would have been a *comparatively* little thing had God merely forgiven us our sins, as we have seen; though it were infinitely more than we merited; but He deals not so with us, for in Christ we have not only that which makes provision for forgiveness, but also that which presents us to God as accepted ones, "accepted in the Beloved," and who shall measure what that implies, or put into a human balance the infinite proportions of that which is well-pleasing to God, absolute in fulness, and infinite in measure? This offering has reference specially to God. No part of it was partaken off by either priest or worshipper.

From heaven God testifies that Christ was His "well beloved Son, in whom He was *well pleased*;" and those, who by faith have appropriated Christ, are presented "complete in Him who is the Head of all principality and power," and he who in the sin-offering was forgiven, stands now in the burnt-offering, the object of God's exceeding delight; of His infinite well pleasing.

PEACE OFFERING.

We now come to the last of the offerings, of which we can here speak; the peace-offering, or as it is

called in the Greek Old Testament, the *salvation offering*.

This is, in one sense, the highest of all the offerings, and is always connected with fellowship, for in it the offerer and God are represented as *feasting together*, as also the offerer and the priest. To us it is the type that opens up the secret of that fellowship which we have in the Father and the Son; wherein we are not only accepted, as in the burnt-offering, but as children, brought nigh and allowed to bask in the fullest sunshine of His love.

In these sacrifices we read the lesson of our standing before God in Christ, and of what He, by imputation is made of God unto us even righteousness, sanctification, and redemption.

The altar then unfolds the work of Christ, on which our standing rests, and in which we have Christ as our Surety, and our Substitute.

Imputation and Substitution are the essential truths here; but there is a step yet further and higher which we have now to consider in the laver; wherein, all that whereby we stand imputatively in Christ, has to be wrought out in us, and imparted to us by the indwelling and inworking of the Holy Ghost.

Thus as the Gate points to the work of God the Father for the sinner, in drawing, and providing a way of access, so the Altar represents the second step of Divine grace—the work of God the Son giving Himself a Substitute, and therefore "made sin for us that we might become the righteousness of God in Him."

(This Lecture to be concluded in our next issue.)

REJOICE IN THE LORD ALWAYS.

"Again I say rejoice."—PHIL. iv. 4.

REJOICE in the Lord, O Christian,
Rejoice in Him, every day;
Again we repeat the blest command,
Rejoice in the Lord alway.

But O, how can I do it,
How can I be always glad,
With so much in and around me,
To make my spirit sad?

Hath not the Master promised,
Thy strength shall be as thy day?
Can He not give the needed grace,
His own Word to obey?

Always rejoice, yes, even when racked
With agonizing pain;
He knows it all. Look up to Him,
His love will thee sustain.

Always, yes, when thy best beloved
Is locked in death's embrace;
Even for that trying hour, thou'lt find,
Sufficient is His grace.

Always, yes, even when pursued
With cruel hate and scorn;
When persecution, shame, and loss,
For Jesus' sake are borne.

When persecuted and reviled,
Shrink not, nor be afraid;
Then is your time for greatest joy,
The Master's word hath said.

Always rejoice, yes, even in times
Of poverty and need;
For He will surely care for you,
Who doth the ravens feed.

The worldling only can rejoice,
When corn and wine abound,
But thou, O Christian, can'st rejoice,
When all looks dark around.

Rejoice, yes, even when Satan roars,
And brings thy sins to view;
Just tell the fierce accuser then,
That Jesus died for you.

Rejoice, yes, even if called to pass
Through Jordon's stormy tide;
Thy Saviour will before thee go,
And the rough waves divide.

Through life and death, through weal and woe,
Still march rejoicing on,
Until thou art presented
Faultless before the throne.

For ever and for ever then,
'Twill be thy blest employ,
To join in one loud swelling song,
Of everlasting joy.

St. Margaret's Hope, Orkney.

E. B.

As disobedience proves our union with the first Adam, so obedience proves our union with the second Head.

God disposes man to quarrel with himself. Carry on this quarrel to perfection, and then you will have no time to quarrel with others.

"WAIT ON THE LORD."

PSALM xxvii. 14.

NO easy task it is to stand and wait;
God's warriors find it oft a trying state,
Needing long years of discipline to learn,
By those whose souls for active service yearn.
Oh happy they who, ere too late,
Have simply learned to stand and wait!

When harassed and perplexed with many a care,
The willing anxious spirit turns to prayer,
Spreads before God his case, and pleads His Word,
Then humbly rests dependent on the Lord.
Oh happy they who, ere too late,
Have simply learned to stand and wait!

Wait on the Lord in simple earnest faith;
Honour His name by trusting what He saith;
Watch for the answer; though it tarry long.
'Twill surely come and claim from thee a song.
Oh happy they who, ere too late,
Have simply learned to stand and wait!

In quiet patience wait upon the Lord:
Quell all vain murmurings; rest upon His Word;
Commit thy plans into His hands alone,
Willing that His will, not thine, should be done.
Oh happy they who, ere too late,
Have simply learned to stand and wait!

For they who wait upon the Lord our God,
With eagle wings shall mount to His abode;
They shall renew their strength, nor weary prove,
Resting upon their Heavenly Father's love.
Oh happy they who, ere too late,
Have simply learned to stand and wait!

THE MERCY-SEAT.

"And there will I meet with thee, and I will commune with thee from above the Mercy-seat; from between the two cherubims."—*Exodus* xxv. 22.

ILL meet with thee"—deep, pregnant word!
Thou tellest of that mournful day
When cherubs stern, with flaming sword,
Did guard fair Eden's way.

"I'll meet with thee"—poor sinner! hear
Those words of richest grace;
They're thy full warrant to draw near
Within the holiest place.

Behold yon seat of mercy made
Where rests the bright shechinah cloud
First Cherubim; who once the blade
Did wield, that cried for wrath aloud.

Their glittering sword no more is seen:
Executors of Mercy—now
They're radiant with her hallowed sheen
And wrath is driven from their brow.

If thou would'st know the blessed cause
Why Mercy thus supreme doth reign;
Then see the inexorable laws
Receive the blood—the appeasing stain.

But whence this blood?—heard'st not the word
Of God commanding to awake
Yon Cherub's awful, flaming sword,
Whose thirst, His "Fellow's"* blood must slake?

And thus was stayed wrath's fiery sway
That Mercy's glory cloud might shine,
T'illumine the now *unhindered* "Way"
That leads to realms of light divine.

* Zec. 13, 17.

T. D.

Glasgow.

—◆—
"A LITTLE WHILE."
—◆—

hat is this that he saith, "A little while".—*John* xvi. 18.

OH, for the peace which floweth as a river,
Making life's desert places bloom and smile,
Oh, for the faith to grasp heaven's bright "for ever,"
Amid the shadows of Earth's "little while".

"A little while," for patient vigil keeping,
To face the stern, to wrestle with the strong;
"A little while," to sow the seed with weeping;
Then find the sheaves and sing the harvest song.

"A little while," to wear the robe of sadness,
To toil, with weary step, through miry ways;
Then to pour forth the fragrant oil of gladness,
And clasp the girdle round the robe of praise.

"A little while," midst shadow and allusion,
To strive, by faith, love's mysteries to spell;
Then read each dark enigma's bright solution,
Then hail sight's verdict "*He doth all things well*".

"A little while," the earthen pitcher taking,
To wayside brooks, from far-off fountains fed:
Then the cool lip its thirst for ever slaking,
Beside the fulness of the fountain head.

"A little while," to keep the oil from failing,
"A little while," faith's flickering lamp to trim,
And then, the Bridegroom's coming footsteps hailing,
To haste to meet Him with the bridal hymn.

And He who is Himself the GIFT and GIVER,
The FUTURE GLORY and the PRESENT SMILE,
With the BRIGHT PROMISE of the glad "for ever,"
WILL LIGHT THE SHADOWS of the "little while."

Sin has contracted man's heart into the narrow dimensions of a nut-shell; there is no room in it but for little self.

Clear the way, and let me start fair; let me run for the crown; let me wrestle, watch, labour; and let none come between me and the crown. Let me never forget for a moment how unstable I am, or how strong is the hold of the power of darkness.

Whatever is our own character we are for ever engaged in forming it in the characters of others with whom we associate. Let us therefore attentively examine ourselves; for either in the purity or impurity of our own we are forming happiness and heaven, or misery and hell, for those around us. Men like Bibles should be constantly read, and with the most diligent attention.

Mr. R. T. HOPKINS' address now is—

10 PRINCE'S TERRACE, BALL'S ROAD, OXTON,
BIRKENHEAD.

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TO OUR READERS.

As intimated last month, the twelve numbers of the *Assemblies* for 1874 are bound in paper covers, and sent post free for 8d. The copies in hand of last year's volume will be also forwarded for 8d—the two volumes for 1s. 2d.—post free. Thus, any who wish may have the whole of it.

All the 19 numbers of the *Northern Youth* are bound in paper covers, and sold for 10d. per copy. For children, or even for certain adults, this is a most interesting volume, and we recommend it to Sunday School Teachers for New-Year Gifts.

The 12 *Northern Intelligencers* for 1874 are bound together, in paper covers, and sent post free for 1s. 2d. There are some copies for 1873 and previous year's volumes still in hand. The three volumes will be supplied for 4s. 6d., post free. Early application will oblige.

For this year, the *Northern Witness* is substituted for the *Northern Intelligencer*, and it will be conducted very much as the *Intelligencer* had been, only the contents of the *Northern Witness* will be more varied to meet the requests of several young converts, who wish some things specially fitted for their own wants. There will be a continuance of high-class articles by approved writers, for such as have been long in the way, and among these, several Lectures on the "Tabernacle," delivered by Henry Groves, Esq., of Kendal, in the Queen's Rooms, Glasgow. His Introductory Lecture was in the first number of the *Northern Witness*, and the succeeding Lectures will be in the monthly issues as they appear. 1d. per copy; 1s. for 1875. 3 copies, post free for 3d.

We fondly hope our readers will make an effort to secure additional Subscribers. To ourselves it is a Labour of Love only; will you, Reader, share with us in it?

The *Northern Evangelist*, for 1875, will be continued, and sold at ½d. per copy. To persons taking quantities for distribution, a liberal allowance will be made. 5 copies, sent post free for 2½d.

We hope thus for a much larger circulation than it ever had—indeed, we know not of any good Tracts so cheap. Five copies and upwards, post free. The land might be flooded with the *Evangelist*. It will be our endeavour to make it pointed and Scriptural, simplicity is greatly needed.

Orders accompanied by remittances will be attended to as punctual as possible. Post Office Orders payable to HELEN ROSS, 2 South Clerk Street, Edinburgh. Postage stamps received.

All communications connected with the Editorial department, addressed to the EDITOR, at City Bible House, 2 South Clerk Street, Edinburgh.

In the past we found it beyond possibility to return rejected Articles, and in many cases to answer Letters. We hope in the future we shall not be asked.

All communications must be properly signed; not necessarily for publication, but for good faith.

It is our desire that the *Northern Witness* and the *Northern Evangelist* be for time and eternity true to God's truth.

The *Northern Witness* and *Northern Evangelist* will be published on the first of each month, at the

CITY BIBLE HOUSE, 2 SOUTH CLERK STREET, EDINBURGH;

47 GEORGE STREET, ABERDEEN; and at

99 BUCHANAN STREET, GLASGOW.

It is respectfully requested that all who have not paid their Subscriptions for 1874, will do it as soon as possible. Some may have forgotten this; they will allow us to remind them.

Back numbers of the *Intelligencer* still on hand, 1d. each. Two *Evangelists* for ½d.

Brethren, pray for us, that the word of God may run and be glorified.

THE



NORTHERN



WITNESS.

“For by the Works of the Law shall no flesh be justified.”—GAL. II. 16.

“For by Grace are ye saved through Faith, and that not of yourselves, it is the gift of God.”—EPH. II. 8.

No. 3.]

MARCH, 1875.

[PRICE ONE PENNY.]

A MALEK;
OR,
CONFLICT AND VICTORY.
EXODUS XVI

(Continued from February Number, page 20.)

THIS first conflict of Israel with Amalek results by the grace of God in victory for Israel, so that Amalek retires for a time.

Such is the way of our adversary. It was so in Luke iv. 13, “When the devil had ended all his temptations he departed from Him for a season,” “If resisted in the power of God he will flee” (James iv. 7); and whether his attack be through the flesh or from the world, in open opposition or subtle craft, it becomes us to be sober and vigilant, and to resist him steadfast in the faith. (1 Peter v. 8, 9.)

But God, who alone is aware of the essential corruptness of the old nature, and of the power of Satan to get advantage through the carnal mind, has made the battle His own.

Therefore was it that after Amalek’s defeat, the Lord instructed Moses to write the account of the battle and the victory in a book, and to rehearse it in the ears of Joshua. “For the Lord hath sworn that the Lord will have war with Amalek from generation to generation.” “I will utterly put out the remembrance of Amalek from under heaven.”

It was to be no suddenly-ended conflict—still less a moral change in Amalek—but a conflict oft renewed, a war of extermination, to be maintained by God through Israel “from generation to generation.”

Here Moses builds an altar and calls it “Jehovahnissi,” “The Lord my banner” This is giving God the glory.

This lesson Israel forgot, if indeed they had learned it all, within a very short time. Consequently in Num. xiv. 39-45 we see them going forth to battle in their own strength, presuming to meet the foe without God. Moses, who throughout has the mind of God, warns them of their danger, “Go not up for the Lord is not with you; that ye be not smitten before your enemies;” but they went, “Then the Amalekites came down and the Canaanites which dwelt in that hill and discomfited them even unto Hormah.”

Such are the ways of God with His own people. “You only have I known of all the families of the earth, therefore I will punish you for all your iniquities” (Amos iii. 2); “As many as I love I rebuke and chasten” (Rev. iii. 19); “If ye endure chastening God dealeth with you as with sons.” (Heb. xii. 7.) The unbelief that “despised the pleasant land” is punished with forty years of wilderness-sorrow (Num. xiv. 34), and the presumption that refused to bow to the chastening of the Lord is visited with utter discomfiture and disgrace.

It could not be otherwise, if Israel had prevailed against Amalek when God was not with them, Israel would have taken the glory to themselves. Thus many a one sets himself in his own energy to overcome the will of the flesh within—if he succeeds for a time apparently—the credit of it, secretly if not openly, goes to his own resolution or force of character, not to God’s grace. It is the weak and helpless one, leaning upon God, that gets true victory and glorifies God. It is not the strong and wrestling Jacob—but the helpless, clinging, supplicating Jacob—that gets the blessing and becomes a Prince with God. “The youths shall faint and be weary, and

the young men shall utterly fall; but they that wait on the Lord shall renew their strength."

The divine estimate of Amalek's character is the true one. Israel might forget the nature of their foe, not so the Lord.

Hence on the eve of their entrance into the land, they are again reminded of the Lord's controversy with Amalek, and the burden laid upon them to blot out the remembrance of Amalek from under heaven. Strange that it should be needful to add "Thou shalt not forget it." (Deut. xxv. 17-19.)

The Lord had marked the bitter relentless enmity that met His people by the way when "faint and weary;" that smote the "hindmost and the feeble," and "feared not God."

Such are the special care of Him who leads His people like a flock, and so will they be the special care of every shepherd who has the mind and heart of Christ. He would gather the lambs in His arms and gently lead those that are with young. (Is. xl. 11.) He would have the cut-off one visited, the young one sought for, the broken healed, and the feeble fed (Zech. xi. 16); the weak supported, and feeble-minded comforted. (1 Thess. v. 14.) But the adversary knows no pity, the moment of faintness is the moment of attack, for "the carnal mind is enmity against God." (Rom. viii. 7.)

"The joy of the Lord is your strength" (Neh. viii. 10), wherefore it is written, "Lift up the hands which hang down and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way." (Heb. xii. 12, 13.)

Israel at length enter the promised land, victory is given as they trust in God. How soon and how far they departed from Him who redeemed them is recorded in the book of Judges. Then in 1 Samuel God hears their murmurings for a king, and Saul is given. Amalek had indeed afflicted them in the days of Gideon (Judges vi. 3), but it seems as though in the days of Saul there had been a period of rest from his attack, a rest which Israel was in no haste to break; comforting themselves it may be in the hope that Amalek would not again confront them. The burden laid upon them in Deut. xxv. was completely forgotten, and but for God, the conflict had entirely ceased. It is in this condition of things, that the word of the Lord comes to Saul by Samuel, "I REMEMBER that which Amalek did to Israel, how he laid wait for him in the way when he came up

from Egypt, now go and smite Amalek and utterly destroy all that they have and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (1 Sam. xv. 2, 3.) Israel may forget, but God remembers; Israel may underestimate the enmity of Amalek and the danger incurred so long as he is spared; but God had sworn that He would have war from generation to generation.

And is not such a condition of things but too common in the soul. Victory may have been gained over some grosser forms of evil once dominant within, and a time of conflict is followed by a time of peace; but the time of peace is really a time of respite to the flesh, during which it gathers strength that yet will shew itself in other forms, fairer and more specious it may be, but not less really opposed to the spirit.

Such may have been the condition of the apostle after his wonderful revelations and rapture into paradise and the third heaven. Might he not have supposed after such experiences as these that at last the flesh was dead, no longer capable of lusting against the spirit, the carnal mind extirpated never to revive.

Many, with less to warrant the thought, have so imagined. But God who knew the snare that was inseparable from such lofty privileges, anticipates the need of His beloved servant, "and lest he should be exalted above measure through the abundance of the revelations, there was given to him a thorn in the flesh, the messenger of Satan to buffet him." (2 Cor. xii. 7.) The warfare that Paul might have compromised is thus maintained by the special interposition of the providence of God. The hidden evil that only the eye of God could detect is thus assailed; the germ that might have so soon ripened into *spiritual pride* is thus repressed and mortified.

Yes, be he an apostle filled with the Spirit, caught up into high communion, unutterable in human speech; yet even in him the flesh is the Amalekite still, it is still "the old man which is corrupt according to the deceitful lusts." (Eph. iv. 22.)

Saul went forth at the command of the Lord; he gathered Israel together and smote the Amalekites, "From Havilah until thou comest unto Shur." (1 Sam. xv. 7.) God was with Israel, and Amalek could not stand. But instead of availing himself of the arm of the Lord to "destroy utterly"—as God had

commanded—Saul used his own discretion and spared Agag the king, also the best of the sheep and of the oxen, &c.; but everything that was vile and refuse, that they destroyed utterly.

The judgment of God upon this unfaithfulness of Saul is uttered in strongest terms. It is not allowed that Saul had even partially fulfilled the command of the Lord, but "he is turned back from following me and hath not performed my commandments."

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams, for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath rejected thee from being king."

The faithfulness of Samuel here stands out in most striking contrast to the wilfulness of Saul. With Samuel there was no such exercise of unhallowed discretion. The word of the Lord to him was enough. He had learned of God the true character of the foe, and in simple obedience to the word of God he sought to complete the work that Saul had left undone.

"Then said Samuel 'Bring ye hither to me Agag the king of the Amalekites,' and Agag came unto him delicately, and Agag said 'Surely the bitterness of death is past.'"

But the deceit of Agag had no weight with Samuel. He judges not by outward appearance—his delicate exterior, was, in the eye of the prophet, but another phase of the enmity of the old wilderness foe.

Samuel sees with other eyes than Saul's, his thoughts are in fellowship with the thoughts of God, he, too, "remembers" what Amalek did to Israel. "As thy sword hath made women childless, so shall thy mother be childless among women," "and Samuel hewed Agag in pieces before the Lord in Gilgal."

There be many, who, like Saul, are wont to judge the flesh with becoming severity in its "vile and refuse" forms. They will run a crusade against disreputable sins, such as drunkenness and uncleanness, but all the while they spare the very Agags of modern Amalek. Few are the voices raised against the love of money, which is the root of all evil; or against the conceit of spiritual attainment which though the most "delicate" is the most detestable of all the forms of pride.

And yet has not the noxious weed of covetousness well-nigh choked out of existence the tender and fruitful plant of contentment, and has not the rank growth of spiritual pride and party emulation all but,

overgrown the lowliness and meekness, that are so precious in the sight of God.

Nay, these forms of fleshliness have almost ceased to be regarded as sins at all. As Saul spared the best of the Amalekite sheep and oxen under the pretext of sacrifice to the Lord, so is the most feverish haste to be rich defended on the ground of "providing things honest in the sight of all," or "having to spare for the poor, or for the gospel."

The most flagrant egotism is perpetrated "for the glory of God," the most secret and sacred experiences of the soul are paraded in public for the encouragement of others; a converted child must have its little life of follies and graces exposed to the world, as soon as the Lord has taken its spirit to Himself, and a babe in Christ must have his "experience" published before he is a year converted, and all is justified on the ground of its being "for the glory of God."

Formerly if the face of Moses reflected the glory of Jehovah, he *wist it not* himself; if Stephen was full of the Holy Ghost and his face as the face of an angel, it was all who sat in the council who witnessed it; if Paul had revelations unutterable, he tells it not for "fourteen years," and when he tells it, he counts himself a fool for glorying so.

But now-a-days, men and women bear witness to themselves—they tell of their own holiness, their own being filled with the spirit, their own patience, their own sweetness of temper, their own power over Satan, their own unbroken communion, &c. &c., and all, as it is said, "to magnify the grace of God."

Are these not "delicate" forms of the Amalekite flesh; Agag evils, to be hewn in pieces without mercy before the Lord in Gilgal.

But there is another notice of Amalek in Scripture, not less significant than what has already passed before us.

The book of Esther may be said to be a record of how God in His providence interfered on behalf of His people to frustrate the evil purpose of Haman, the son of Hammedatha the Agagite—THE JEWS' ENEMY (Esther iii. 10).

That this man was an Agagite shews that he was actually of the same family as the Amalekite king whom Saul had spared. Many years, and even centuries, had intervened, but the Amalekite was the Amalekite still, "the bitterness of death" was not yet past, but as though time had only developed the

enmity, the plot here disclosed had no less an aim than the *extermination* of the race of the Jews.

How nearly the enemy had gained his purpose is familiar to all who have read this simple and touching story. The faithful Mordecai, remembering the Word of the Lord, recognized in Haman the enemy of God and His people, and refused to bow before him. In Mordecai there is the mind of God—the spiritual mind, which discerns the true character of Haman. In Haman there is the carnal mind, which is enmity against God.

The firmness of the man of faith but stirs up the hatred of the enemy. So it always is. But in the end God appears to vindicate those who honour Him; and he was hanged on the gallows which he himself had erected for the execution of Mordecai.

Thus it is clearly shown that if God at the first commanded that the memory of Amalek should be entirely blotted out from under heaven, there was need for such severity. If Israel would not blot Amalek out, Amalek would ever seek to blot Israel out; the war is a war of extermination—a conflict that must issue in the utter destruction of the one or the other. Blessed be God, our old man, the enemy deceitful and corrupt of the new man, is crucified with Christ, that the body of sin might be *destroyed* (Rom. vi. 6).

God is for us. If the flesh be given over to destruction, it is that the spirit may be saved in the day of the Lord Jesus (1 Cor. v. 5).

“Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind—for he that hath suffered in the flesh hath ceased from sin—that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God” (1 Peter iv. 1, 2).

Ceasing from sin is thus inseparably connected with suffering in the flesh. Slowly and hardly and through many a conflict is the Amalekite extirpated. Often and often has the two-edged sword to do its work within, cutting off what it may be was seemingly necessary as a right hand or dear as a right eye; it is the circumcision of the heart, whose praise is not of man but of God; it is the fellowship of the sufferings of Christ, learning by His cross to die to self and live to God.

May His mighty hand uphold us still, that we turn not the back in the day of battle.

J. R. C.

H A B A K K U K.

THE VISION MADE PLAIN—A BOOK FOR THESE
LAST DAYS.

“Write the vision, make it plain upon tables, that he may run that readeth it.”

“*In the end it shall speak and not lie.*”

CHAPTER II.

THE FIRES OF VANITY.

THAT great delusion of this world’s conversion, though unscriptural, which well-meaning people believe will take place before the second advent of the Lord Jesus Christ, is one of the most abundant sources from which Satan gathers his materials to feed the fires of vanity, which are raging hotter and fiercer as the present dispensation draws to a close.

By wresting a text of Scripture from its context, the spirit of error has succeeded in perverting a whole course of truth, and blinding the minds of millions of real Christians; causing wrong doctrine, and consequently wrong practice, in the life and walk of many.

The 14th verse of this second chapter, taken from its connection, has been the prolific source of much evil in the Church of Christ on earth. They quote thus:—“The knowledge of the Lord shall cover the earth as the waters cover the sea.”

Now, it is the “knowledge of the glory of the Lord” that is in the book, but they think that the preaching of the Gospel will make all the world know the Lord: whereas man is glorying in the works of his own hands, and having rejected Christ, has cast Him out. The Father has glorified His cast out Son, who is coming a second time in the glory of the Father; and if the context is added to this verse, the truth is plain. “*Behold—is it not of the Lord of Hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.*” (Hab. ii. 13, 14.)

Nineteen centuries have nearly run their course since the Gospel was first sent to the nations. Is the world converted, or are the fires of vanity put out?

Has Romanism or Mahomedanism converted the nations? Is Protestantism to be successful? Can philanthropists get at the heart of man, and change it through his body. Can the blacksmiths of teetotalism, hammer souls upon their anvils of vanity to make them white? Will modern philosophy or British

Associations introduce infinitesimal molecules and secular theories, forged in the fires of vanity, and produce truth out of Satan's lies?

Are not swarms of unclean spirits, like frogs croaking on political mud-banks, crying, "peace! peace! and safety!" while the nations are dancing on the top of an universal volcano, and sudden destruction is coming upon them, they know not how, nor when? Are armed millions of trained soldiers, with newest and most fashionable weapons invented, waiting for the word, to go forward to slaughter, and destroy each other, and bring civilization into chaos, signs of a world's conversion? No. The proud heart of man seeks the deification and glorification of human nature without Christ. The only way of escape is to read the vision of a crucified, but risen and glorified and coming Christ, to rule and reign in righteousness. Satan, the prince and god of this world with all his principalities and powers, still ruling the darkness of this present evil age, must be first cast down before the fires of vanity can be extinguished; and the Lord Jesus, who will come and not tarry, shall take the kingdoms of this world; then, and not till then, shall the knowledge of the glory of the Lord cover the earth as the waters cover the sea. How can the glory of the Lord Jesus cover the earth so long as the three opposing principles—Pharisee, Saducee, and Herod—are struggling in deadly conflict under Satan for supreme dignity and status on earth? Ruling worldly powers must be upheld by money. A power on earth in poverty cannot rule the nations. *Then the love of money is the root of all the evil.* What amount of wealth could satisfy the rapacious thirst for gold, sufficient to keep up the clerical ambition of popes, cardinals, priests, and a numerous progeny of pigmy parsons of inferior orders, who seek livings from wealthy patrons? Or what can suffice for millions of soldiers and extensive navies? Then, who are called upon to supply all this wealth? The people? But will democracy stand still without an effort to put down the kingly and priestly power? What is the meaning of trades unions, strikes, combinations of working men and international societies? All, men of the earth, seeking life in the flesh, and godhood over each other by those three unclean principles—not washed by faith in the blood of Christ—their soul is not upright in them; but the just who live by faith on the Son of God have come out from among them—have given up this present evil world, and are

looking for their Lord's return in glory, who alone can put all things right; until that day, the fires of vanity must burn and increase in heat and intensity, thus in the end the vision shall speak and not lie: Yet the world is not converted, nor will it be, by all organizations of men which would establish sacerdotal orders, in imitation of the first covenant under Moses, which had ordinances of divine service and a worldly sanctuary; but deny and ignore the second covenant where these things are all abolished. God writes His laws on the heart, within and not without. Christ in you the hope of glory. This is gospel truth. Hope of glory at the second coming of Christ. All else is vanity, and religion of carnal nature.

Life of faith on the Son of God is outside the fire of vanity, on resurrection ground, in fellowship with our risen Lord, and separate from the worldly sanctuaries of a Christianity married to this present world. Truth makes free from all politics.

The following extract, by the late Prime Minister, Greenwich speech, July 23, 1871, will give some idea of the worldly hopes of false Christianity.

"The great work, however, to which we wish to turn our eyes can never be perfected so long as war is set up instead of peace, which is the glory of the Gospel, and the greatest triumph of human nature."

What, the triumph of human nature, which is opposing the nature of Christ? Did Christ come to send peace on earth, where Satan rules? "Think not that I came to send peace on earth. I came not to send peace on earth, but a sword." Peace with God is the *triumph of the Gospel, and the subjugation of human nature.* Saved ones are made partakers of the divine nature, but they must die to human nature in order to have this. There is no peace to the wicked. This delusion of a world's conversion, peace without the Prince of Peace, is the lie of modern Mystical Babylon. "My kingdom is not of this world." (John xviii. 36.)

THE PROPHET'S PRAYER.

"Oh, Lord, I have heard Thy speech and was afraid. Oh, Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Truly this prayer of faith has been answered in succeeding ages; yet, how unbelief has so blinded the eyes that it cannot see when good cometh, heavenly manna may drop around the dwelling, but unbelief sees it not; living waters may flow

beside them, yet they never drink; they feed upon ashes, worship the works of their own hands, neglect, refuse, and despise God's own way of salvation. They seek life after the flesh. The Gospel gives life in resurrection, after the spirit.

REVIVAL AND DECLENSION.

In every dispensation since the fall of man, there has been revival and declension; beginning with the deliverance of Abraham's posterity from the bondage of Egypt. And when in the promised land at the time of the Judges—saviours such as Gideon, Barak, Jephtha, and others were raised up, to deliver them from their enemies into whose hands they fell, through declension and disobedience. At the return from the captivity under Ezra and Nehemiah, there was a great revival; and when failure set in, God never forgot His promise; but, in the midst of the years, His work has been made known, and in wrath He has remembered mercy.

Pentecost was the first great revival under the dispensation of grace, persecution soon followed, and the disciples were scattered—they went everywhere preaching the word. Revivals were known in many countries, during the first two or three centuries. Jesus and the resurrection was the power that moved the world, by the Holy Ghost carrying onward those who had believed. The mystery of iniquity worked mightily in opposition; the ministers of Satan strained every fiendish nerve to stamp out the work of salvation, and when hot fiery persecution failed, the lion of the pit ceased his roaring for a time, and a brood of vipers issued forth, hatching cockatrice eggs; serpents came fascinating the people with a Christianity after the flesh. Grace without truth was received, and an earthly priesthood was established, who could turn grace into lasciviousness, and deny the only Lord God, and our Lord Jesus Christ. Natural religion was taught, a false Christianity set up, whose kingdom was to be of this world, and its priests the only repository for knowledge and holiness. All nations must own allegiance to the great *Pope* of Rome. So a Church of universal dominion over kings and countries under the rule of darkness was established—a Catholic curse blackened the face of true faith on the Son of God—and for centuries a smoke covered creation, hiding the truth beneath legends, lies, and superstition, and the hierarchy of hell reigned on earth. Yet, the sun of righteousness, bright in resurrection glory shining above the dark-

ness, sent a ray of heavenly light through the thick mass of ignorance, which fell into the heart of the monk Luther. "The just shall live by faith," was read by him. God's great work of redemption through blood divine took hold of his life, and, running the race set before him, thousands were revived and passed from darkness to light, from the power of Satan unto God. This one doctrine, of justification by faith, though it aroused whole nations, did not keep them walking in the truth; for declension soon again fell upon them; nevertheless sufficient light had been received to reveal and gather up the fragments of living bread from the buried baskets of Apostolic truth, which fed the hungry multitudes who lay starving for want.

The next declension was through the introduction of a national prayer-book. Whatever is added to the written word of God, must bring the mind down to earth, and set the people building up the mystical Babylon. Earthly religion, mass-books, prayer-books, and creeds, are Satan's scriptures, which he substitutes for the "sure word of prophecy," and by which he has deceived the nations. "Blessed are they that hear the word of God, and keep it." "Sanctify them through Thy truth, Thy word is truth." Wherever souls are not satisfied with the word of God, but contend for additional rule-books and codes of laws, either for Church or self-government, their heart is not upright in them, and they are ignorant of the great work of God *in toto*; be they Protestant, Papist, or Dissent. God's word is truth, and puts man in his right place, "dust thou art, and to dust shalt thou return." The word of God exalts the Lord Jesus Christ whom man despises, but whom the Father has glorified. Satan's ministers seek honour from men, look for filthy lucre, are tenacious of status and dignity, sit enthroned as great ones. Jesus was enthroned in blood on a cross, and His ministers are hated of all men, because they testify that his kingdom is not of this world, but that He is coming in judgment on the apostate worldly religious nations, and they shall reign with Him when He comes again, as they suffer with Him now. When the prayer-book became like Gideon's Ephod, a snare to the people, taking them from the plain word of God to man's ritual, God again came in—in the midst of wrath, and remembered mercy, Whitfield and the Wesleys grasped the lighted torch put into their hands by the Spirit of truth, who revealed to them, that faith was not a negation, a dead con-

ventional formality, but a living positive heavenly reality, which called man to a life eternal, having its beginning now in the soul of each real blood washed child of God, who should no longer live to self, but to and for him who died and rose again; multitudes were thus revived, and the power of godliness was a truth given in addition to justification by faith, as the converts were able to bear the increased light.

It was at this time especially that Satan and his ministers worked wilily, as angels of light; natural religion having been seen in the light of truth, as of the earth, earthly, and an anglican prayer-book the legitimate daughter of the Romish mass-book came in. Divisions in the house of Chloe were again resorted to, and the Spirit of sectarianism shot forth natural branches of the corrupt tree; bearing fruits as poisonous as Rome itself.

These divisions might have been avoided, had Christians been aware of Satan's devices, or had they learned the lesson of failure at Corinth, where being drawn from the one centre of unity, Christ *himself* in resurrection, and *fellowship of the Son of God* (1 Cor. i. 9) instead of which, Whitfield, Wesley, Luther, Calvin, &c., became a repetition of Paul, Apollos, Cephas, and Christ, after the flesh. The diversified rays of light and truth all from one centre, the risen Lord glorified at the right hand of God, shining through the varied gifts of the Spirit were separately apprehended; and each convert making a centre of a doctrine, or the preacher by whom he had received light, Christ Himself, the risen Lord, was lost sight of; then it was, that Satan's ministers came in among them. Denominationalism, with each division building on its own doctrine for a foundation; having its one man minister in imitation of that priestly popery, out of which they had been called, one man as pastor, preacher, teacher, evangelist, ruler, and paid agent; the wisdom of man was followed when ordinances and traditions are always in carnal disobedience to the word of God, and a refusal of the Holy Spirit's prerogative to furnish the churches with gifts according to the wisdom of God, for the edifying of the body of Christ.

Yet man's failure can never frustrate the purposes of God. Man led by the spirit of error may seek life in the flesh, believe Satan's lie that Christ's kingdom is of this world; set about building and planting a paradise in this present evil age, or help on Babylon's tower till its top reaches heaven; and like

people, like priest, cry out continually, my minister, my church; but God will exalt his Son Jesus Christ alone, and to Him every knee shall bow, and every tongue shall confess that He is Lord to the glory of God the Father. One is your master, and all ye are brethren; but the many masters of modern Christendom is a libel upon the simplicity of the true church of Christ.

(To be finished in our next.)

ON THE TEACHING OF THE EXCLUSIVE BRETHREN.

(BY AN INCLUSIVE).

IN examining the teaching of these Christians, we find they call their body "the habitation of God, through the spirit." This is based on the reference in Eph. ii. 22 to the final state of the church, when Christ is manifested, and His children are seen with Him. The final purposes of God are first mentioned in the Epistles, then the path given for the church to tread to the goal. Their leaders reverse this, and would begin the history of their church where the Lord Jesus terminates the record of His.

There is no authority in the Word of God for the Lord's children to meet as "the Established Church," "the Presbyterian Church," or on "the ground of the one body"; nor yet as "THE Brethren," or as the "Methodist," or "Baptist" body. We are to know not the Lord's children as bodies, but to recognize them as members.

The Lord has led many of His people to separate from such ecclesiastical positions as opposed to His word, and to meet only in the name of the Lord Jesus; but those who so gather to His name dare not assert that He only owns such assemblies as His church and as His body. We must ever seek to own what He owns, and learn to receive one another, as Christ also hath received us (Rom. xiv. 1; xv. 7). If any theory deduced by man's inferences from the word is substituted, the result is invariably the formation of a sect. If we add to the name given to believers, namely, *Christians*, we make a party term; such as baptist, ground of the body, brethren, methodist; and it would be equally right then to add more to those already in existence, if such assembly, or groups of assemblies, took a distinctive name; such as "the ground of the bride," "the ground of the temple," "of the apostles," &c.

Likewise it is sectarian to say "I am of Christ" in the spirit of opposition to those who claim to be of John Wesley or John Knox, as they of old claimed to be of Paul, of Caiphas, or of Apostles.

We may add nothing to what the Lord has revealed.

Jesus Christ is the rock; coming to Him, we are built up; thus only His habitation is being formed, and groweth an holy temple *in* the Lord (Eph. ii. 5, 20, 21). Content with this rock, we leave the ground for the exclusive use of those who lay claim to it.

The church was formed at Pentecost, and has been kept preserved ever since by the power of God. It is no voluntary association, or group of associations, whatever their assumption may be—all believers are of the household of faith, and of the family of God, and thus belong to the body of Christ. No assembly belongs to man. All are the church of God (1 Cor. i. 2).

The body of Christ on earth is not called to manifest itself, but Christ, the living head. No fractional part of the body of Christ can assume to manifest the whole body. The consequence of the Christians referred to, claiming to be THE assembly of God, and the manifestation of the body, is that all who acknowledge not their claim are disowned, and stigmatized as "leaven" by these brethren in their own leaven of Phariseism.

It is a dogma received by the Exclusive brethren, that the Lord presides in their meetings. This we find not in Scripture. It is true that the Holy Ghost dwells in the believer, and in worship He may lead one or more to speak; but we are told that their spirits are to be subject to them (1 Cor. xiv. 32), and that they are not to speak beyond their proportion of faith (Rom. xii. 6). (See also Matt. xviii. 20.)

To the church at Corinth, who were gathered to the name of Jesus, Paul writes—"The rest I will set in order when I come." So all there, could not be under the presidency of Christ. Again, he writes—"Let all things be done decently, and in order," or by arrangement (?). If otherwise, then Paul, Timothy, Titus, and others, would have interfered with the rule of Christ, in His own name. When there was strife in the church, Paul stood aloof from it, as the servant of Christ.

The title of a tract, published by one of the exclusive brethren, is "To withdraw from evil is the

principle of unity." It is on record that this has been literally followed by one or other of their number, who found himself in a short time standing alone, or to use a shibboleth of the party, "outside everything."

There is no record of the disciples being gathered on the ground of the one body, for they knew it not. The mystery of the body of Christ was not revealed until the close of the ministry of Paul, who taught that it was inclusive of all children of God.

In Acts ii. we read that "the Lord gathered together." The word church being in our version an interpolation. In Acts v., "Believers were added to the Lord." In Acts xvi., we read that the churches increased in number daily. No persuasion was required from any leaders or central synod. The command of the Lord was sufficient, without reference to man. In obedience to His Word, they continued to break bread in His memory.

Now, when the Lord's children so act, deeming their Master's word sufficient authority, they are condemned by this modern church as being *on wrong ground*, or setting up another table in self-will.* Thus many weak believers, fearing the denunciations of the exclusive brethren, dare not meet to remember the Lord's death, except at one of their enrolled or authorised tables.

Following the faith once delivered to the saints (Jude 13) we find the apostle commends the christians to God, and the word of His grace. Acts xx. again, in the fourteenth chapter, they were committed to the Lord, in whom they had believed. Joining a party was not then contemplated.

When the men of Cyprus and Cyrene preached to the Greeks, turning many to the Lord, Barnabas sought not to break up their assembly, or to denounce it as unscriptural, but rejoices in the work, recognising it as of the Lord (Acts xi.). Scripture never obliges, as a term of communion, upon any true child of God, that he judges the assembly he has been connected with, even though its church principles may have been in some measure wrong. As a child we are to receive such a one into the family.

The church is where two or three are gathered in the name of Jesus. This may be anywhere—even

* To those who are not wise concerning evil, we may mention that the self-will, so often referred to by these exclusive brethren, means a refusal to own their principles, and not as generally understood to be an expression of opposition to God's will.

where the feet of exclusives have never trod; and those so meeting, would not dare to associate to themselves the claim to be THE ASSEMBLY OF GOD.

To be members of the church of God, and not to be members of the assembly of God, is impossible. The term *ground of body* is not found in the word of God. To adhere to it is to add to the word, and is laying aside the privilege of meeting in the name of Jesus only.

Another quotation, urged to advance the theory of visible unity on earth, based on subscriptions to certain articles of doctrine, is John xvii. 21. The word *one* is not found in the text. It occurs in the following verse, where reference is made to the future glory of the Lord's children, when all believers come to the unity of faith; Christ and the church being the perfect man spoken of in Ephesians ii.

It is unscriptural for any group of assemblies to assert that they represent the unity of the body of Christ. Unlike Israel in the flesh, the church has no visible unity on earth, its only place of worship being heavenly. Though seen as one there, here it is scattered, and its members are strangers in little flocks throughout the world (1 Peter i.). This apparent isolation causes each assembly to commit itself in dependence on God and His Word; except, of course, when the spirit of the world has entered, and confederacies have been formed by man, to the exclusion of all who see it contrary to the word of God so to combine. No rulers are appointed by the Lord to legislate for His whole church on earth. To each assembly is committed the judgment of its members (2 Cor. v. 12).

For example, Diotrephes excommunicated the apostle John. Had, then, all the churches in Asia and elsewhere to receive this decision as final? Yet this is the discipline attempted to be enforced by this pretentious church.

John classes himself with the christians not received by those who assumed to be the church and its leaders, and takes his place with humility among those denied fellowship by these exclusive brethren.

In Scripture, discipline is exercised only toward the individual who has committed the sin, or who holds an evil doctrine. It gives no record of an assembly being dealt with collectively. Such action is a modern innovation of the sect referred to, and based on the precepts and commandments of men.

John in his second epistle warns us as to who we

receive; and in his third letter, warns lest we reject those we ought to receive. The tenth and eleventh verses of the second epistle are often made use of by the disciples of Mr. Darby, to justify their course of action; but they ignore that the letter is written to a sister, and not to one in authority in the church. No reference whatever is made to church discipline, only to exercise of conduct in private life.

Again, frequent reference in their writings is made of the word "leaven" occurring in 2 Cor. v.

Each case refers to an individual. The action of leaven is very slow, and in process of time, an evil doctrine, or the effect of unjudged sin, might spread and leaven others. To guard against this he who had so sinned was cast off.

The actions of no one church should be received as infallible by another. Though at times we may question the course pursued by an assembly, we must not on that account cease to own it as a church of God, if otherwise scriptural. Each individual church is responsible to God for its actions, and is called to be an epistle of Christ, known and read of all men.

The oversight of the church is the prerogative of Christ, and He delegates His power to none.

In Romans xiv. 1, we are told to receive those who are weak in the faith, and not to refuse fellowship with such, though they may be otherwise minded, and may never have learnt the true doctrine. (Rom. xvi. 17). So far as they have attained, we are to mind the same thing (Phil. 3). In this spirit Aquilla and Priscilla acted towards Apollos (Acts xviii).

In Revelation i. ii. iii., we see the Lord Jesus acting in discipline among the churches, which are represented by seven golden candlesticks, each standing on its own base, yet abiding in the presence of an unseen saviour, and united in Him, their source and power of union.

Continuing thus to acknowledge Christ the head, and meet round Him only, believers continue one; while those who add anything to the faith once given by the Lord to His church become divided as they withdraw from Christ.

Looking unto Jesus, the author and finisher of faith, who left His church an example that they should follow in His steps, we learn of Him how to act in discipline to our brethren, and also, how to receive them. In the epistles to the seven churches in Asia, which are symbolical of the church on earth, the Lord Jesus first owns and commends what He

saw of God among them, then addresses those separately, as in the case of the saints at Pergamos, Thyatira, Sardis, &c., who held evil doctrine, that called for reproof or discipline. "To you," I say, "and to the rest in Thyatira," &c. The assemblies are not called corporately to judgment; but those who held not the doctrine were called to judge it among those who did. Two classes were recognised—those who adhered to the evil doctrine, and those who were separate from it; and to each the Lord sends a special message.

Seven being the perfect number, we have here the entire church of God represented. Each assembly is praised, rebuked, exhorted, according to its condition before God. The saints at Ephesus were not enquired of concerning those at Pergamos, nor were those at Sardis held responsible for the conduct of those at Thyatira.

Discipline is required when there is real evil in believers, and when they are disorderly in their walk (1 Cor. v.), and also when foundation truths are denied. It is only to be exercised to the individual directly concerned, or to the persons refusing to use it at all (1 Cor. v.). "If any man," &c. "That wicked person," &c. (2 Thes. iii. 6). "Note that man, and have no company with him" (Titus iii. 13). "A man," that is a heretic, reject.

It is given to no sect of believers to lord over God's heritage, and to impose creeds and terms of communion on their brethren; thus despising and setting at nought those for whom Christ died, and esteeming them unclean (Rom. xiv. xv.).

The unity of the body, which extends to all, is thus limited to a few, who give assent to certain doctrines. It ceases then to be the unity of the body of Christ, and becomes the unity of a certain number of brethren.

The name God has given to His children is that of "Christians." "The disciples were called (of God) christians at Antioch." The word here rendered *called* occurs about eight times in N. T., and in each case refers to God as the Speaker.

In James ii. we are exhorted not to blaspheme the beautiful name by which we are called, c.f. 1 Pet. iv. 16. Though we are as children to our Father, and as brethren to each other, yet "Christian" is the family name. Let us be content with it, and bear no other. Many will say that it is not enough, and that we

should identify ourselves with them, and take their denominational name in addition.

Others will say, "Join us, we are the saints," "we are the Church," "we only are on the true ground." Though they say, "Lo, here is Christ, or, lo, there." "The temple of God is one." Heed not their cry, but try the Spirits, whether they be of God. "This is my beloved Son, hear ye Him," saith the Lord. To His voice we are to hearken. (Matt. xvii. 5; 2 Pet. i. 17, 18.)

Obedience to the first epistle to the Church at Corinth is necessary for all, their Lord and ours. To acknowledge that oneness of the body is required of all, but for exclusive brethren to assert that they are the measure of it is *evil*.

Other foundation can no man lay than that which is laid, which is Jesus Christ. (1 Cor. iii.) Coming to Him, we are being built up, a spiritual house. (1 Pet. ii.) There is one body (Eph. iv. 4) into which we are baptised (1 Cor. xii. 13) and called (Col. iii. 15.) These brethren say that the assembly of God is where God dwells, acts, and rules, and claim to be that assembly.

The result of the action taken by Mr. J. N. Darby and his colleagues has been to form a Church discipline, as arrogant in pretension as it has proved to be unchristian in result.

It is written, "Little children love one another," and again it is written that "he that loveth not his brother is in darkness" (1 John ii.), and into this darkness many of God's dear children have been led with blinded eyes, not knowing whither they were going, and finding out too late that they had taken a position which resulted practically in the excommunication of all believers who, abiding in the light, love not darkness, and seek to continue to walk in love with their brethren, not daring to pronounce common or unclean those whom the Lord hath cleansed (Acts x. 15), *i.e.*, to excommunicate those whom the Lord hath received. (Rom. xv. 7.)

We are exhorted to stand fast in the liberty wherewith Christ hath made us free (Gal. v. 1), and not to substitute the authority of man. The name of Jesus is all-sufficient for worship, for communion, for discipline and government, until we all come to the unity of the faith.

In Scripture we are taught to rest on no ground that man may break at his will, and such is the

ground on which this modern system is built. Much of its teaching is based on false application of the Word of God; yet, when passages of Scripture are brought forward which refute their principles, they answer, "that they are for faith, and not for sight." Frequently, one man ministry is denounced, and no man ministry, and every man ministry, substituted. If the Lord gave pastors, it is evident that those who would deny their gift are acting unscripturally, and interpreting liberty, which is subjection to the Word of God, to mean an unholy equality, where God has made a difference.*

We see that it is not the name of Jesus only, but a principle based on misapprehension of Scripture, that these brethren meet to. The word is overstepped, and, though they teach, "turn to the light." It is to the light of exclusivism. (Matt. vi. 23.) A blind assent has been given to the utterances of the founder of the sect, whose enunciations as regards this then prominent doctrine have been received by his disciples as infallible. The result has been the formation of a sect, more bigoted and intolerant than any in Christendom, especially on the assumption that they are under closer obedience to the Spirit; a warning to all teachers who would seek to give truth a more definite form than it obtains in the Word of God.

The leaven of Phariseism, displayed in the excommunication of brethren, has led to a manifestation of bitterness of spirit, almost without parallel in the Church of God.

Many, in their meetings, thank God for the ground they have taken (not what He gave), and forget how the Lord Jesus spoke of those who climbed up another way. (John xiv.) Though their talent might be great, and their mystery of doctrine such as the Lord's weak ones cannot comprehend, and their outward doctrine so high that few can follow, and none find in the faith once delivered to the saints.

They claim to own the Lord's table on earth, as the sole representatives of those who worship the Lord in spirit and in truth. In their creed they construe, meeting to break bread in the name of Jesus, is to do so at tables licensed only by their leaders. We are told to call no man master, and our Lord and Master has given authority to no sect, to hinder the

* In Acts ii. 2, 3, 4 we have brought before us the coming of the Holy Ghost in person, and also with gifts, of which Paul speaks in 1 Cor. xii. 28. These are not perpetuated in the church, as those mentioned in Eph. iv. 8-12, c.f. gifts (qu.) in the passages.

children from meeting to remember His death in obedience to His own word.

In their writings, they acknowledge that the Church of God was formed at Pentecost, yet they assume, when convened, to represent that Church, but leave us in ignorance as to what became of the Church during the intervals of convention.

The assumption of power in this ecclesiastical organisation is as monstrous as that of Rome. Whole Churches have been excommunicated by the stroke of the pen of their leaders. Christians who meet in the name of Jesus are not acknowledged as Churches, but designated as religious societies or clubs, and the table at which they remember the death of the Lord, is stigmatised as a table of devils, thus applying to the members of Christ an epithet having reference in Scripture to idolaters only.

Instead of receiving instruction from the ritual of Israel by contrast, as taught in Hebrews, attempts are made to substantiate their theory by drawing parallels, to their own confusion. Wise in their conceits, they claim to be now before God what Israel was at one time on earth, and illustrate their assertions by reference to the golden candlestick which stood on one base, with its six lights visibly seen resting on one stem. In the Revelation of John, the Church is contrasted, its place of worship being in heaven, not on earth, and our union there in Christ. Hence we are not told to hold the body, it being a unity which cannot be holden, but Christ, the Living Head, to whom we are not joined by sitting in the same seats, but by the Living Spirit.

The true manifestation of the oneness of the body is Love, and the care of the members one for another. The revelation of the mystery of the Church has been completed (Col. i. 25), and man must not dare to add his precepts in seeking to create a new unity, instead of maintaining that which already exists, and which we are exhorted to keep.

Notwithstanding the boast of unity, which is the prominent feature of this sect, we find not unity of doctrine among its members, especially as regards baptism. Many of their teachers strongly urge believers' baptism, according to Scripture, while others are equally emphatic as to the importance of sprinkling or immersing babies. Division on this and other points of doctrine does not argue in favour of the infallibility of the assembly.

The reader will understand that, in making those remarks, the writer is actuated by no unfriendly spirit towards the Exclusive Brethren, and could here testify to the godly life of many of them, and of their service to the Church in the recovery of much long-lost truth. It is with sorrow that he writes of the doctrine on which their sect is founded, and which has caused many to wander from the truth in Jesus and the simplicity that is in Christ.

AN INCLUSIVE BROTHER.

THE LAVER.

[Lecture II. continued.]

THE Laver was placed between the Altar and the Door of the Sanctuary, and symbolises the work of the Spirit of God in the salvation of sinners.

The Altar speaks of substitution—the work of Christ for us, and *imputed* to us, as we have already intimated—but the Laver speaks of the *impartation* of Christ to us by the regenerating power of the Holy Ghost.

The completeness of each, and the difference between each of these divine workings have to be understood, if the absolute character of the one, and the impressive character of the other, are ever to be distinctly realised, and, unless their great mystery of godliness be understood, the assurance of the believer will be sorely tested amidst the conflicts of the world, and the flesh, and the devil, whereof the work of God is ever liable to be assailed.

As the Altar was covered with copper, and that of which the Laver was constructed was copper also, which, as on the Altar so in the Laver, bears witness of the righteousness of God, but here not imputed as in the Altar, but imparted, for we read that “if ye know that He is righteous, ye know that every one that doeth righteousness is born of Him.” (1 John ii. 29.)

The Laver was filled with water, at which the priests were washed when consecrated to their office, and where also they washed their hands and face whenever they went into the Holy Place. (See Ex. xxx., and Lev. viii.) In Titus iii. 5, we read of “the washing of regeneration” and of “the renewing of the Holy Ghost,” and this seems to be the divine unfolding of what the Laver and its water were intended to represent in the Levitical ceremonial. To this passage, as the key to our interpretation, we would specially refer, as also to a somewhat similar one in Eph. v., where the Apostle, speaking of the love of Christ to the Church in giving Himself for her in His substitutionary work on the cross, adds, “that he might sanctify her and cleanse her with the washing of water, in the word,” or, as Alford renders it, “by the laver of the water.” (v. 26.)* The altar atones for sin, and removes its guilt—the Laver, on the other hand, sanctifies by renewing the nature, and

* I would, however, notice that the word here rendered “laver” is not identical with the word used in the Septuagint Greek for the Laver of the Tabernacle.

thereof does the Lord Jesus “Himself present to Himself the Church glorious, not having spot, or wrinkle, or any such thing, but that it should be holy, and without blemish.” Thus He accomplishes, in fact, though in embryo, what has been secured in the altar, and thereof consummating in its ultimate realisation, in the story of the laver, what had been imputed by the altar.

We must here refer to another important passage that links water with regeneration. We refer to John iii., a passage which the enemies of a false notion of baptismal regeneration in vain seek to do away the force of; for there can be little doubt that as John vi. has a direct allusion to the Lord’s Supper which is typical of the great truth of life maintained through eating and drinking, by faith, of the flesh and blood of Christ; and here, in John iii., there is a direct allusion to Baptism, as that which, in the water, testifies to the death and resurrection, out of which regeneration comes.

What, then, does water directly typify? To this we unhesitatingly answer to death. For while running water is the emblem of life, as in John iv. and vii., standing water, such as the sea, even is the emblem of death. Thus in creation the sea represents death as that out of which a living earth sprang after God had said, “Let there be light,” and, therefore, on the new earth, we are told there shall be no more sea (Rev. xxi. 1), for there shall be no more death. The deluge illustrates the same truth. The waters of death had again covered the earth in which it perished, and, but for the ark, Noah and his elect family would have perished too. Of this, Peter writes, “The like figure whereunto baptism doth also now save us,” that is, the flood and baptism are corresponding figures of the same truth, namely, of death, out of which God brings life, through the resurrection of Jesus Christ. Now this bringing in of life is resurrection, and hence the expression in John iii. 3 is, “Except a man be born again, he cannot see the kingdom of God,” and this is exemplified in v. 5, “Except a man be born of water and spirit, he cannot enter into the kingdom of God.” It deserves notice that the water and spirit are linked together by the same preposition “of” or “out of;” and thus present them to us, not as if the one word were explanatory of the other, but as if the water and the spirit were component parts of the same operation out of which regeneration springs. This com-

bined figure speaks of death and life, and one as following the other in the order of accomplishment. God kills and then quickens; and man, in passing into everlasting life has first to die, and be buried with Christ. John iii. corresponds with Rom. vi., which again corresponds with the Red Sea, in the history of Israel's journeyings, and with the Laver in the Tabernacle. In Rom. vi. 3, we read, "So many as were baptised with Christ were baptised with His death," and, in ver. 5, "Therefore we were buried with him by baptism unto death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

Thus the Laver and Baptism symbolise the same truth, and witness to a regeneration which only result as its end in resurrection hereafter, which is, we are told, effectuated by the same spirit that dwelleth in us now.

In Isa. xl. we learn that the same spirit which shall cause all flesh to see the glory of the Lord in eternal life brought to light, has first to blow on the grass that it may wither, and its flower fade, before our glad tidings of salvation can be preached. The spirit withers the flesh, and then, but not till then, the Spirit quickens. This explains that deep truth of regeneration which Nicodemus, as a teacher of Israel, ought to have known.

It deserves notice that what is called the Laver in the Tabernacle, in the temple becomes the "Brazen Sea," confirming the remark that water in the Laver is the symbol of death, as the Sea always is.

Lev. viii. 6, in the light of what we have been saying, represents Aaron and his sons as a regenerate people, and this was their qualification for priesthood. This connexion is beautifully maintained in 1 Peter, where, after speaking of the atonement and redemption of the Altar (ch. i. 19), the Spirit goes on to speak of our regeneration (ver. 23), and then winds up in the following chapter with the reference to our "holy priesthood" (ver. 5), our "royal priesthood" (v. 9), wherein we are called to shew forth the virtues (see margin) of Him who called us out of darkness into his marvellous light.

But not only is the Laver the symbol of a regeneration effected once for all, it is also connected with the daily "renewing of the Holy Ghost" (Tit. iii. 5), without which the daily communion of our souls with God never could be maintained. To this our Lord points in John xiii. 10, when He says, "He that is

bathed" (*i.e.*, washed all over, a different word when used in the Greek from that rendered "washed" immediately after) "needeth not save to wash his feet, but is clean every whit." Few points need to be more constantly remembered by the Christian than that here adverted to by our Blessed Master, to which also the water and ashes of the heifer refer. (Num. xix.) Thus Paul carried about in his body the dying of his Lord that his life might be manifested likewise. As in Regeneration we have died and lived again, and in the daily renewing we die daily and the life is daily renewed, but as is the one so is the other, for a daily fellowship in suffering is connected with a daily fellowship in the power of resurrection life. There is no cleansing but in death, and no living for us, but by dying.

But the Laver is not placed on the ground like the Altar; it has its Foot or pedestal, and the Laver is rarely, if ever, mentioned without it. The importance attached to the Foot is deeply significant. Regeneration is designed to raise the quickened soul above the earth, out of which he was made, and we are herein solemnly taught that, if our regeneration does not raise us above the world, and above those still of it, in our life, our walk, our habits, our likes, our dislikes, our everything else, our Lord would say, "what do ye more than others," and there is ground to that extent to doubt the reality of our professed faith in Him. The profession of Christianity of the present day, to a fearful extent, represent the laver brought down so very near the ground that it is hard to see a pedestal at all. This is one of the gravest features of the days in which we live. Wherever the Foot has disappeared, apostacy has triumphed, and Laodicean lukewarmness set in, and the sentence is "I will spue thee out of my mouth." This is illustrated in the history of the ungodly King Ahaz, when, in the days of Judah's darkest apostacy, it is recorded of him in 2 Kings xvi. 17, that he took away the oxen that supported the brazen Sea which occupied the place of the Foot of the Laver, and let it down on the ground. Of him and his apostacy it is significantly said, "This is that King Ahaz."

In the Laver there is the entire absence of all measurement. The Altar had its measure—they were absolute—they were God's own requirement. They could be nothing more or less, for they represent an absolute and perfect Christ for all, for the weakest as for the strongest, for the most advanced and holiest saints as for the faintest and most faltering. When,

however, the operations of the Holy Ghost are to be typified, they, in their measure, though *not in their perfectness within that measure*, are brought within the influence of those counteracting elements in the child of God, arising from the flesh that he carries about with him, which may hinder the growth of the Spirit's work. Therefore we have the command—"Grieve not the Holy Spirit of God," "Quench not the Spirit." Hence, in each believer, the capacity of the Laver itself is different, and the height of the pedestal varies. Oh, the depths of truth contained in these omissions in Scripture, which sometime in our folly we wonder at!

One thing more remains to be noticed, which is full of instruction, and that is that the laver and its foot were made "of the looking-glasses or copper mirrors of the women assembling, which assembled at the door of the tabernacle." (Exod. xxxviii. 8.) I understand the allusion and its significance. Let us read 2 Cor. iii. 17, 18—"Where the Spirit of the Lord is, there is liberty. But we all with open face, beholding as in a glass," or perhaps better "reflecting as from a mirror the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord." The points here brought out are *reflection* and *transformation*. These are suggestive of the looking-glass, and as those born again of God, we are to reflect His image to those who see Him not, and to be ourselves transformed into it. These results are produced by the living power of that regenerating Spirit of God, which brings the redeemed into the liberty of the glory of sonship, wherein we are conformed to the image of God Himself.

Thus, does the Laver represent that as wrought out in us, which in Christ Jesus has been wrought out for us, and we, who of nature have the image of the earthly, in the grace of God, even now are begotten into the image of Him that begat. Oh, may His likeness be seen, and the resemblance in the Father in heaven be traced in the lips and ways of His children! To this are all the precepts of the Word directed, that by obedience to them, we may be manifested the children of our Father which is in heaven. Hence our Lord says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Mat. v. 45-48.)

But the mental mirror needs to be kept continually polished, in order to secure the end for which it is designed, and so do the children of God need that exercise in the discipline of God which can alone keep bright that heart within, and that face without, on which unveiled, God would ever cause the Sun of Righteousness to shine, and which through us he would have reflected on the world around. "Ye are the light of the world." Night is on the world, and the moon must needs enlighten it till the sun rise in that bright morning without clouds, to which the earth in hope is unconsciously hastening. For while at night the moon sees the sun and reflects its glories, the earth does not. May our unclouded glory ever

shine on unveiled hearts, and open unveiled faces, that Jesus may be seen in all those who, having passed through His death are made partakers of His Resurrection, and by them reflected to all around.

Thus, while in the *Gate* we see the work of God the Father leading by faith to Christ, as in Rom. iv. ; and in the *Altar* we see the work of God the Son, as in Rom. v., working out a justifying righteousness; and in the *Laver* we have the work of God the Holy Ghost, as in Rom. vi., working out an inwrought holiness. In the three combined we see the ONE mighty act of our Triune God, wherein He has secured our eternal salvation; and in conclusion we would only remark that, while for the unveiling of truth, those three operations are presented to us as so many separate actings of God, they are by no means to be separated, and yet, at the same time, by no means to be confounded; and we herein see the exceeding appropriateness of our sweet baptismal formula "into the name (*one name, not three*) of the Father, Son, and Holy Ghost. For all on whom that name is rightly named as Sons, as worshippers, and as priests, to draw near into the Holiest.

(Lecture III. in next.)

MY DEAR BROTHER IN CHRIST,—I am sure you will be glad to hear I have withdrawn from fellowship with our "Exclusive Brethren."

My principle reason for doing so is the partial and *unscriptural* way they receive Christians to the Lord's Table.

I first became cognizant of this when in G—, but, thinking it was only an accident, and not a general thing among them, I took little notice of it at the time, until I read the extract I give from a Lecture delivered in Edinburgh on the "Lord's Supper," viz., "Hence the moment you bring in any peculiar doctrine, only admitting to the Supper those who expressly or virtually subscribe to it, you make it YOUR Supper, and not the Lord's," and Mr. R—d's printed letter "on the position of believers called brethren towards other Christians." I made inquiries, and found there was another printed letter of Mr. R—d's, or the same letter containing more in it on the same subject than the first, which left no doubt on my mind whatever respecting their general way of "deception."

I wrote to a brother, asking him if Mr. R—d's letter was indorsed, and if it expressed the judgment of most of the leading brethren.

In answer to this inquiry, he wrote, saying, "Mr. R—d's letter seems to me to express the truth, and express it well, and, some years ago, we had the question brought up at a large meeting here, when Messrs. D. S. B. and others were present. It was distinctly stated we could not refuse even a clergyman, though he came in his gown and bands, without denying OUR OWN principles, viz., the unity of the body of Christ, and if a Christian goes too and pro

we do not refuse them, though we point out to them the inconsistency they are guilty of, but the responsibility is *THEIRS* not *OURS*, and as such must be left free to their own consciences before God." When I read the above extract, I felt I could not, with a clear conscience, remain in and be of a party maintaining a position that professes to RECEIVE ALL Christians who are walking as such, while I knew by experience they strenuously "SHUT THE DOOR" against thousands of godly consistent Christians sound in the "faith," EXCEPT they GO IN, as judging that from which they have come out of, to be "EVIL," and not having liberty to return without the penalty of immediate excommunication.

Yet, at the same time having an "OPEN DOOR" to Christians coming from the different denominations where persons are received, in some cases not on the ground of conversion and faith in Christ, but because they have been sprinkled in infancy and confirmed, and where doctrines are held and taught far more serious and dangerous than even the "Newtonian Heresy," bad as that is, and liberty to go TOO and FRO. I certainly cannot see a vestige of Scripture to justify such a flagrant PARTIAL way of acting, and if they charge the so-called "Bethseda" gatherings with holding *intercommunion* with "EVIL," surely our "Exclusive Brethren" must be guilty of it a thousand times more. For who has ever spoken more strong than they have against the "different systems," and announced them as being a "work of Satan," "a refuge of lies," &c. &c.

But where do we find in Scripture two ways of "RECEIVING" believers to the Lord's Table.

You are aware of the singular views many of their "Leaders" hold on "Baptism," especially that of "Infants," which is spreading rapidly among them, and leavening the whole of their gatherings with its anti-scriptural teaching and practices, while others hold and teach that if a person has been sprinkled when an infant they need no other baptism of water after their conversion.

I will give you one instance out of the many I know.

Two young persons were converted at one of our Gospel Services. They were afterwards married, and went to reside in L—, and, not knowing anything about the sad divisions, they happened to go and have fellowship with an "Exclusive" meeting. After some time, not having heard anything said about baptism, and wishing to obey the Lord in this matter, they made enquiries, and were told the husband did not need to be baptised, because he had been when an infant, but the wife did, because she had not been sprinkled at all. In some cases, others question the right to receive a convert into fellowship before he has been baptised, if he has not been in infancy.

Yet, with all this partial and unscriptural way of reception, and peculiar views on "Baptism," they

boldly assert they are the only Christians who are on "Church ground," and maintaining the truth of the "One Body," and some have gone so far as to say—to be outside this, *i.e.*, Exclusivism, is not to have the PRESENCE of Christ.

Knowing your experience of the divided and unhappy condition of things in many of these gatherings, and the sorrowful and painful cases of discipline they have had among them, especially of late years, I leave you to judge if their position can be scriptural, and whether they are not building up a "system" of their own. But to their own master they will either stand or fall.

I do pray we may be kept, in these evil days, from following "man" instead of "Jesus only" and the divine claims of the whole of Scripture.

And while we try, by the grace of God, "to earnestly contend for the faith which was once delivered to the saints," we may practice what we teach, and ever remember "God is love" and "God is light." Grace, mercy, and peace be with you.

Yours in Him,

B.

NOTE.—In the "Mercy Seat," page 30 of the February *Witness*, there were two typographical errors. One in verse 3, third line, ought to be "TWIXT Cherubim who," &c. Verse 5, last line, ought to be "Receive the blood the APPEASING stain," not "The Appearing stain."
☞ "Mystical Cities" in next.

BELIEVERS' MEETINGS, BELFAST.

MUSIC HALL.

EASTER MONDAY, MARCH 29, 1875.

MORNING MEETING AT ELEVEN O'CLOCK.

EVENING MEETING—TEA AT SIX O'CLOCK.

"Be ye also patient; establish your hearts; for the coming of the Lord draweth near."—James v. 8.

"The Lord is at hand."—Phil. iv. 6.

[Let Believers pray for these meetings and also attend them.—ED.]

CLEARING SALE.

To effect a speedy Clearance of the Whole Stock in the Northern Bible and Tract Room,

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TWOPENCE DISCOUNT WILL BE GIVEN OFF EVERY SHILLING.

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TO OUR READERS.

As formerly intimated, the twelve numbers of the *Assemblies* for 1874 are bound in paper covers and sent post free for 8d. The copies in hand of last year's volume will be also forwarded for 8d.—the two volumes for 1s. 2d.—post free. Thus, any who wish may have the whole of it.

All the 19 numbers of the *Northern Youth* are bound in paper covers, and sold for 10d. per copy. For children, or even for certain adults, this is a most interesting volume, and we recommend it to Sunday School Teachers for Gifts.

The 12 *Northern Intelligencers* for 1874 are bound together, in paper covers, and sent post free for 1s 2d. There are some copies for 1873 and previous year's volumes still in hand. The three volumes will be supplied for 4s. 6d., post free. Early application will oblige.

For this year, the *Northern Witness* is substituted for the *Northern Intelligencer*, and it will be conducted very much as the *Intelligencer* had been, only the contents of the *Northern Witness* will be more varied to meet the requests of several young converts, who wish some things specially fitted for their own wants. There will be a continuance of high-class articles by approved writers, for such as have been long in the way, and among these, several Lectures on the "Tabernacle," delivered by Henry Groves, Esq., of Kendal, in the Queen's Rooms, Glasgow. His Introductory Lecture was in the first number of the *Northern Witness*, and the succeeding Lectures in the monthly issues as they appear. 1d. per copy; 1s. for 1875. 3 copies, post free for 3d.

We fondly hope our readers will make an effort to secure additional Subscribers. To ourselves it is a Labour of Love only; will you, Reader, share with us in it?

The *Northern Evangelist*, for 1875, will be continued, and sold at $\frac{1}{2}$ d. per copy. To persons taking quantities for distribution, a liberal allowance will be made. 5 copies, sent post free for $2\frac{1}{2}$ d.

We hope thus for a much larger circulation than it ever had—indeed, we know not of any good Tracts so cheap: Five copies and upwards, post free. The land might be flooded with the *Evangelist*. It will be our endeavour to make it pointed and Scriptural, simplicity is greatly needed.

Post Office Orders payable to HELEN ROSS, 2 South Clerk Street, Edinburgh. Postage stamps received.

All communications connected with the Editorial department, addressed to the EDITOR, at City Bible House, 2 South Clerk Street, Edinburgh.

In the past we found it beyond possibility to return rejected Articles, and in many cases to answer Letters. We hope in the future we shall not be asked.

All communications must be properly signed; not necessarily for publication, but for good faith.

It is our desire that the *Northern Witness* and the *Northern Evangelist* be for time and eternity true to God's truth.

The *Northern Witness* and *Northern Evangelist* will be published on the first of each month, at the
CITY BIBLE HOUSE, 2 SOUTH CLERK STREET, EDINBURGH;
47 GEORGE STREET, ABERDEEN; and at
MESSRS. GALLIE, 99 BUCHANAN STREET, GLASGOW.

It is respectfully requested that all who have not paid their Subscriptions for 1874, will do it as soon as possible. Some may have forgotten this; they will allow us to remind them.

Back numbers of the *Intelligencer* still on hand, $\frac{1}{2}$ d. each. Two *Evangelists* for $\frac{1}{2}$ d.

We intend shortly (D.V.) to publish "Things to Come" by J. R. C., in a separate and more permanent form. In next issue of the *Witness* a definite proposal is likely to be submitted to our Readers.

At Whitsunday our Publishing Office will be REMOVED from 2 South Clerk Street, Edinburgh, to 33 FORREST ROAD; which is more central, and nearer the Railway Stations.

Brethren, pray for us, that the word of God may run and be glorified.



NORTHERN



WITNESS.

“For by the Works of the Law shall no flesh be justified.”—GAL. ii. 16.

“For by Grace are ye saved through Faith, and that not of yourselves, it is the gift of God.”—EPH. ii. 8.

No. 4]

APRIL, 1875.

[PRICE ONE PENNY.]

NOTES OF LECTURES ON THE TABERNACLE.

(Delivered in Queen's Rooms, Glasgow, by HENRY GROVES.)

THIRD LECTURE.

INTRODUCTORY REMARKS.

WE come now to speak of the various coverings of the tabernacle. There were two sets of coverings—the outer, of badger's skin, and the inner, of ram's skin dyed red; and there were two sets of curtains—the goat's hair curtains, and the curtains of blue, and purple, and scarlet, and fine twined linen; which latter form what is properly called the Tabernacle, as the outer goat's hair curtains are invariably called the Tent in the Hebrew, although this distinction is by no means observed in the English translation.

The description of these coverings and curtains we find in Exod. xxvi., which chapter we would connect with John xvii., which contains the memorable prayer of our blessed Lord before going to Gethsemane. In this chapter, while praying for His people that they might be kept, might be with Him, might behold His glory, He in a very special manner prayed the Father that they “all might be one.” (Verses 21-23.)

The object of His death was not only to save, but to gather into one the children of God that were scattered abroad. Sin had brought in discord, and Christ was to bring in harmony. Satan had brought in disunion, and Christ came to annul the works of the enemy, and to bring in unity and peace; yet not by man's principle of toleration and compromise, but by sending a sword to divide and to separate between light and darkness, truth and error; and having separated, to gather together into one what is of God, and to unite it into one harmonious whole, of which the centre is to be Christ and His Church.

To this unity the curtains of the Tent and of the Tabernacle bear emphatic witness, and thus, as in John xvii., we read—“That they may be one, as thou Father art in me, and I in Thee, that they also may be one in us”—verse 21—repeated again in ver. 22; and in ver. 23 we read “that that may be perfected into one”—that is into one body. In the Tabernacle we shall see the provision God has made to maintain that unity.

We shall now speak of the two coverings, and

1ST, THE BADGER'S SKIN COVERING.

Much difficulty is experienced in regard to the animal intended by that which, in our translation, is rendered the *badger*. The only other passage where the word occurs is in Ezekiel xvi. 10, where God, in recapitulating to Israel His dealing with them in the wilderness, reminds them that He shod them with badgers' skins; and the inference we would draw is; that it was designed in the Tabernacle to portray the pilgrim character of Israel in the wilderness, as with it their feet were shod, and their shoes we are told “waxed not old.”

These badgers' skins presented a striking contrast to the inside covering of rams' skins dyed red, as they would be of a dark colour, as the outer curtains did to the curtains that lay underneath them, and in this contrast we see the connection and the distinction between what the Church of God is now—“all glorious within,” though without, to the eye of sense, all is in appearance, as seen in Paul, who was its brightest exhibition, “as the filth of the earth, and the off-scouring of all things.” The more there is of God, the greater will be this contrast, whether in the Church or in the individual.

There is a wondrous mystery shewn forth in the fact of this sombre covering of badgers' skins being presented to the outward eye, and not the beautiful

Tabernacle of fine twined linen of many colours. This mystery is unfolded to faith in the life of Christ. When Jesus was born into this world, it was not in a palace as the son of a king, but in a stable as the Son of the carpenter. Not even did He walk up and down this world as a Rabbi, brought up in Jerusalem's schools, but as the humble man of Nazareth, that most despised place. This aspect of the character of our blessed Lord is depicted in Isa. liii.

Strange that God should have allowed His beloved Son to go about this world as if clad in the badger's skin covering of a Nazarene birth, when in reality He was born in Bethlehem; but it was to fit a purpose, and to teach us a lesson we are ever slow to learn.

Let us remember that we are disciples and worshippers of a Nazarene Christ, and may this at all times stamp our demeanour in private life, and also our worship in the church, let us not consider ourselves above a Nazarene Christianity. The Corinthians forgot all this. They began to make themselves a name and a place in this world; and Paul, writing in regard to it, rebukes them for being "rich and reigning as kings," adding, however, that he "would that they did reign," so that he "also might reign with them." But they made a mistake in thus anticipating the reigning time, and lost sight of the fact that till Jesus came they were called upon to suffer for Him, and to bear His reproach. Let us beware of falling into the mistake of taking up the crown too soon.

Why did not God command the beautiful curtain of fine twined linen, or the bright rams' skins dyed red to be put outside for the eye of man?

Was it not that we might learn the lesson of that humility, which in person and circumstance characterized Christ, and that God seeks to impress upon His people in their ways, that all their attractiveness be from their heavenliness within, and not from the condition without? There truly is beauty in godliness, but it is inside and not outside, as seen in the ornament of a meek and quiet spirit that the world never can understand. The question is often put now-a-days—what shall we get up to attract people?

If the dying love of Christ be not sufficient to attract, then all else will but end in delusion? So far from being to the dishonour of the church, it is her glory that she maintains the humble and despised Nazarene character of her Lord.

There were three things which specially characterized the manna. It was *small, white, and sweet.*

Let us see to it that these things stamp our Christianity. The world would have numbers—a large and influential congregation—a something that will present an imposing appearance. But man's thoughts are not God's thoughts, for Christ calls His Church a "little flock," and tells them they are not of this world; but that, as strangers and pilgrims, they have here no "continuing city;" but on this account are no longer strangers and foreigners in heaven, but are fellow-citizens with the saints, and form part of the household of God. When God sought an habitation, He did not go amongst the angels to seek one, but He came down to this earth of ours, for His "delights were with the sons of men." He sent His only begotten Son to lay the foundation, and upon this foundation the temple is now being reared. Every sinner saved by grace is a "living stone" in this spiritual temple, and nought but "living stones" will do. Man may try to build with dead stones, but these have no place in God's habitation.

Christ, the chief Corner-stone, was disallowed and rejected of men, and so will it be with those who, as "living stones," are now being builded upon Him, but in God's sight they are "elect and precious."

2ND, RAMS' SKINS COVERING.

In the Levitical Scriptures we find that the ram is particularly associated with the setting apart of the priesthood, and may therefore be taken as a symbol of consecration.

In the rams' skins we have consecration connected with death. They were dyed red, representing the full and absolute consecration to God of our Lord in death.

The rams' skins were not hung outside, but were entirely covered by the badgers' skins. At the present day we see Sisters of Mercy walking about the streets with their robes of consecration, and men wearing garments of priestly significance, but all this is hollow, and meets but the eye of man. Real consecration, on the contrary, is that which, covered up by the badgers' skins of humility, meets directly but the eye of God. It is not a thing to be paraded or talked about, but it is to be in the deep realities of our daily life, and the more it is talked about the less likely it is to be real. The truly consecrated are those who seem to know least about it, of whom it may

be said, as of Moses, that "his face shone but he wist it not." Much has been said and written on consecration to God of late, but one cannot but think that if the relation of these two coverings to each other had been, in its spiritual reality, more understood, we should *hear* less and *see* more. The wiles of Satan are very subtle, and he often entangles in his net when we are little conscious of the entanglement, and perhaps think the cord, the cord of God and of His love when it may be far otherwise.

This covering was dyed red, and witnesses that there is no consecration apart from death. It is unto blood that we have to resist, and into blood we have to be baptised. Alas! how many want to sit on the higher seat in the kingdom, who forget our Lord's solemn word to the sons of Zebadee—"Can ye be baptised with my baptism?" And if He were "*so straitened*" till it was accomplished, would a disciple of His be any the less so? It is no little thing we speak of when fellowship with Christ is sought, and surely none will sit on the higher seat who have not known the "*straitening*," and the conflict here indicated. We may say—"My all is on the altar laid; waiting only for the fire." Do we know what it means? If any think they do, we would ask them to ponder Elijah's history, and they will find that the answer of fire on the altar when it came, consumed not only the burnt sacrifice, but the "wood and the stones and the dust, and licked up the water that was in the trench."

(To be continued.)

NOTE.—Some corrections in the March notes of these Lectures will be inserted in our next. —[Ed.]

MYSTIC CITIES OF SCRIPTURE.

PART III.

IN thus considering the contrasts between the cities of Zion and Babylon, and especially noting the grave importance of the imitations of that which is good, as a source of delusion to the unwary, it is of vast interest further to trace how the forms, and ceremonies, fasts, and feasts, which are so intimately mixed up with the present system of Christianity, are directly obtained from the Pagan rites and feasts of old Babylonian worship. In fact, it is nothing more or less than a baptised Paganism, the old Babylonish customs christened with new names. The cause of this was simply, that Pagans were more faithful than professing Christendom, they would not adopt Christian forms or ceremonies, and so to make proselytes

of them, the then Christian Church adopted Pagan ceremonies, giving them fresh names.

E A S T E R.

This was the festival of the Babylonish goddess, Astarte, or Ishtar, or Beltis (the lady, as Belus, is Lord) or Queen of Heaven, or the Saxon "Eostre," a feast of Venus, or Ashtaroth; such are the different names given to the same person, but differing according to the several languages of the country adopting the feast. It was the worship of Ashtaroth, or queen of heaven, by the children of Israel that was such an abomination in the sight of God. It is referred to in 1 Sam. vii. 3., and Jeremiah xlii. 18., &c.

It was introduced by the Druids into Britain, many centuries before Christ. The 1st May is still observed in Scotland in some parts as Beltane day, the remains of the festival of passing through the fire to Moloch, jumping through a fire being part of the ceremonies observed. (See Jer. xxxii. 35, 36.) Round cakes were offered to the goddess at this Easter feast, as mentioned in Jer. xlii. 19, roundness being a symbol of the sun, for it was all a Baal worship, and therefore abhorred by God. On these round cakes was the sign of a cross, the maltese form \times which in Chaldean mysteries signified a symbol of life.

These ceremonies were in use 1500 years before the Birth of Christ, and here is the true origin of our Christian Easter, and hot cross buns!!!

The forty days of Lent were not introduced into Christianity until about the 5th century, and were also copied from the worshippers of the Babylonian goddess. Cassianus, a monk of Marseilles, writing in the 5th century says "that the observance of the forty days had no existence so long as the perfection of that primitive church remained inviolate." There was a festival held by the early Christians agreeing with the Jewish passover, called Pasch, on March 23rd, but totally different to the present Easter and forty days of Lent. The fast of forty days is still observed by the Yezidis, or Pagan devil-worshippers of Koordistan, who inherited it from their early masters, the Babylonians.

It was also observed by the Pagan Mexicans in honour of the Sun or Baal. In Egypt it was held in commemoration of Osiris, the great mediatorial god. Among Pagans this Lent seems to have been an indispensable preliminary to the great annual festival of the death and resurrection of Tammuz, or Bacchus,

a Pagan god (the god of drunkenness) mentioned in Ezekiel viii. 14. as an abomination to the Lord.

The special decree for keeping Lent before Easter was made A.D. 519. But it was only at the end of the sixth century that it was enforced into Britain with the new festival of Easter, and then only by violence and bloodshed, as it differed from the Christian festival of Pasch, by a whole month. In connection with this are the Easter Eggs, which now figure in the shop windows at Easter time. These were in use by all the old Pagan nations. The fabulous history of the eggs is shortly this—"That an egg of wondrous size is said to have fallen from heaven into the river Euphrates, the fishes rolled it to the bank, where the doves, having settled upon it, hatched it, and out came 'Astarte, the goddess of Easter.'"

There was also a sacred orange in connection with Easter—a Pagan legend concerning the forbidden fruit; but as it is not a matter to which much prominence is given at the present day, its history will be passed over.

CHRISTMAS DAY.

This festival began to be observed in the 3rd century. It is the Chaldean drinking festival; called also Yule Day, or birth-day of the Son of the Queen of Heaven, or Astarte. Yule is the Chaldee for child. It was held on 24th or 25th December.

It has nothing in common with the birth of Christ, an event which took place some time between *April* and *October*, for the shepherds were out in the fields at night when the angels appeared to them, announcing the birth of our Lord; and it is well known that it is not the custom for shepherds in Palestine to remain with their flocks at night after October on account of the cold; nor did they go out again until about the following April. Christmas Day, then, as the birth-day of our Lord, is a mere myth. This festival was a drinking festival observed among all Pagan nations, with some slight variation from December 24th to 31st.

In Arabia it was celebrated as the birth-day of the Lord Moon, whose name was Meni, or the numberer of the months of the year. (See Ps. civ. 19.) The pouring out drink offerings to Meni is referred to in Isaiah lxy. 11 (see marginal readings), where Gad refers to the Sun god or Baal. The Saxons were also observers of this festival, and it is still observed in Scotland on the last day of the year, which is called Hogmanay or Ho_gmania, which in the Chaldee lan-

guage means "The feast of the numberer." This feast consists principally of whisky drinking and drunkenness, together with eating cakes called Nur-cakes or birth cakes, from whence comes our "Christmas wassail bowl." In Rome, this feast lasted five days, when it was a custom for masters to be subject to their servants, one of whom, clothed in purple, ruled the house as king, and was called "Loganes," or the man of sport and wantonness. In later days, in Popish countries, a leader of the Christmas revels was chosen and called the "Lord of Misrule."

The Christmas tree, so common now-a-days, was equally common in Pagan Rome and Pagan Egypt. The legend being, that on Christmas Eve the Yule Log was cast into the fire, and changed the next morning into a tree that brought divine gifts from the gods to man for the new year.

The Yule Log is the dead stock of Nimrod, the Sun god, but cut down by his enemies. The Christmas tree is the slain god come to life again, and December 25th was the day when the victorious god reappeared upon earth. This Yule log was represented by the Pagans as having a serpent twisted round it—a Pagan symbol of *the life restorer*. What a Satanic delusion! The Word of God shows us how, in God's truth, the serpent was the origin of all evil and death. This new born god, or the unconquered Sun, was also called Baalberith, or Lord of the Covenant, referred to in Judges viii. 33, and was represented as a Palm tree, but in Rome it was a Fir tree, and called Baalbereth, or Lord of the fir.

The Mistletoe also comes from Babylon, and was regarded as a representation of the Pagan Messiah, "The Man, the Branch," which came down from heaven and grew on a tree of the earth, thus joining together that which sin had severed, the kiss being the token of reconciliation!! The "Boar's Head" and the "Goose," such frequent accompaniments of the Christmas Banquet, have their origin also in the Pagan festivals.

L A D Y - D A Y.

This well-known "quarter day" is the Popish annunciation to the Virgin, and holds its place in our calendar as such, and also has its place among the festivals of the Church of England. Scripture gives no clue to the time of the angel's visit to the Virgin Mary; but Popery soon bridges over this difficulty, and fixes it for March 25th, or nine months before the 25th of December, which had been already chosen

for the supposed birth of Christ ; but in Pagan Rome it was the festival in honour of Cybele, the mother of the Babylonian Messiah, or the Chaldean Ashtaroth. In Rome, Cybele was called Domina, or Lady, hence our Lady-day. So the fabled conception and birthday of the Babylonian Messiah, or Mediatorial god, has been chosen by Rome originally to represent the conception and birth day of the Lord Jesus !! and is ignorantly believed to be so by the mass of Christendom.

ST. JOHN THE BAPTIST.

This festival of the churches of Rome and England, &c., put down for June 24th, was one of the most celebrated of the Pagan festivals of the Sun, or Baal, or Tammuz, or "Nimrod," also called after he was slain and reappeared again (as was already noticed), by the name "Oannes." It was observed far and wide by Pagan nations in China, by Egyptians, Chaldeans, Turks, Peruvian Indians, and fire worshippers of India.

It was too celebrated a festival to be put aside by the Romish Church which was bent upon proselytising the Pagans, and so happening as it did just six months before the 25th December, the assumed birthday of the Lord, it fitted exactly for the nativity of John the Baptist, which happened six months before the Birth of Christ, whenever that may have taken place, and about which Scripture is silent.

Thus then the Pagan name for the festival being "Oannes," it was only needful to add the letter "j," to make it "Joannes," or the name adopted by the Roman church for John the Baptist. Thus was the Pagan festival christianised, but with all its Pagan ceremonies retained, with a subtilty worthy of Rome, and from Rome is now adopted by the churches of Christendom.

The special peculiarity of this festival was the celebration of it by bonfires, especially in France, Switzerland, and Ireland ; here is truly seen the old custom of passing children through the fire, the old worship of Baal (Jer. xxxii. 35, &c.) an abomination to the Lord. It was celebrated in the British Isles by the Druids before Christianity was known.

BISHOPS' MITRES.

The origin of this head-dress of the Bishops of Christendom arises from the dress of the Priests of "Dagon," the Fish god of the Babylonians, see Judges xvi. 23. These priests wore a fish's head on

their heads, the jaws opened and pointing upwards, while the skin and tail lay over and down their backs. In time the skin and tail seem to have been set aside, and the jaws of the fish, as a head-dress, alone remained, and was thus adopted into the Christian Church as a mark of priestly dignity in common with numberless other Pagan rites and forms.*

CROZIER S.

Another of the relics of Paganism, supposed to be a sort of staff of office for the Bishops of present Christianity.

This is nothing more than the Shepherd's Crook, and was used by the Chaldean priests and soothsayers in the performance of their magic rites, from hence it can be traced by the Assyrian sculptures up to "Nimrod," the founder of Babel, who was the first that bore the title of the Shepherd King. The crozier was used by African negroes as a figure for one of their gods ; Osiris, the Egyptian deity, was always represented with the crozier.

THE LETTERS I. H. S.

These three letters emblazoned on every communion cloth, and oftentimes on Prayer Books, &c., are supposed to represent the words—"Jesus Hominum Salvator" (Jesus the Saviour of men), and are indeed cleverly turned from their original Pagan meaning to a Christian doctrine. They are nothing more than the symbols of the Pagan Egyptian Trinity, meaning "Isis," the mother, "Horus," the child, and "Seb," the father of gods. They were thus used for centuries before Christ. The Pagans had an unbloody sacrifice to the sun, consisting of round cakes with I. H. S. marked on them ; and thus has Rome copied Paganism in the communion of the bread, commonly called the sacrament, having round wafers with I. H. S. marked on them !!!

BAPTISMAL REGENERATION.

The origin of this fallacy is most ancient ; Noah was said to have been born twice, as he lived in two worlds, and was represented as a god with two heads or faces—one old, and the other young. Baptismal regeneration is the foundation-stone of the great portion of present Christianity, whereby every baptised person has a (presumed) title to come to the worship of God in the various self-devised ways and

* The Assyrian sculptures show distinctly this dress.—See Layard's "Nineveh and Babylon," p. 343.

commandments of man. Protestants may ignore the doctrine, but their prayer-book teaches it in all its absurdity nevertheless. The Brahmins of India make it a special boast that they are twice born men, and therefore sure of eternal happiness.

Now, in Babylon the new birth was conferred by Baptism. Before any instruction could be received of the Chaldean mysteries, Baptism was necessary, but the immersion in the purifying waters, and other necessary penances, was of a formidable character, for it is said "if they survived" they were admitted to the mysteries, and then were supposed to be washed from all their past perjuries and evil. The mystic sign of "The Tau," or a cross ✠ , was marked on the foreheads of all those who were baptized, and connected with Moloch worship, so as to identify them with the God Tammuz, or Adon, or the Sun, or Baal. This symbol of the cross was called *the sign of life!* This sign is still used by Roman Catholic Bishops, and is appended to their decrees, &c.—an episcopal mark of dignity. Baptismal regeneration was a doctrine invented by Pagans some 1500 years before Christ, and the cross, "*The Tau*" ✠ was worn round the necks of early Pagans; the dresses of the priests were ornamented with it, as seen in Egyptian sculptures; the vestal virgins wore it round their necks, as nuns do now!!!

Baptism was practised by all Pagan nations involving the doctrine of regeneration. The Mexicans washed their children to get rid of their evil, and exorcised the evil spirits that were supposed to be in them, just as the Roman Catholics do now. Some of the Romish priests who went to Mexico with Pizarro in the 16th century were astonished at a Mexican baptism being, in its form and teaching, precisely that of their own Church.

The Mexicans had received it from Babylon. Their god was "Wodan," the same as "Wodin" or "Odin" of our Scandinavian ancestors (hence our Wednesday, or Wodin's day, is derived), which again was nothing more than the "Adon" of Babylon, or "Baalberith" (Judg. viii. 33), called in India, "Vishnu," the Sanscrit form of the Chaldee word "Ishnuh," or "the man Noah."

The following Doctrines and Practices of the Romish Church are all derived from the Idolatry of ancient Babylon, but it would be beyond the limits of this paper to go into the details of them.

Justification by works, Penance Extreme Unction,

Purgatory, Prayers for the Dead, The Rosary, &c., &c. Well may the Word in Rev. xvii. 6, be used to Rome, the great harlot mother, as well as to the daughters—those Churches of Christendom that copy her, more or less.

Over the Altars of the Babylonian Sun god—Baal—were large round blazing images of the Sun, often made of gold, and such also were seen among the Peruvian Indians at the time of the first discovery of America, for they were all Sun worshippers. The Jews were led to imitate and set up these images when they were led to Baal worship, as is noticed in 2 Chron. xxxiv. 4, &c., the images spoken of were Sun images (see marginal reading). So over the altars of Romish Churches is seen a similar sort of reflector, representing the rays of the Sun, so especially identifying the worship of Rome with Baal worship.

The Pagan nations offered children to Baal, or Moloch, passing them through the fire. Nimrod hence was looked upon as the *child devourer*. (See Ezek. xxxiii. 37-39.) This was a custom practised by the Jews, and was an abomination to the Lord. (See Jer. xix. 5; xxxii. 35; Micah vi. 7.) The priests of Baal used to eat the children so sacrificed, as Aaron and the Jewish Priests eat the Jewish offerings. A Priest of Baal, in the Chaldee language, is Cahna-baal, hence our word Cannibal, to eat human flesh.

Nimrod's name, as head of the Chaldean mysteries, (or the hidden system) was Saturn, signifying the hidden god.

The name Saturn is, in Chaldee, pronounced Satur, and written Stur. This name contains the Apocalyptic number of 666, about which so many writers have built theories: S = 60. T = 400. U = 6. R = 200. So also does the name Lateinos, or the Latin or Romish nation, make 666, a word which also means "the hidden one." In the Roman Catholic mass-book there is a prayer beginning, "God hidden, and my Saviour"!!! So also the word "mystery" was written on the Tiara, or mitre of the Pope, up to the year 1550, A.D., when it was removed. How suggestive of Rev. xvii. 5. The original name of Rome was "Saturnia," and, in the Popish calendar, March 29 is the festival of St. Satur!!! Surely in all this is seen the fearful apostacy of present Christendom, from the simplicity that is in 2 Cor. xi. 2-4. If the Apostle thought it necessary to warn the

Galatians in his day, how much more does his word apply to these times—"how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage? Ye observe days, and months, and years, I am afraid of you lest I have bestowed upon you labour in vain." (Gal. iv. 9-11.)

When our Lord was upon earth, He warned His disciples to beware of the three "Leavens." (Matt. xvi. 6; Mark viii. 15.) 1st, The Leaven of the Pharisees—hypocrisy and self-righteousness. (Luke xii. 1.) This specially pertained to the *Hebrew*. 2nd, The Leaven of the Sadducees—vain philosophy and reasonings. The wisdom of this world is foolishness with God. (1 Cor. iii. 19.) The world, by wisdom, knew not God. (See also 2 Cor. x. 5, 6.) This specially pertained to the *Greek*—the most civilised and learned nation of that day. (1 Cor. i. 22.) 3rd, The Leaven of Herod—world power and glory, Church and State, God and mammon, &c., no separation from the world. This specially pertained to Rome or the *Latin* nation, the great power of those days, and the great power to be at the time of the last Tribulation and Antichrist.

Let the reader consider how entirely the present Christianity is made up of these THREE LEAVENS, "a form of godliness without the power," and also consider that, when Christ was crucified, the inscription over the Cross was written in *Hebrew*, *Greek*, and *Latin*—national representatives of the three Leavens, yet emblems of the devil's work in the crucifixion of our Lord!

Is not the Satanic Lie and Promise mixed up in these three Leavens, "Ye shall not die"—Pharisaical—"ye shall be as god's"—Herodian—"knowing good and evil"—Sadducean. "All that will live godly in Christ Jesus shall suffer persecution." (2 Tim. iii. 12.) "But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John xv. 19.)

Have these words any meaning? Are they applicable to Christendom now? Has James iv. 4, no warning for the God and mammon mixture of religion of these days? Are the Church and world, state dignitaries, and priests and laity much persecuted, and much hated, for Christ's sake? Or are not those Christians most evil spoken of and maligned, who, not wishing to "defile their garments," have separated from all sects, and endeavoured to follow the commands of the Lord Jesus in all their sim-

plicity and spirituality, as individually responsible to be dead to the world, and crucified to it, and alive only unto God: a kingdom of Priests called of God with an high and holy calling, the proper position for every true believer. Such are often blotted out of the Book of life by man, as holders of heretical doctrine, presumptuous tenets, and grievous errors, but, thanks be unto God, He will not blot them out; and they shall walk with Him in white, for they are worthy. (Rev. iii. 4, 5.)

What is the commonly received theory of present Christianity but that the whole world is to be converted through the efforts of missionaries, and the spread of Churches at home, and then when the world is so prepared, the second advent will take place. Is there warrant for any such thing in the Word of God? Is not the truth of God as revealed, directly antagonistic to any such theory? Let us take a few passages.

"Evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. iii. 13.) "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" (2 Pet. iii. 8, 4; so also, 1 Tim. iv. 1-4.) How precisely does this last passage refer to the present Romish Church. In 2 Thess. ii. the coming of the great apostate antichrist is spoken of which is seen in *Revelation* to be the *culminating point of wickedness* immediately prior to the Lord's second coming. The mystery of iniquity had even begun to work in Paul's time, and was to go on working till antichrist was developed, when the Lord would come to the earth, *in judgment*, "in flaming fire taking vengeance," &c., 2 Thess. i. 8. &c., vengeance on those who then still "obey not the gospel of Christ;" this terrible time is alluded to in Rev. vi. 15-17, xiv. 7-19, and xix. 17, 18, &c. The Lord is now seated at the right hand of God, expecting (or patiently waiting) till His enemies be made His footstool. (Heb. x. 13.) This mystery of iniquity still is working, it was given as a secret to the Lord's disciples, as part of the mysteries of the kingdom, in Matt. xiii. 24-33. In the last six parables of this chapter, three relate to the saints of God, and three to professing Christendom, showing how by degrees it should become worse and worse from its pristine purity to the final apostacy of Rev. xvi. These phases of declension are also wonderfully figured in the epistles to the seven Churches, in Rev. ii. and iii.

In the second parable of Matt. xiii. there is seen the sowing *stealthily* of the bad seed or tares, a plant of the east so like to wheat before it begins to ear, as not to be easily distinguished from it, here is the commencement of evil in the true Church; the children of the wicked one are brought into it. (See verse 38.) In the third parable, is not the mustard seed, that simple, unpretending, humble, and therefore soon to be despised faith of early Christians, which was weak and small as compared to the greatness of world power and prosperity surrounding it? This was sown in man's field, and the result of *his* nurturing care is to produce a *great tree*, in which "*the birds of the air*" come to seek, and they find a resting place. We see what the Lord Himself says He means by "fowls" or "birds of the air," in verse 19, a symbol used in other parts of scripture for evil spirits, or those actuated by them. (Eph. ii. 2.) If therefore *they* can find lodgment there that pleases *them*, what sort of state will Christendom then be in. Purity, or more or less apostacy? This symbol of a great tree is used in a parallel sense of evil, in Ezekiel xxxi., where again we see a great tree, and the *fowls of heaven* making nests in his branches.

So great, so flourishing, so prosperous, was this great tree to the eye of flesh, that even the *trees of Eden*, the true people of God, who outwardly could not compare with this great tree of boughs and branches (but no fruit), even they looking at the apparent beauty of the tree, but away from God, "envied" him. But in verse 16 his end was to be cast down to Hell.

Again, another parallel symbol to the tree is seen in Daniel iv. 11-14. "The leaves (or *outer appearance*) fair"; "the fruit therefore much," this tree had fruit, but it was only fit to feed *flesh* with, there was meat for all; for every taste that flesh could lust after. And, again, the fowls of Heaven dwelt in the boughs thereof. How illustrative is this of the present day, a "Form of Godliness without the power!" Is not the teaching of this passage paraphrased, as it were, by the Apostle Paul, in Col. ii., "which things have indeed a show of wisdom, (leaves fair) in will worship, (or self-devised worship) and humility, and ill treatment of the body, not in any honour, to the *satisfying of the flesh!*" The tree in Daniel had meat for all; and "all flesh was fed of it." Yea, be it high Church, or low Church, or broad Church, or Romish Church, it matters not, there is

meat to feed every variety of taste that flesh can lust after, "the lust of the eyes, and the pride of life."

Again, in the fourth parable of Matt. xiii., is seen the woman *hiding* leaven in meal till *all* was leavened. The *hiding*, here similar to the *stealthy* sowing in verse 25, shows it to be the act of the devil. What God accepts must be open and manifest, (see Exodus xxviii. 35-38.) When Aaron ministered, he must be *heard*, "that he die not." "HOLINESS TO THE LORD" must be always written on his forehead that God might accept his ministry. So in Rev. vii. 3, God *seals* His servants in their foreheads, a sign of beauty, where it must be ever seen by all, as a witness that they are His, but in Rev. xiii. 16, the devil *marks* (a disfigurement) his servants in their *hand* where none need see it, or their forehead. They had a choice of places, either to be open, or covert agents of the devil, he cared not so long as they were his. The meal, or crushed and ground wheat is ever a symbol of what is good (see verse 30), but *leaven* is always used throughout all Scripture as that which is *evil*. In Leviticus ii. 11, it was never allowed on the Altar of God; for nothing, not even fire could purify leaven or evil, so in chapter vi. 17, it was not allowed in the meat-offering, but when a man brought a peace-offering for a thank-offering, he might add an offering of leavened bread, teaching that any offering to God from man of his own self, must be tainted with evil.

We have already spoken of the three Leavens mentioned by our Lord symbolising evil. Again, we see the Apostle Paul using the symbol most strongly in 1 Cor. v. 7, 8, where Leaven is spoken of as *malice* and *wickedness*, while that which is sincere and true is called *unleavened*. We need go no further for illustrations of leaven, and as the only safety in unravelling truth in the Word is by carefully noting the sense in which the Lord uses its symbols, we see how totally opposite is the meaning of this passage to that generally held by Christians, and thus the end of all professing Christendom is to be entirely leavened with *evil*, not with good.

How thoroughly do these three parables, as well as the Revelation and other portions of Scripture before quoted, agree in this one teaching of what the Lord will find the state of Christianity to be at His second coming? How opposite, how untrue, are the thoughts of ministers and men generally on these points? Is it not on account of the false state of professing Christianity of earth, that when the Lord does come,

"all kindreds of the earth *shall wail* because of Him" (coming to judge them)? (Rev. i. 7.) Matt. xxv. 31-46 of itself shows the judgment of the earth at the second coming of the Lord, as well as many other Scriptures; but, as a rule, the three distinct judgments of Christ are confounded and merged into one general judgment of saint and sinner alike. Let the reader remember that the *first* mentioned in 2 Cor. v. 10, applies *only* to saints of God, and that it is a judgment of *rewards* for *service* in His vineyard. The *second*, mentioned in Matt. xxv. 31, is the judgment of the living nations (or the quick) at the time of Christ's second advent, to set up His kingdom on earth, and for which the Jews were commanded to pray in what is commonly termed the Lord's Prayer. This is at the commencement of the millenium. The *third*, mentioned in Rev. xx. 11, 12, is at the end of the millenium, and is the final judgment of all the *wicked* dead, and them only, with death and hades. This is casting into hell fire.

Thanks be unto God, His Church will be removed from the earth before that appearing of the Lord in judgment. The Holy Ghost will leave the earth with the Church (2 Thess. ii. 7); and when this occurs, then will the devil be cast out of the heavenlies to the earth (Rev. xii. 9-12); he will have everything his own way for a short time, and woe be to the inhabitants of the earth then. But when the Lord shall shortly after come down in power and great glory, we, His saints, shall come with Him, in glory like unto His glory, "a light which no man can approach unto," and that which is our glory, and glory in the sight of each other, will be to the sinner, and to all evil, as a consuming fire, "for our God is also a consuming fire." (Heb. xii. 29.) Exod. xxiv. 17, and Zech. xiv. 12, shows the effect of such fire of glory on the wicked.

Let us, His saints, then, all be waiting and watching, with lamps trimmed and loins girded, earnestly expecting the time when we, the poor despised ones of earth, shall so come with Christ, and to the dismay of the despising world, we shall be gloriously manifested as the SONS OF GOD.

NOTE.—The writer is indebted to a most interesting work of deep research, called "The Two Babylons," by the Rev. Alex. Hislop, published by J. Wood, 130 George Street, Edinburgh, and Houlston and Wright, London, for the information concerning the Festivals of Christain Churches given above.

☛ The "Mystic Cities" is shortly to be published. Notice in next *Witness*.

H A B A K K U K.

THE VISION MADE PLAIN—A BOOK FOR THESE LAST DAYS.

"Write the vision, make it plain upon tables, that he may run that readeth it."

"In the end it shall speak and not lie."

CARNAL CHRISTIANITY.

It was not with bitterness of spirit, but in sorrow of heart, that the apostle said, "Are ye not carnal and walk as men?" He saw them in a state of declension, which has ever followed in the rear of revival. The wicked one is ever vigilant where spiritual seed is being sown; wayside-hearers, stony-ground, or they who sow among thorns, do not count the cost. Fellowship with the Son of God implies death to nature, a denial of self. The cross is an offence; many who began in the spirit often end in the flesh. Like Lot they have started out with faithful Abraham, till well watered plains of Sodom attracted their carnal eyes. Mere professors have received sufficient light to read the vision, but after a time ran back to their drag-nets; saying "How can this man give us his flesh to eat;" yet, strange to say, they will not give up the name to live;—call themselves Christians, who are not dead to this world; but walk as men who are alive to it only. They seek endowments from Gentiles, their carnal daughters are married to Sodom's sons, so their testimony for a crucified and risen Lord is unreal, and only mocked at by the world in which they dwell. They leave grace and truth to sit in the gate of politics, and become law-givers for the right-government of this wrong world, or like the Levite they go down from Bethlehem-Judah to Mount Ephraim, in search of a living; Micah soon engages them. The bargain is struck; ten shekels of silver by the year, suits of apparel and victuals; so they are consecrated by the Ephraimites to be priests to Micah and settle down with the worldly salary, worldly livery, worldly consecration, and worldly title, dignity and status, and add reverend to their name. But the Danites are already girding themselves to seek an inheritance, and those democrats are becoming angry fellows, whose anger will be terribly demonstrative at the end of this present dispensation. (See Judges, xviii. 11-25.)

THE REVIVAL OF THIS 19TH CENTURY.

As each succeeding revival has brought more light and knowledge as the end approaches; (when the vision

is to speak and not lie) so the enemy has propagated delusions in opposition. Abounding iniquity and open apostacy have shaken the faith of this world's conversion in the minds of many good people, who begin in earnest to look the second advent of the Lord Jesus in the face, and examine its scriptural features. The great army of Evangelists raised up of late outside sectarianism, and from the varied strata of caste and class, yet all having a genuine ring in chorus with one mind and accord, and their key-note, "behold the Bridegroom cometh, go ye out to meet him," has brought many from sleep and slumber, to see to their lamps;—oil of grace has been given to all who believe; and gatherings have come together, searching the Scriptures like the noble Bereans of old, to see if these things be so. These very naturally fall into the simplicity of faith and love as the early Christians. (Acts ii. 41-47.) Nay, they go farther into the gifts of ministry, as ordained by the Holy Ghost, who guides them into all truth, as the Lord Jesus said—He should "not speak of Himself, but whatsoever He shall hear, that shall He speak; and He will shew you things to come." The sure word of prophecy is now understood by those who, in obedience to the blessed spirit, have come out of all man's ordinances and ceremonials, depending simply upon the Lord Jesus, the one head of His own body the Church, and the entire guidance of the Spirit of truth to select His own gifts in their gatherings, for the edifying of the body, and building up the saints and each other in their most holy faith. Thus, converts now have really more light and knowledge of the truth without any additional code or creeds from the councils of a bye-gone age, when the rudiments of this world were substituted for the plain word of God, and an earthly priesthood set up. Yet Satan's ministers are not idle, but more and more determined to counterfeit and counteract the truth of the near approach of the Lord Jesus. Sacerdotal dignities, whose pastures already begin to fail, have ruffled their feathers at this presumptuous daring of unlearned and ignorant men acting independently of them, in obedience to the plain word of God, while Satan and the powers of darkness have sent out into the world, not only the old lying spirits to revive their ancient doctrines of devils, but newly invented lies and wonders—no hell, for the lost souls of the wicked, total annihilation of man; or else on the other extreme, perfection of the old man by works and faith, atonement and substitution not needful. Spirits of the departed dead can be consulted, as King

Saul when put to straits consulted the witch of Endor, and all truth can now be known concerning the unseen world by the mediums in social seances.

But, beloved, I beseech you, touch not, taste not, handle not, these wiles of the devil, building up yourselves on your most holy faith (once delivered to the saints), and praying in the Holy Ghost. "Keep yourselves in the love of God," and like the Thessalonians, serve the living God, and wait for His Son from heaven. For, notwithstanding all the multitudinous deceptions and intense desire on the part of the enemies of Christ to establish themselves in the world and crush out the truth of God's Word, there are misgivings in the camp of Christendom.

What means the great upheaving of the heart of nations; this universal stir; this running to and fro by sea and land; this restlessness and shaking in the nerves of earth's kings, princes, priests, and potentates? Is there not a handwriting on their walls, saying, "Wicked world thou art weighed in the balance and art found wanting"!!!? Also, to God's own children who have read the vision, is there not a voice in the inner depths of the soul, saying—"Behold, I come quickly, hold that fast which thou hast, that no man take thy crown"?

For the coming test, beloved, let worldlings seek the safest investments for insecure drag-nets, while their gold heaps are eating as a canker their very vitals, look up with joy, and be enabled by living faith to say,

"Yonder's my house, my portion fair,
My treasure and my heart are there,
And my abiding home."

SIGNS OF THE LORD'S COMING.

First—The abounding iniquity. The scum-pot of modern Christendom need not be emptied here to prove the truth of our Lord's prophetic word. (Mat. xxiv. 12.)

Second—The love of many is waxen cold. And the cold-hearted philosophy of these last days, preach a materialistic happiness in this evil world as the chief end of man. This is the icy terminus of a declension from the faith and love of the world's Redeemer.

Third—The religion of bricks and lime—man's self-righteousness, sensuality, and practical unbelief, saying, where is the promise of His coming? They are content with things as they are, without the love of His appearing;—form without power.

Fourth—Love of fleshly pleasure. Military pomp and parade. Women's dress and fashion. Musical festivities, pleasure parks, ornamental buildings, and plantations. Excursions round the world. God forgotten. Children pampered and worshipped. Bazaars, and a world of toys of newest inventions. Fireworks, and sparks of the devil's kindling, to please the vacant mind of millions of his worshippers. Fleshly Religionists, with an operative Christianity, dancing and singing round the golden calf.

Fifth—Mockers and scoffers; increase of infidelity and open blasphemy; spiritualism, and converse with the devil's wicked spirits.

Sixth—Delusions; false teachers; evil doctrine and religious fashions; education and moral culture, apart from Christ.

Seventh—Increase of knowledge. (Dan. xii. 4.)

First—Knowledge and spread of the holy written Word of God among all nations and tongues, who read it in their own language.

Second—The gospel preached as a witness unto all nations. (Mat. xxiv. 14.) Also its rejection by the nations.

Third—Revival of truth in doctrine, especially the Lord's second coming, and awakening of sleeping virgins to examine their standing; and their coming together for the breaking of bread and exhortation, as they see the day approaching.

Fourth—Knowledge of secular arts and sciences. Man's wisdom in collision with the wisdom of God.

Fifth—The laws of nature intensely studied to discover the problem of life.

Sixth—Lawlessness and license, madness and folly. Nobles and senators guided by *Punch* and *Judy* pictures, becoming patrons of these fine arts. The Princes of Zoan have become fools, believing their ancestors were apes and monkeys. Thus the tower of modern *Mystical Babylon* has reached up to heaven, and God has remembered her iniquities. In the midst of the years God has ever made known the gospel of salvation out of the confusion of this confused and sin-blighted world; but man loved the darkness rather than the light, hearkening continually to Satan's lie, the prince of this world; so, rejecting the Lord of glory through love of the present world, his soul is not upright in him, he reads not the great work of God in Christ and must eternally perish through unbelief when the Lord shall come to be glorified in His saints, and admired in all them

that believed the gospel in its power to save. Signs in the heavens, signs in the earth, distress of nations with perplexity, sea and waves roaring, men's hearts failing them for fear, and looking for those things that are coming on the earth.

"Write the vision, make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time,—but at the end it shall speak and not lie, though it tarry, wait for it, it will surely come, it will not tarry—Behold his soul which is lifted up is not upright in him, but the just shall live by His faith."

THE GLORIOUS APPEARING OF CHRIST JESUS.

"God came from Teman, and the Holy One from Mount Paran." The poetic grandeur of the prophet's language in this last chapter of the prophecy is but the inspired outflow of soul from the intensified sublimity of the glorious fulfilment of God's great work, the grand manifestation of Christ coming in glory.

"His glory covered the heavens! and the earth was full of His praise!" Here the vision carries us into the millennial reign of Christ. As the Son of God with His glorified saints shining in their bodies of light, numerous as the stars in the firmament, come with Him to reign over the nations; then, indeed, the earth, full of His praise, will be filled with the knowledge of His glory, as the waters cover the sea. But the chapter abounds with details both of mercy and judgment, as the vision, according to the prophet's words, is to speak and not lie.

The description of the second advent of Christ in this chapter has several parallel passages in the New Testament, which the reader would do well to compare together at his own leisure. 2 Thess. i. gives the same truth of Christ coming in flaming fire, taking vengeance on them that know not God, and that obey not the gospel; or, in the language of the prophet, his soul lifted up; unbelievers who read not the vision, nor believe the great work of God in redemption. When He comes to be glorified in His saints.

Then, again, Rev. xix. 11-21.—Judgment on the Antichrist and his armies. His saints are with Him. It is a description of the great supper of the great God, when the flesh of kings, captains, mighty men, yea, all men free and bond, is to be devoured by the fowls of heaven, and the beast and false prophet are cast into the lake of fire.

The glowing description of Christ the conqueror

by Habakkuk is only equalled by John, in the Revelation. His brightness was as the light. He had horns coming out of His head, and these were the hiding of His power.

Horns in Scripture language are always typical of kingdoms. David says, "My horn (or kingdom) shall be exalted;" and Jesus told His disciples that they should sit on thrones, judging the twelve tribes of Israel; then, to faithful servants, He will say, rule thou over ten cities—rule thou over five cities; so that these kingdoms coming out of His hands are gifts of crowns and kingdoms to His glorified saints who rule with Him in righteousness, when the kingdoms of this world shall be taken from Satan's grasp, after there has been the hiding of His power during the time of suffering patience. The last plagues of Revelation have their parallel in this prophetic vision; also, "Before Him went the pestilence, and burning coals went forth at his feet,"—the dividing asunder of the nations, the scattering of the everlasting mountains, the affliction of Cushan, the trembling of the curtains of Midian, His anger against the rivers, and wrath against the sea, all point to the coming judgment on the apostate nations; and the riding upon those horses and chariots of salvation is the same prophetic description as Rev. xix. 11-21. "Thy bow was made quite naked, even thy word"—the sword of the Spirit. The symbolical and typical language of Scripture has hidden from the eyes of wise men the work and purposes of God; but now that Word will speak in such terrible plainness that it will be universally known—the bow will be quite naked. The sword of God will be unsheathed to smite His enemies who would not have Christ to reign over them. The indignation of a once rejected and despised Saviour, whose life's blood had been laid down in love and pity for rebellious man, will now go forth in Almighty wrath. "Thou didst thresh the heathen in anger, but His mercy still endureth for His own people. Thou wentest forth for the salvation of Thy people, even the salvation of Thine Anointed. Thou woundedst the head out of the house of the wicked"—here is the destruction of Anti-Christ—"the head." The tribulation will be tempestuous. Their rejoicing was to devour the poor secretly. No doubt the secret deception of Satan and his followers, continually seeking the destruction of the followers of Christ. But oh! the terrible judgments which are awaiting the nations, and not very far distant, should make the servants of

God in earnest, to warn, watch and live, and run the race, and fight the good fight of faith, by every means endeavouring to pull souls out of the fire, crying out incessantly, "The coming of the Lord draweth nigh."

THE TRIAL OF FAITH.

The prophet had heard, and his flesh is almost withered. "When I heard, my belly trembled; my lips quivered at the voice; rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble; when He cometh up unto the people, He will invade (cut them in pieces) with His troops." Here are the mighty angels referred to. (2 Thess. 1-7). When Judas and the band came to take Jesus of Nazareth, and Peter would have fought with the sword, Jesus spake of more than twelve legions of angels that His Father would have sent Him; but He came to suffer in grace and pity, to fulfil the first part of the vision at the appointed time. But not so then, it is to speak and not lie, though men and scoffers are now saying, both practically and by love of this world, and in derision, "Where is the promise of His coming?" It will surely come, it will not tarry.

The outward man was about to sink as the prophet is shown these awful yet glorious things; but himself as a representative character of all those who read and run, he turns from judgment to the Word of God. Faith is tried, but overcomes. "Although the fig tree shall not blossom, neither shall there be fruit in the vines; the labour of the olive shall fail, and the fields yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls." Here is famine, desolation, death, destruction, on every side. Yet joy in the ascendant. I will rejoice in the Lord. This is faith which gives life eternal—rejoice in the Lord! not in His faith, but in the Lord. "I will joy in the God of my salvation. The Lord God is my strength, and He will make my feet like hinds' feet, and He will make me to walk upon mine high or heavenly places"—the very places which Satan and his wicked spirits now usurp—Christ and His church will occupy in righteousness. Faith looks for His appearing, when His glory shall cover the heavens, and the earth shall be full of His praise; and then, and not before His appearing, the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea.

Scripture gives two aspects of judgment—the ten

horns or republican powers—hating the religious world, “eat her flesh, and burn her with fire.” During this sifting time many real Christians will come out of Babylon, as will also the Jews. 2nd, The mighty angels are the executioners, who clear the heavens and the earth of all powers of evil. The church will be taken up out of this terrible slaughter of the beast and false prophet, and the Jews restored as a nation.

THE BLESSED HOPE OF THE CHRISTIAN.

Throughout the whole Scriptures the children of God are pointed to the hope of salvation, but the blessed and glorious hope of Jesus Christ coming in power is not at the death of the body; the spirit's departure to be with Christ is far better than remaining in this body of clay; but the hope of glory is at the second advent of Christ, and resurrection of the sleeping saints. This blessed hope of seeing Him as He is, in a glorified body, gives a power to purify and separate ourselves from the conformities of this present world, which nothing else can. The cross crucifies us to this world, but the resurrection hope gives power of life. Satan always aims at robbing the Christian of this blessed hope. Paul cautions the Colossians not to be moved from the hope of the gospel, and prays that God would give the Ephesians wisdom and revelation in the knowledge both of Christ Himself, and the hope of His calling, the riches of the glory of His inheritance in the saints, and the exceeding greatness of His resurrection power. Those who have not read nor understand the vision of God's great word in Christ, are ignorant of this blessed hope, and are powerless to overcome the deeds of the body, and the devices of Satan in these last days. This hope makes us pilgrims and strangers here.

Behold! the vision thus made plain
All souls may read, nor run in vain.

Who look to Him that saith,
I work a work in your day,
Despise it not, for earth's thick clay,
The just shall live by faith.

This living faith which works by love,
Attracts the heart to things above,
Accounting all things loss;
The world and sin we leave behind,
We trample on the carnal mind,
And glory in the Cross,

Arise, then sinner, read and run,
To speak, the vision hath begun;
All nations fear and dread
His coming wrath! Our coming King,
The Lord, our righteousness, we sing
Jesus, our Living Head.

J. H.

WHAT AMUSEMENTS ARE INNOCENT?

The substance of an Address in Hope Hall, Glasgow, by J. R. C.

IF any man be in Christ he is a new creation; old things are passed away; behold, all things are become new.” (2 Cor. v. 17).

Being “in Christ,” the believer has passed out of the old creation, where all is marred through sin, and under the power of Satan, into the new creation, where Christ is “all and in all” (Col. iii. 11), where “all things are of God, who hath reconciled us to Himself by Jesus Christ.”

Once we were alienated and enemies in our minds even as others who know not God; but in the Cross of Christ we have seen that God has loved us even when we were enemies—has put away our sins through the shedding of that precious blood. His presence is no longer a dread to us—we draw near with confidence and find our peace and joy in being consciously near to Him whom formerly we should have shunned. Once like Adam among the trees, we hid FROM God, now we hide IN Him.

Alienated from God, describes the natural condition of our souls. Reconciled to God is the condition into which grace has introduced us.

Being then “risen with Christ,” and united to Him as members of His body, partakers of His life, as it is written “for ye are dead, and your life is hid with Christ in God,” we are exhorted to “seek those things which are above, where Christ sitteth on the right hand of God” (see Col. iii. 1-4). Our place and portion are there where He is, not on the earth. We are called to fellowship with Him (1 Cor. i. 9), both in His sufferings here and in His glory hereafter, being heirs of God and “joint heirs with Christ.” His Father is our Father, and His God our God (John xx. 17); His home is our home (John xiv. 2); His glory our glory (John xvii. 22); His joy our joy (John xv. 11); His peace our peace (John xiv. 27); His inheritance our inheritance (Eph. i. 11). We are eternally bound up together—one in the counsels of God, as the head and the members are one; one in the heart of Christ, as the husband and the wife are one (see John xvii. 21-23, and Eph. v. 31, 32).

Oh teach us, Lord, to know and own this wondrous mystery,
That thou with us art truly one, and we are one with thee.

To understand this, to know it in our inmost souls, would settle many a question which, looked at from any other stand-point, is open for two opinions.

Whatever is inconsistent with this high and holy fellowship of the Son of God is to be at once rejected as beneath the dignity and calling of the Christian.

That such ought to be the habitual character of the Christian's life is evident from such a Scripture as Col. iii. 16, 17—"Let the word of Christ dwell in you richly." This is not let a few minutes in the morning be spent over it, and no more heed given to it during the day—rather is it to have the mind continually occupied with the Word, deriving from it our counsel and comfort, our strength and our song. Surely not less ought we to be occupied with the Scriptures than Israel of old, to whom it was commanded—"These words . . . shall be in thine heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. vi. 6, 7.) But modern infidelity, under the guise of reverence for God, has banished the Word from ordinary intercourse, on the plea of its being too sacred to be the subject of general conversation. Be not deceived; this is only one of the many specious falsehoods of the "father of lies." It is contrary to the express command of Him who said—"thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way."

It is to be the first thing in the morning and the last at night, "when thou liest down and when thou risest up." It is to be the subject after work is done, when sitting in the house, the Christian's "relaxation" and delight, and the subject of the most diligent parental instruction.

One would think now-a-days that there was a special command to parents to teach their children diligently "music and dancing"—so many hours per day are they kept strumming on the piano—and scarce as many minutes devoted to the teaching of the Word of God. Is it to be marvelled at that the youth of the present day grow up vain, self-willed, and lovers of pleasures, if the plain instructions of God have so little place in the arrangements of the household? Is it any wonder if children be "disobedient to parents," when parents are disobedient to God?

Then in Col. iii. 16 we find the sort of songs that befit the Christian. Not comic songs, or love songs, or patriotic songs, but "spiritual songs." We have a "NEW song," which is in harmony with the "NEW creation," where "all is of God," and "Christ is all."

Songs are ours which jar not with the conscious presence of God. They are the offspring of "grace in the heart," and are to be sung "to the Lord."

Then passing from the thoughts of the heart, the conversation, and the songs, there is the comprehensive instruction, "and whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by Him."

I do not suppose this means that a formula of the name of Jesus is to be pronounced over every act, but rather that, as we are one with Him, and identified with Him and He with us, we are to be found doing nothing that is inconsistent with the character and honour of that name.

Thus the world's idea of secular and religious, or that which relates to God and that from which God is excluded, has no place in the new creation; to the believer the thought is abolished—Christ to him is "all and in all." Thus, even servants at their ordinary vocation, are exhorted to act "not with eye-service as men-pleasers, but as the servants of Christ, doing the will of God from the heart." (Eph. vi. 5, 6.)

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." This should be the habit of our life—a life spent in the conscious presence of God. The Word to Abraham was "Walk before Me." That is, do nothing that you cannot do in His presence and under His eye. "I have set the Lord always before me, because He is at my right hand I shall not be moved." Before, behind, above, within is God. Joy outside of the presence of God is the world's joy. Cain went out from the presence of the Lord and sought to make life happy without God, by his inventions, arts, and sciences, music, and pleasures. Such is the way of the world yet.

When Moses was upon the mount with God, Israel forgot both Moses and God. They made a calf of gold and feasted, and danced, and worshipped it. Yet in 1 Cor. x. 7, where this is alluded to as a warning against idolatry, nothing is said of the calf or the worship of it, but "as it is written, the people sat down to eat and drink, and rose up to play."

Here is the very essence of idolatry—feasting and playing, away from the realised presence of God.

And such are all the world's feasts, and balls, and parties; and yet some Christians will go to such, and defend it by saying "Did not Christ go to the mar-

riage of Cana? Did He not go to dine at the houses of the Pharisees?"

Truly He did; but wherefore did He go? At the marriage "He manifested His Glory," and at the feasts of the Pharisees, no rules of etiquette prevented Him from speaking faithfully to the consciences of all present. If at a feast, He was there for God—not hiding the light and going in with folly, but shining forth and rebuking hypocrisy and pride.

Young believer, if you have faith to go *THUS*, then go, and God be with you; but if not, then stay away.

No amusement is more common, or more generally indulged in by those who are the Lords, than what in Eph. v. 4, is termed "foolish talking and jesting." It is the habit of the old man to do so. It is the very element of the carnal mind, and for the unconverted, its charm is, that whilst it is carried on, God is thoroughly forgotten. But for the children of God it is declared to be "not convenient," or "not fit," and it is as distinctly forbidden by God to the Christian as lying or stealing, or any other sin.

Not fit for one whose eye is upon the unseen and the eternal. Not fit for one who is walking amidst a crooked and perverse generation; to whom He is called to be a witness of grace and of judgment. Not fit for one whose body is the temple of God, in whom dwells the Spirit of God.

Often is an address listened to, on the whole instructive and edifying, in the course of which there may have been some light or satirical remark into which the speaker was betrayed—an excrescence that ought to pass unobserved. But how is it in too many cases? All that was profitable is buried and soon forgotten; but the one obnoxious expression, the fleshly intruder, is on every one's lips—reported, quoted, laughed over, added to, and long remembered.

Ought such things to be among saints? Is there not rather the oft-repeated exhortation to sobriety—a sobriety that is the very opposite of the levity that is so common, especially among the young, and which is therefore specially inculcated upon the young. See the instructions in Titus ii. 4-6 to both "young women" and "young men".

The Greek word most frequently used means literally "right minded," in opposition to the erring mind of a fool or insane person.

See Mark v. 15, where it is the direct and immediate result of salvation. 2 Tim. i. 7, where it is an attribute of the Spirit which is given to all who believe; and 1 Peter iv. 7—"But the end of all things is at hand; be ye therefore sober (or right-minded), and watch unto prayer."

In several passages, sobriety is inculcated as befitting such as are waiting for the coming of the Lord.

See 1 Peter i. 13—"Wherefore gird up the lions of

your mind; be *SOBER*, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

1 Thes. v. 6, 8—"Let us not sleep as do others, but let us watch and be *SOBER*."

2 Peter iii. 11—"Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God."

And again, the same habit of mind is urged in view of the adversary who besets our path—"Be sober, be vigilant, because your adversary the devil goeth about as a roaring lion, seeking whom he may devour." (1 Peter v. 8.)

"See then that ye walk circumspectly," that is accurately or strictly, as one crossing a stream on stepping-stones; "not as fools, but as wise redeeming the time, wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. v. 15-17). God here contends for economy of time. Have you a servant, and have you not a will as to what that servant shall do, and how he shall occupy his time most profitably for his master; even so God has His will concerning us for every hour of every day, and if you wish to live so as to have good profits at the balance which is to be made up before the judgment-seat of Christ, give diligence to understand what is the will of God, and do it.

Specially, as to games, I would only make a few general observations.

I do not speak at all with reference to the unsaved: They will have their games and their pleasures apart from God. I speak exclusively for those who have been "born again;" who know God as their Father in Christ Jesus, and who consequently ought to cherish one desire above all others, viz., to *please* Him. And (1) all games or amusements that bring the Christian into fellowship or companionship with the ungodly are unfit for the child of God. It is written, "The companion of fools shall be destroyed." (Prov. xiii. 20.) But is it possible for a Christian to be destroyed? Yes, indeed, it is. "Evil communications corrupt good manners (1 Cor. xv. 33); and a child of God may soon descend so far to the level of the worldly companion as to be brought under the chastisement of the Lord, even to being delivered unto Satan for the destruction of the flesh. Even this by God's grace is in order that "the Spirit may be saved in the day of the Lord Jesus;" but meantime it is "destruction."

I know at this moment several professedly converted young women, who, through companionship first, have become yoked in marriage to the unsaved. Some are already reaping the fruit of thus sowing to the flesh, and as regards joy and peace, worship and ministry, testimony and usefulness, they are *destroyed*. "I am a companion of all them that fear Thee, and of them that keep Thy precepts." (P. cxix. 63.)

(2) All games of chance are essentially evil. We are introduced by grace into the knowledge of God, not a God far off, who takes no immediate interest in His creatures, but a God who is intimately acquainted with, and wisely disposing by His providence the minutest events of life, to the falling of a sparrow, and the numbering of the hairs of our head. To us, then, there is no such thing as "chance."

The tossing of a penny is either a solemn appeal to God, or it is an act of open infidelity.

Let all such trifling be abolished in the ways of those who are in this world as the witnesses of the living God.

(3) All games of emulation are directly opposed to the Spirit of Christ. Their very essence is, who shall be uppermost?

We find emulation mentioned in Gal. v. 20 as one of the works of the flesh, and nearly allied to wrath; and experience surely proves how closely the one often follows upon the other, especially when those indulging in it in any form are the children of God. For, while it lasts, they are consciously away from God; and if the Christian be in this condition, he is more the object of the malice of Satan by far than the worldling. Let us, therefore, watch and be sober, for the adversary ever watches to avail himself of the unguarded moment.

What games there are which would not involve the believer in one or other of these three evils, I know not. "No man, having drunk old wine, straightway desireth new; for he saith, 'the old is better.'" Young believer, beware of drinking the "old wine," it will spoil your appetite for the new wine of the kingdom. If ever there arise in your heart the longing for the joys you have left behind—for the pleasures that gratified you when you were "in the flesh"—know that it is the tempter's voice, and if yielded to he will rob you of your joy in the Lord—of your delight in His Word—of your relish for heavenly things.

Be it ours to say with our Lord—"Thou wilt shew me the path of life, in Thy presence there is fulness of joy." "How excellent is Thy loving kindness, O God, therefore the children of men put their trust under the shadow of Thy wings, they shall be abundantly satisfied with the fatness of Thy house, and Thou shalt make them drink of the river of Thy pleasures."

Oh, the joy of seeing repenting sinners turning in faith to Christ! This is joy worth having. It is fellowship in the joy of God. It is drinking of the river of His pleasures.

And there is the joy of the communion of saints, and the joy of ministering to the afflicted—spiritual joys that leave no pang behind. Surely, if one be living for God, there will be no room for the empty amusements wherewith the world is seeking to kill the time that is hurrying it to destruction, and to shut out the thought of God and of eternity.

"Things to Come" by J. R. C., will (D.V.) be published shortly, in 6d, 1s., and 1s. 6d. bindings. The object is extensive circulation. Orders are now received.

EDINBURGH.

(GUTHRIE STREET GOSPEL HALL)

THE Christians who hitherto met to remember the Lord in SETON HALL, HIGH STREET, will (D.V.) henceforth meet for that purpose at Eleven o'clock on LORD'S DAY MORNINGS. Meetings for Believers specially on LORD'S DAY AFTERNOONS at half-past Two; and Gospel Work at half-past Six.

Their Meetings on the WEEK-DAY EVENINGS will be at Eight, and on THURSDAY EVENINGS will be specially for Christians.

All these Meetings will be in GUTHRIE STREET GOSPEL HALL, at foot of Stairs off Chambers Street, close by University. Pray for us.

THE HALF-YEARLY FREE TEA MEETING FOR GOSPEL WORK will (D.V.) take place in

GUTHRIE STREET GOSPEL HALL,

On THURSDAY, 22nd APRIL, at Six p.m.

It is expected Brethren from a distance will be present and preach the Gospel.

The prayers of the Lord's people are asked that sinners may be made willing to receive the Lord Jesus Christ and become Sons of God at once.

GLASGOW

HALF-YEARLY MEETINGS OF CHRISTIANS,

APRIL, 1875.

WEDNESDAY, 7TH,

IN HOPE HALL, 65 RENFREW STREET,

7.30 P.M.—Special Meeting for Prayer.

THURSDAY, 8TH (FAST-DAY),

IN CITY HALL, CANDLERIGGS STREET,

11 till 2.—Meeting for Fellowship and Ministry of the Word of God.

Open for Prayer at 10 a.m.

2.30 till 3.30.—Dinner and Tea for those who have come in from Country and Suburbs.

3.30 till 5.30.—Opportunity for Christian Intercourse

6 till 9.—Addresses by various Brethren.

FRIDAY, 9TH,

IN BUCHANAN COURT GOSPEL HALL, 83½ EGLINTON ST.,

7 o'clock.—Open Meeting for Reports and Conference as to the Lord's Work at Home and Abroad.

SATURDAY, 10TH,

IN HOPE HALL, 65 RENFREW STREET

7 o'clock—Meeting for the Thanksgiving and Prayer.



"For by the Works of the Law shall no flesh be justified."—GAL. ii. 16.

"For by Grace are ye saved through Faith, and that not of yourselves, it is the gift of God."—EPH. ii. 8.

No. 5.]

MAY, 1875.

[PRICE ONE PENNY.]

NOTES OF LECTURES ON THE TABERNACLE.

(Delivered in Queen's Rooms, Glasgow, by HENRY GROVES.)

(2ND PART.)

THIRD LECTURE.

1st, THE CURTAIN OF GOAT'S HAIR.

As already noticed, these curtains joined into one form the Tent, of which it is said, in Exod. xxvi. 7, that the curtains are to be "a Tent over the Tabernacle," as it should be rendered. For the description of this curtain, read Exod. xxvi. 7-13.

These curtains were black, corresponding in material and appearance with the tents of the Arabs. To this we have a striking reference in Cant. i. 5, where the Bride is represented as saying, "I am black, but comely, I am 'as the tents of Kedar' in their blackness, but 'as the curtains of Solomon' in their beauty and comeliness." This Tent presents the Church to us in her pilgrim character. It presents nothing attractive in appearance, and, like the covering of badger's skin, witnesses to a character of stranger-ship and pilgrimage, which it is far easier to sing about than to maintain. All seeking after great things here, belies our character, as indicated in the material of which the Tent was made, and yet it is this very thing that can alone preserve and protect the glory of the inner curtain from the vicissitudes of things outside.

The goat's hair was to protect the glory of the Tabernacle, as the husk protects the living grain of wheat that lies within it; to be parted with in the harvesting time, but wanted till then. This is a deep truth, and needs pondering over.

There were eleven curtains for the Tent, and to the question why one more than in the Tabernacle; perhaps the wisest answer is, that we do not know; and yet one thought presents itself, and that is, that

there will be many who have been used of God to conserve and protect His Tabernacle, who themselves have no part in the glory of the inheritance itself. Balaam, Joab, Judas were all used, but found no place in the kingdom.

These curtains were all of one size; but we must notice the way in which the eleven curtains were united so as to form one Tent. This was by means of loops in the goat's hair, and taches of copper.

By this we are taught that the unity of the Body, of Christ, while in our tabernacle state here, can only be maintained by that truth and righteousness, of which copper appears the type, as pointed out in a previous lecture.

Many are prone to seek to maintain unity by a compromise between truth and error, and others by a sacrifice of truth to love, of righteousness to grace, God's Tent allows of no such compromise, of no such sacrifice. Uniting bonds, if not of truth and righteousness, will not secure divine harmony, however much it may uphold a human uniformity, and maintain an outward show.

But while the taches were of copper, the loops were of goat's hair, and perhaps we are thereby reminded that, while righteousness is the means by which union is maintained, the place in which it is maintained is "lowliness, meekness, with long-suffering, forbearing one another in love," and thereby "endeavouring to keep the unity of the Spirit in the bond of peace." Thus alone can righteousness and peace, mercy and truth, unite in one, the mighty fabric of the Church of God on earth now and in heaven hereafter.

THE INNER CURTAINS.

For the description of these curtains, read Exod. xxvi. 1-6. Of them it is said, "Thou shalt make the tabernacle with ten curtains of fine twined linen, and blue and purple and scarlet, with cherubim of

cunning work, shalt thou make them." These curtains form what is called "The Tabernacle," over which the goat's hair curtains came as a tent, and as the black goat's hair curtains represent the Church of God in its pilgrim character down here, yet forming one Tent; so those curtains of fine-twined linen represent the Church in her hidden and heavenly glory, as seen by God and as seen by a faith that, entering within the door, sees all within as God sees it. All the curtains are alike, and all united represent the church in Christ—the "one body"—the church as composed of the Lord the Head, and His many members.

Each curtain represents what each separate member is—perfect in the perfection of Christ.

As has been said before, the three colours represent the various glories of the Son of God, and therefore the whole Tabernacle represents in the first place Christ personal. But that which is true of Christ personal is true of Christ mystical.

He is the Tabernacle, and He is the Temple, so is the Church of God the Tabernacle and the Temple likewise. No one statement can embrace the wondrous mysteries unfolded to us in those precious types.

One unfolding comes after another, and as we come to the centre of all, it is the ever Blessed Personal Saviour who is presented to us, and He must never be lost sight of when the mystic Christ is unfolded to our faith.

These curtains pourtray the harmonising and the blending together in the one new Man of the Divine and the Human. In Resurrection, God and Man are linked together, and this is beautifully shown in the purple which always is found between the blue and the scarlet, as if blending.

In these curtains we notice for the first time the cherubim. These cherubim (of which we shall speak when we come to consider the Mercy-seat) were not found in either the Gate or the Door.

They could not be seen outside—priestly eyes alone might rest on them. They belong to the inner sanctuary of heaven, and carry our thoughts to Ezekiel's vision, and to the glories seen by John when he had in vision entered into the door opened in heaven. As we shall see, the cherubim unfold the attributes of God, and these cherubim or living creatures figured on the curtains, open to us the wondrous truth of that participation in "the divine nature," of which Peter speaks.

The Tabernacle is represented as instinct with divine life, and tells us of the living stones, built up on the Living Stone Christ Jesus.

But while each curtain speaks of individuality, the union of the many curtains into one Tabernacle speaks of a corporate unity that must never be lost sight of. Ten seems to represent an indefinite number, and the ten curtains embrace the "innumerable company whom no man can number," who shall form the Bride of Christ. But each stands not alone, they are "fitly joined together" (Eph. iv. 16) as members of the same building (1 Pet. ii. 5); or as children of the same family; citizens of the same city.

That which united the curtains together into one, that it might "be one tabernacle," was the taches of gold and the loops of blue.

As in the Tent curtains, the power of union is righteousness, so in the Tabernacle curtains the power of union is glory. This is strikingly brought out in John xvii. 22, where the Saviour says—"The glory which Thou gavest me I have given them, that they may be one, even as We are one."

The loops were of blue, into which the golden taches were fastened, thus indicating that, as Divine glory and heavenly perfectness form the connections of the curtains, so they never can be severed, nor can the unity ever be broken. God provided for the unity of the Tabernacle, and God has provided for the unity of the body. This we need to remember.

May we keep the "unity of the Spirit in the bond of peace," and that by walking worthy of our calling with all holiness and meekness.

How amazing it is to contemplate all this Tabernacle glory as belonging to us, even here surrounded as we are by all the bewildering and darkening circumstances of the wilderness!

There was no gold seen outside—copper and silver were there, for righteousness and mercy are both unfolded in these metals—but it is not until we get inside the sanctuary that we see the harmonising of these mighty attributes; and this blending seems to be the very essence of heavenly glory, which we regard as typified by the gold wherever it occurs. There is much in the ways and dealings of God that seem, when looked at from without, to trouble and perplex. There is a point of harmony, but that is within the veil, and there copper and silver give place to gold.

We shall know this, and feel its infinite joy when

all that bewilders and perplexes shall be explained; when that which we know not is made clear; even when we walk the streets of gold and see the perfect harmony of all God's ways.

Then will the Tabernacle be manifested to the world as one, and the world know that God the Father sent the Son, and that He has loved the Church as He loved His well-beloved Son.

To the world now, all this is a mystery, but to our faith it is more; for while "eye hath not seen, nor ear heard, nor heart understood what God has prepared for them that love Him," God by His Spirit has revealed and does reveal them unto us.

May all fall and worship before the Throne of Him who has so provided for us, and so prepared us for Himself! Amen.

GLASGOW HALF-YEARLY MEETINGS FOR CHRISTIANS.

THE usual half-yearly meetings for Christians were held in the City Hall, Glasgow, on Thursday, 8th April (Fast-day). The weather being fine, there was, as usual, a large influx of brethren from the country. A meeting for prayer was held in the hall for an hour before the time of meeting for the ministry of the Word, where, as also at the special prayer meeting on the previous evening, a spirit of expectancy was manifested.

After the proceedings had been opened with prayer, a number of Scriptures were read, which shewed the prominence given to brotherly exhortation, and which inculcated the necessity of placing our expectation in God.

ALEX. STEWART then took as his subject the book of Daniel. The first two verses of chap. i. might, he thought, very properly be termed the index to the whole book. These tell of God's sovereign power as Disposer of events, while, in Nebuchadnezzar, they give us an exhibition of absolute worldly power. The grand lesson, or key-note, is that "the heavens do rule," which truth God has been teaching man all along, both in Nature and by Revelation. In Nature he is taught his dependance alike upon the sunshine of heaven and the fruitfulness of the earth.

In Daniel, mention is made of two kings, two cities, two houses, and two Gods.

In verses 1, 2, we get the two kings—Jehoiakim,

king of Judah, ruler over the people of God, and Nebuchadnezzar, the head of the Gentile Empire.

The two cities are the city of Jerusalem, and the city of Babylon; or, the city of peace, and the city of confusion.

The two houses—the house of the "God of the whole earth that dwelleth at Jerusalem," and the house of the god of Nebuchadnezzar, in Babylon—that city of confusion.

The God of heaven and earth, and the god of Babylon.

We get the origin of the city of Babylon in Gen. xi., which tells us that it was the place where God confounded the tongues of men—the very centre of confusion and division.

In Ps. cxxii. 3, 4, we read that "Jerusalem is builded as a city that is compact together. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."

Blessed be God, our centre of peace is *compactly* built, and for us there is no scattering, no division, no confusion.

The contrast between the *positions* of these two cities is striking. The one was built in a plain, and men went *down* to it, while the other was built upon a hill, and the "tribes went *up*" to it. Notice also the difference between the two Gods—the everlasting God came *down*, but "the new gods came newly *up*." (Deut. xxxii. 17.) The city of confusion is in the plain, but our Jerusalem, the "mother of us all," is *above*.

From the book of Daniel we learn that God, to work out His own wise purposes, had allowed the city of the plain to overcome the city of the rock, but, in Luke xxi. 21-24, Christ puts a limit to her captivity. Jerusalem is to be trodden down till the "fulness of the Gentiles" be fulfilled. This limit has not yet been reached, though in God's good time it will be.

While, in this book, God is seen ruling in the heavens—overthrowing one empire and setting up another; His power is also seen in operation in lesser matters. The same God who gave Jehoiakim into the hands of the Gentile monarch, stoops to be the Inspirer of affection for Daniel in the heart of the Prince of the Eunuchs, and to impart to those Hebrew captives "knowledge and skill in all learning and wisdom." (Ver. 17.)

Truly ours is not a far-off God, who has left this world to be ruled by deputies in His absence, but is as one who moves in our very midst.

One prominent point in this book is worldly power, but a something greater runs all through it, and that is *wisdom*. Power was with the Gentile king, but wisdom was found with Daniel, the captive Hebrew boy.

God has not now given His people power, but has bestowed on them something greater—even the “*spirit* of power, and of love, and of a sound mind.” (2 Tim. i. 7), so that, while men all around are saying, “what is truth?” they may be at peace, having the mind of God.

In chap. ii., we see the proud absolute monarch exercising his power, and demanding of his astrologers that they reveal both his dream and its interpretation.

We are all familiar with the story, and know that with Daniel alone was found the wisdom which could meet the demands of Nebuchadnezzar, and that, on this account, he was raised to a position of dominion.

Nebuchadnezzar, having learned that he was the head of gold, is meanwhile stirred up in the pride of his heart to make an image, to which he decrees all shall bow down. This the Hebrew children, as we know, refused to do, and were called upon, in consequence, before assembled Babylon to choose between the worship of the image and the fiery furnace. Such may still be said to be the position of God's people, and now is the time for the true-hearted to range under their banner, and testify for God. There is now as truly a golden image in this world, as there was then in the plains of Dura.

The men of this world thirst as much as ever for power, but God tells His people this is not for them, but that, in the meantime, the furnace is their portion.

How the proud masterful Nebuchadnezzar must have fumed when he saw these Hebrew youths defying him to harm them, even by casting them into the fiery furnace! They were cast into the furnace, but there God was with them, and nothing was lost to them but their bonds. It was liberty they got in the furnace, and the secret of all was the presence of the fourth man.

It is a terrible thing to be in the furnace without God.

After God had thus saved Daniel from the furnace,

we find proud wilful Nebuchadnezzar again seeking to interfere with God and His people. He now decrees that all shall worship the God of Daniel (chap. iii. 29)—a decree that all the power of Babylon was not able to carry out.

It is not now our purpose to go into the question of how far the “*secular*” power should interfere in matters of religion, but at least it is clear, as has been remarked, that men will never be made Christians by an act of parliament.

Following up the word “*image*” in Scripture, we find, in Gen. v. 1, that man was created in God's image, and, in ver. 3, we read that Adam “*begat a son in his own likeness, after his own image.*” Man having fallen, and God's image having been marred, the question now is as to how man is to be *reconstituted* in that image.

We learn from Exod. xx., and Deut. xvi. 21, that God specially forbade the making of graven images, or the planting of a grove of trees before His altar. The altar spoke of the person and work of Christ, and God thus seems to teach us that He would have neither of these obscured or interfered with. Truly there was no grove of trees round the cross, for Jesus was crucified *before* and *for* all. May God deliver us from preaching a muffled gospel, and keep us from bringing into the things of God anything that might answer to this grove of trees!

Christ, the “*image* of the invisible God” was shortly to appear, and God would not have either His *person* or His *work* misrepresented. Thus far for Israel, but what of the gentile strangers scattered abroad? The first chapter of Romans, giving their sad story of apostacy, tells us that they “*changed the glory of the incorruptible God into an image.*” (Verse 23.)

Christ is the “*express image*” of the person of God, and if we would have correct ideas of Him, we must look in the face of Jesus Christ. It is God's purpose that we be “*conformed to the image* of His Son,” (Rom 8, 29) and this gradual process is what scripture calls regeneration. This process needs to be carried on all throughout the believer's life. (2 Cor. 3, 18.)

To use an illustration—In getting one's photograph taken, the likeness, by the first process is completely produced on the glass plate, and though it appear dim and undiscernable, yet all is truly there. Before it can be brought out brightly however it must undergo

several processes in a dark room, after which it comes out in its perfect state.

When we are born again we become new creatures; but God has to take us into many a dark room, so to speak, in order to bring out clearly His own image in us.

How dimly this image is seen in some of God's people! In some it can scarcely be discerned at all, but, blessed be the Lord, when He comes there will be no mistake, for it will then be seen how like the Lord they are.

MR. M'LAREN then followed with an exhortation to elders shewing that their work was to care for the Church of God, not only when all went well, but even in the time of trouble, and when there were causes for disquietude on all hands. Many were occupied with the question of "ordination," and were thus deterred from being of service to the Church, but their clear duty was to do the work of an elder and let the Church be cared for, whatever may be thought about the question.

Hymn 386 was then sung, after which—

J. R. SMITH, spoke on the right position, and the right condition of the believer. (Heb. xiii., 13.) It is a blessed thing, he said, to be in a right position, but it is a more blessed thing, being in a right position, to be found in a right condition of soul. What God hath joined together let no man put asunder. It has ever been the aim of the enemy to separate these two. It is God's mind that we occupy a right and scriptural position, but, the mistake lies in our supposing that this of itself will give power and blessing; yea, as we will see, it is a possible thing for us in this right position to incur the judgment of God, on account of our souls being out of fellowship. The driver in charge of the railway train has two things which he must specially see to—first, by careful attention to points and signals, he must keep on the right rails—and being assured of this, he must keep up the steam. We need first to be on the right rails, and the next thing is to keep up the steam—the steam without the rails, or the rails without the steam, would be equally useless.

In Rev. ii., 1 to 5, we see that while the Ephesian Church was separate from evil, and was fruitful in works and patience, she notwithstanding this right position, was in a wrong condition of soul; and the

Lord threatened to come to her in judgment, and remove her candlestick.

A second example we get in Judges xx.

There the eleven tribes were gathered together to the Lord in Mizpeh, to execute the judgment of God against Benjamin.

They were in a right position, knit together as one man, and three times enquired at the Lord who endorsed their position. Notwithstanding all this we find, by their defeat, that the judgment of God came upon them because of their wrong condition of soul.

A third example we have in Gen. xiii.

There we find that Lot having obeyed the command to come out from Urr of the Chaldees, is associated with faithful Abraham, in a right position of strangership. This, however, did not prevent his getting ensnared by the well-watered plains of Sodom. While, at the command of God, it may be, we have separated from much that is evil, let us be assured that this of itself is not sufficient to prevent our being ensnared by present advantage.

A fourth example we find in 1 Sam. xxiii. 26.

The three former examples have been those of persons occupying a right position in a wrong condition of soul, but, in 1 Sam. xxiii., we see Jonathan in a right and true condition of soul, occupying a wrong position. It is recorded of Jonathan that he did two things—"he wrought with God," and he "strengthened David's hands in God." Perhaps he could do this far better than any who were associated with David in the cave of Adullam.

Though thus in a right condition, he was in altogether a wrong position. He said to David, "fear not, for the hand of Saul, my father, shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee, and that also Saul my father knoweth." (Ver. 17.)

In chap. xxxi., we learn that shortly after this, Jonathan was slain with his father on Mount Gilboa; and though his heart was true to David, yet his wrong position cost him his life.

If Lot had a tent without an altar; Jonathan had an altar without a tent. (1 Sam. xxiii. 18.)

A fifth example we have in Abraham, who had both a tent and an altar. He was one who was in both a right position, and a right condition, and consequently had power, and fellowship with God—he had power to deliver captive Lot, and had fellowship with God in regard to the impending destruction of Sodom; and was privileged to intercede on its behalf.

Let us not separate between the right position and the right condition.

After this meeting was closed, the brethren from the country adjourned to the Gospel Hall, Nelson Street, where dinner was served—thus affording an opportunity for social christian intercourse, which was fully embraced by all. In the afternoon, a number of evangelists and others betook themselves to the Green, for the preaching of the Gospel; and dividing into separate companies, continued to relieve one another at short intervals, and thus gathered good crowds.

In the interval before the evening meeting, George Soltan gave an interesting account of the Lord's work in China, with special reference to the proposed missionary tour of his brother, Henry Soltan, and Mr. Stephenson, who had just sailed from the Clyde for Rangoon the day before. Hitherto it has been usual for missionaries to land at Shanghai, and work their way westwards; but it is the intention of these brethren, (God helping them) to proceed up the Irawaddy, to Bhamo, and from this point to work their way across the country to Shanghai.

The danger attending this movement is great, as may be judged from the recent cruel murder of Captain Margery, commander of a government expedition, the route of which lay through the same tract of country they propose to traverse.

It is related of Captain Margery, that he had shortly before been converted through reading the scriptures, and had written a letter to his christian mother in England, informing her of the fact. Shortly afterwards, she received a telegram informing her of her son's murder.

With much christian resignation, she stated that if her son's murder should redound to the glory of God in the furtherance of the gospel in China, she would seek to thank God. Such is indeed highly probable, for the government has taken up the matter and the result may be, that such terms shall be come to as will lead to the opening up of the country for commercial enterprise and missionary operations.

Mr. Soltan then concluded with an interesting account, from personal observation, of the remarkable work being carried on in London, under Messrs. Moody and Sankey.

A meeting was again held in the City Hall at 6-80,

P.M., when Rice T. Hopkins, Mr. Soltan, Captain Molesworth, and J. R. Caldwell spoke.

On Friday evening, an open meeting for conference as to the Lord's work at home and abroad, was held in Buchanan Court Gospel Hall, when many cheering accounts were given of the Lord's work both in England and Scotland, reference being again made to missionary work in China.

A meeting for prayer and thanksgiving in Hope Hall, on Saturday afternoon, terminated the series.

THE following letter from one of the labourers for the Lord in Norway to another fellow-labourer will explain some of the difficulties in the way. Whereas Luther came out from Popery, and, as might be expected, carried more or fewer of the Scarlet Rags about him; the Norwegians, whose national religion is Lutheran, are going back again, and decking themselves all over with Luther's cast off Popish Rags.

There are two classes of labourers for the Lord— one, the *sappers and miners*, who "break up the fallow ground," blast the rocks, and burrow under the mountains. These get nearly all the persecutions, as also the bad name, for they break in on the *constituted order of things*. The other class are more of the ornamental, and, to a great degree, build on other men's foundations. They look on the minerals brought to the surface by the former class. "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, Which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire." (1 Cor. iii. 10-15.) "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." (Rom. xv. 20)

Brethren, pray for them. The difficulties are great, but God is greater.—[ED.]

A. VEGARDSHEIEN, Dec. 5, 1874.

MY DEAR BROTHER,—As my lodging here is a Post Office, I must take this opportunity of dropping you a few lines. I left home on the 21st, and have now completed a half-circle, having gone through part of Vraadal, Tordal, Drangedal, Gjerestad, and Vegaardsheien, and am now staying at Ubergsmoen, close to the Postvei, and close to the River Nidelven (*vide* map.) I have held in all fourteen meetings, and am very thankful to the Lord for having reason to believe, that I have been the means of sowing seed which has fallen in good ground. In Nissedal I held three meetings, the first one close to my father's house. As I told you, he would not let me hold any in his house, but he was present at the one I held close by, and afterwards he kept on repeating, "Now you may preach in my house, now you may preach in my house." So I am going to do (D.V.) when I return.

Shortly after having left my father's house, I met my former teacher (of whom I have told you before) and he took me very sharply to book, and said he was persuaded it was out of pride I was going to preach, being so young, and said, although he had commenced as young, he had only too good reason to regret having done so, as, instead of leading souls to the Saviour, he had led them into a dreadful fog. (He did not tell me what he had told one who knew him, and whom I have seen afterwards, viz., that it is only a comparatively short time since he saw his salvation clearly himself.) I *thought* that everybody does not necessarily experience the same thing, and that there ought to be some difference as to clearness between one who stood personally alone and lived upon such religious food as is prepared in this country, and another who has for a considerable time been surrounded by the best Christians in the world—but I did not *say* any such thing, as I knew he would only have attributed it to conceit. I felt sorry, however, and asked myself, as before the Lord, whether he was not right, at least to some extent. And then, of course, my "damnable heresies" he denounced in very strong language indeed. I was very much comforted in finding that his bosom friends in Vraadal did not share his opinion, but then they don't know the extent of my heresy. When I reached my relative who had offered me her house, I found her much alarmed, as the clergyman had warned people against coming to my meetings, and the report was even cir-

culated that he had forbidden me to hold any meetings. She was, however, somewhat comforted on hearing what my father had said. I have never spoken to the clergyman, but it, no doubt, was true that he had warned people against me, and, to my great surprise, this warning had even reached Gjerestads Soyn, although this is a very out-of-the-way place from Nissedal, and some in Tordal also knew that I was a heretic. One man in Tordal, who himself said he was the chief of "Loserne," gave me permission to use his house, although he knew I was not a Lutheran, but afterwards revoked it. He, however, obtained permission for me in a house close by. I have now met face to face the difficulty which I anticipated while in England, viz., that of coming among unsuspecting folks who lend their houses, thinking they do so to a Lutheran, but who, possibly, nay, most likely, would shrink from letting anybody else preach in their houses. I feel very strongly on this point, and I have often laid it before the Lord in prayer. When people ask me, for instance, what I think of this and that, of course I cannot help saying it. Last night especially they were hard on me—talking about persons bringing in "damnable heresies," and "creep into houses, taking captive silly women" added one. I felt very much depressed, doubting whether I was acting rightly. My defence was that I felt constrained by the love of Christ to preach him crucified, and as I never in the meetings said as much as a single word against Lutheranism, I did not think it could be called dissimulation if I did not begin with telling people that I differed from them in those points. This defence seemed to reconcile them somewhat, although an old fanatic, who previously had said he would not salute me if he thought I was a Methodist, and that it was more difficult for God to reclaim a Methodist than a drunkard or adulterer—kept on the whole time calling out, "You teach devil's doctrines." The meetings have on the whole been very well attended. The farms in this Parish lie so very far apart, and there is such a great commotion, that I don't think I am going to hold any more meetings, besides which, to-morrow being Sunday, it will be reported (at the Church) all over the Parish what a frightful heretic is stalking through the land.

In order to save the trouble of dragging a large parcel across the many mountains, I made up a parcel of tracts to be sent direct to this place, but, to my great regret, they have not arrived. I am undecided whether I shall go home (7-8 Norwegian miles*) and fetch them, or whether I shall complete the other half of my circle on the other side of the river without any, as I have none left.

Your Brother in the Lord,

F. G.

* Norwegian mile = one English.

THOUGHTS ON PREACHING.

ALL true worship and service must be in the Spirit, and the Word of God is the Sword of the Spirit; therefore to please the Lord in preaching we must be spiritual, and use the Word of God; so it is all important for us who preach the Word, that we know it well from personal investigation under the teaching of the Holy Spirit. If we know the Word well and are walking in the Spirit, our preaching will not be in vain; God will use us as channels through which He will send blessing to others. Therefore we must search the Word for our own personal blessing, and thus learning God's mind to our own soul's comfort and edification, we would not fail to have a word in season for others; for what the Holy Spirit has led us unto as His truth for our own soul's blessing is material for use to others, "For as in water face answereth to face, so the heart of man to man." (Prov. xxvii. 19.) "Preach the word," Paul said to Timothy, and also that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. iii. 16.) So that all that we need to be perfectly furnished is found in the Word; but this is not to make us indifferent to the natural abilities that God has given us. It is our duty to care for our bodies as temples of the Holy Ghost, and we profit by so doing, and it is our duty to use our other faculties for Him. We see in Paul's preaching how that, in addressing different kinds of people, he adapted his mode of preaching to suit their case, his object being to win them to Jesus. So as the Lord has given us wisdom and powers of discernment, we are to seek to use these gifts for the Lord, under the guidance of the Holy Spirit. The apostles preached "Jesus and the resurrection," and this is the key to unlock all the other truths of the Word, all gather round Jesus as the centre, and all point to Him. So the all important thing for us who preach the Word is to be in fellowship with Jesus the Living Word, and to be daily at His feet learning of Him from the written Word, and being thereby kept from evil doctrine (2 Tim. ii. 21), and kept from evil practice (2 Tim. iii. 5). We shall be vessels unto honour, meet for the Master's use; prepared for every good work by being purged from evil personally, and thoroughly furnished unto all good works by personal knowledge of the Word, under the teaching of the Holy Spirit, and thus being "faithful men," we shall be able to teach others (2 Tim. ii. 21), and thus shall we be blessed and made a blessing.

ETERNAL PUNISHMENT IN THE LIGHT OF THE ATONEMENT.

IT is deeply instructive to notice how the doctrine of the future state has been gradually unfolded in the word of God, and that in exact proportion to the unfolding of the doctrine of Christ and of His atonement

"In the day that thou eatest thereof thou shalt surely die" sounded no doubt darkly, but not uncertainly, in the ears of Adam, while as yet, in his innocence, he held his place as the head of an un-fallen creation. What he understood of death we know not, nor do we know how intimate was his acquaintance with God and with His truth; but we must be careful not to assume that he knew nothing beyond what the history in Genesis would lead us to imagine.

Hebrews xi. reveals to us that the patriarchs knew a great deal more of the ultimate purposes of God than the Pentateuch unfolds. Abraham, we are there told, "looked for a city which hath foundations, whose builder and maker was God," but of this Genesis says nothing. In the Pentateuch there is very little of a future state at all, except in type and figure. The early and the later prophets gradually unfold the doctrine with an increasing clearness; but it is not till the Light comes into the world, the Son of God, the Light of Life, that we have revealed to us in their fulness what life and death really are. When, however, the eternal life who was with the Father was manifested to us then are we made to understand what death really signifies, but not till then.

Yet while the dispensation to Israel was outward, and had to do with things external and temporal, there lay underneath all this externalism that which unfolded to faith, and through the believing few to the nation at large, a sense of a future existence of weal or woe, so clear and distinct that one cannot fail to see how deep and firm a conviction occupied the Jewish mind on this subject; clearer, one might almost say, than the simple letter of the law and the prophets might lead us to expect.

We allude to this because all deniers of eternal punishment, whether annihilationists or universalists, seek to support their opinions by reducing New Testament revelation to the Old Testament standard. But as God's revelation is a whole, and not to be

divided, the later revelations in Christ and by His apostle form the only safe rule whereby to interpret the past revelation and past expressions and similes. The latter are not to be modified or interpreted by the former; but the former must be read in the light of the latter. Paul touches a deep and solemn subject when he writes, "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one [*is**] the savour of death unto death; and to the other the savour of life unto life." Compare this with our Lord's words, "For judgment am I come into this world, that they which see not might see; and that they which see might be made blind." (John ix. 39.)

Life and death are connected with the person and work of Christ, and hence the terrible significance of the word "death." "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John iii. 36.) Life is not existence, but a condition of joy, of blessedness, and of power; and death is not non-existence, but a condition of misery, of woe, and of destruction, and not of annihilation; for "all that God doeth, it shall be for ever." (Ecc. iii. 14.) When Christ has become a savour of death to any soul, what remains? What can change that which in Christ is sealed? What can open when He has shut, or shut when He has opened?

To deny eternal suffering (and suffering to be such must be conscious, for a lifeless object cannot suffer), is to deny every revelation of God given to us in the Word, whether in history, in prophecy, or in direct dogmatic teaching.

In the book of Revelation this solemn subject gets its clearest and its fullest unfoldings. It tells us of "the Lamb in the midst of the throne;" but also of the "wrath of the Lamb." It tells us of the heavenly city, and the Lamb the light thereof; but also of the lake of fire, and its everlasting burnings. It winds up its record with, "And He that sat on the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my

* The "*we are*" is in italics, and has been supplied by our translators.

son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone. This is the second death."

When God, says, "I create all new," there is a "BUT." He says, "It is done," and still the "but" remains—that awful "BUT!" And beyond it God gives not a glimmer nor a hope.

God winds up His history of His dealings with our race with these words; and here faith, hope, and love in the child of God bow and worship, and say, "All thy ways are judgment, and all thy paths are truth."

Christ and His atonement alone measure heaven, and alone measure hell; and whenever either is set aside, the atonement is in danger of being depreciated and undervalued, as one, holding annihilation, said to the writer some years ago—"If I held your view of the atonement, I should hold your view of future punishment."

May God keep the feet of His saints in this solemn matter, and keep us all from giving any uncertain sound, when infidelity, spurious Christianity, and false philosophy seek to take away the wrath of God, and to separate between His righteousness and His mercy, refusing to hold together the goodness and the severity of God, which are alike borne witness to in every page of the word of God.

HENRY GROVES.

POWER FROM ABOVE;

OR,

A FEW THOUGHTS ON THE WAY OF CONSCIOUSLY RECEIVING POWER FROM THE LORD JESUS FOR THE SPIRITUAL NEED OF THE CHRISTIAN IN HEART CONFLICT AND LIFE SERVICE.

Written to a Christian Friend.

FROM your letter I learn that you find "self," or as you call it "wretched self," a great hinderance—this you are aware is a very general experience. I know more of self now than I ever did before—it has been a sore trouble to me and a great hinderance to fellowship; but finding I could do nothing with it, I bring it to my Lord, that He, being on my side, may put "self" in its proper place: yet, when quieted, I am sorry to say it is only for a little time, soon it again rises, often suddenly and without notice, and sometimes, to my great grief, with renewed vigour.

There are these three, my "old self," my "new

self," and the Lord Jesus—so long as "new self," and the Lord Jesus walk together, "old self" cannot triumph—but when this is not so, the latter is sure soon to have the victory. Our wisdom then is to set the Lord Jesus always before us; and thus, "because He is at our right hand we shall not be moved"! Let us always walk in fellowship with the Lord Jesus, and keep watch against that old enemy, our "old self."

I know nothing so difficult in all Christian experience than this keeping down of "self"—more sorrowful humbling, more deep deep abasement before my heavenly Father have I had from the inward manifestations of "self" than I could tell to any living being. Indeed, it is this "old self" that causes us to feel our need of Jesus more than the daily trials we meet with in our providential path. His name was to be called "Jesus, for He shall save His people from their sins," not merely because He saves them from the penalty incurred by sin, He does that praised be His most holy name, but because "*He shall save His people from their sins*"—easily besetting sins, and all others.

When we have any cross to bear, when anything more than usually trying meets us in our path, if we would walk safely and cheerfully, we must bring it *at once* to the Lord Jesus to receive from Him all needed power and grace—but if, through want of watchfulness "old self" takes hold of it, then an opportunity is afforded to the flesh, which it is not slow to profit by—the result may be murmuring, impatience, uncharitableness, and of course a complete hinderance to fellowship with the Lord Jesus. The "old self" gains power every moment: the soul has received a blow from the enemy which has already wounded its spirituality—What is to be done? shall the cross be taken to Jesus? *that* should have been done before, and because it was not done before there is now a double burden upon the spirit, "the cross," and also "old self," now becoming mighty, and struggling for full victory. The cross, the special trouble, is now a secondary thing—the great danger is from "old self," and against *this* we have first to seek aid. What then is to be done? cry to the Lord and lay hold of His strength! well, that is good, yea excellent, but sometimes the evil has reached to such power that it hinders those strivings after the Lord: the soul is as it were bound in the fetters of "old self," and cannot exercise itself as it is wont

to do. It seems utterly powerless—but there is no time to lose—something must be done, or what is yet within the heart will speedily make itself manifest outwardly. What is then to be done? simply *this*; let me immediately remember that *the eye of the Lord Jesus, as a friend, is upon me, and the presence of the Lord Jesus, as a friend, is with me*. These two thoughts alone, often make the soul more steady. Then earnestly crying, "Lord Jesus, save!—Lord Jesus, help!"—let me, knowing my helplessness and need, *receive as an empty vessel from Christ's fulness, the power He WANTS TO GIVE—this ALWAYS brings victory!* then, the evil thus subdued, let me, child-like, confess to my Father the evil itself, and the shortcomings which allowed the evil to gain such power; knowing that "He is faithful and just to forgive us our sins, and to cleanse as from all unrighteousness." This forgiveness and cleansing of the conscience puts me right again, and the lesson I have deeply learned is the necessity of walking close with the Lord Jesus, looking always to Him.

And now I desire to call your particular attention to a very special phase of Christian experience—I mean that of *receiving power from the Lord Jesus*. I have already mentioned it, and now enter upon the consideration and explanation of it as far as I am able; though I am doubtful whether I can make myself clearly understood, because it is not easy to pourtray the more deep experience of the soul in fellowship with the Lord Jesus—however, I will do my best to put this matter before you, stating first that this special phase of Christian experience, namely, *receiving power from the Lord Jesus*, does not relate merely to the victory of the Christian in that particular position of inward struggling I have in a previous part of this letter alluded to, but bears a very intimate relationship to the holy and joyful walk of the believer throughout the whole of his earthly pilgrimage.

I have already said that in special temptation and difficulty, the way of victory is to remember that the eye of the Lord Jesus, as a friend, is upon me, and the presence of the Lord Jesus, as a friend, is with me, and He Himself waiting to be my strength against the foe; then, in earnestness to ask, with humble confidence to look for, and *consciously to receive power from Him*. The power of the Lord Jesus thus working in me, I find greater is He that is in me and for me than the mightiest that can be against me. This

conscious receiving from Christ should however be our constant experience whether under special temptation or not. When we put on warm clothing before going out of a warm room into the open air in winter time, it is not because we feel the cold, but to prevent the cold being felt—so we should put on the Lord Jesus, and walk conscious of receiving power from Him continually, not merely to recover ourselves when from want of watchfulness we have been brought under the power of “old evil self,” but, to prevent “old self,” from, in any way, gaining the upper hand.

It is not merely receiving power and grace from the Lord Jesus, but receiving it CONSCIOUSLY. Most Christians know they have received grace and strength only from the result—such an one would say,—“I must have received grace or I could not have overcome; I have overcome at last, therefore He must have assisted me”—this is true—and, I repeat it, this is the only consciousness most have of receiving power from above. I mean however more than that when I say “consciously receiving”—the former is enough for victory, but I do not realize the presence and power of my Lord during the conflict. Consciously receiving power from Him, gives the full assurance of victory whilst engaged in combat, and gives also calmness and firmness of soul, not doubt and dismay, as is too frequently the experience of Christians when in temptation and affliction.

A believer might say—“Can I receive power from the Lord Jesus, and be conscious of it as a special experience continually? I do receive power or I could not go on at all in the narrow way—He does give grace, but does He not do it in a mysterious way unknown to me, and of which I have no distinct consciousness except as I see the result in being able to resist and overcome evil?” In replying to that question I would ask another. Does not the Lord Jesus give rest to the weary, and do not the weary consciously receive this rest from, and enjoy it in Him? But rest is only one of the blessings we require and find in Jesus—we need strength, we need nourishment, as much as rest. If the Lord Jesus is our rest, He is also our strength, and our bread from Heaven, and this I ought to know and enjoy as much as the former.

The little infant knows when it is resting in its mother's arms, and it no less knows when it is receiving food from its mother's hand—so should believers, looking to the Lord Jesus, consciously receive rest, nourishment, and power from Him.

To put it in another way—the Lord Jesus is always with each individual believer—each individual believer is always with the Lord Jesus. These truths are not always realized, but the want of realization does not alter them—the things are true, notwithstanding.

Now the soul living by Faith says:—“The Lord Jesus is with me always.”—“I am with the Lord Jesus continually.” And this is realized in the conscious experience of the soul, and joy and peace are the result.

Again; The Lord Jesus is continually giving to His people; His people are continually receiving from Him; and although they seldom realize this with full consciousness at the time, the fact is not altered thereby—He ever gives—they ever receive. Now the soul living by faith says—“The Lord Jesus is giving me power,”—and, again says:—“I am receiving power now from the Lord Jesus.” This is realized as an experience—the soul consciously receives from the Lord Jesus; and this is the receiving I am writing about.

This experience of continually receiving is realized more fully the closer we walk with the Lord Jesus. Oh! it is a precious experience, beyond that of “abiding in Jesus,” for it is the Lord Jesus abiding in me. (See John 14. 23.) It is indeed God dwelling in the heart. (Isa. 57. 15.)

There is a deeper meaning than many are aware of in that expression of the Apostle where he says “Christ liveth in me.” (Gal. 2. 20.) Not merely Christ for him, Christ with him, but Christ in him—this is Christ dwelling in the heart by faith, and explains a passage in the epistle to the Ephesians which has been mysterious to many. (See Eph. 3. 16, 17, 19; also 2 Cor. 12. 8, 9.)

This experience keeps the soul very low in itself, and is ever accompanied with conscious self-helplessness—we must stoop to rise. The highest experience of a soul in Jesus is not from climbing or striving mightily, but from sitting down very low. Jacob's ladder was not from heaven to the top of a high mountain, but to where Jacob lay low with a stone for his pillow. Lying very low in ourselves—then Heaven opens, Jesus is seen nearer, the soul is strengthened because strong in Him, the soul is happy because happy in the Lord.

A maiden carrying an empty pitcher desires to fill it at a streamlet flowing down the rocky sides of a mountain; being conscious of strength, and buoyant

in spirit, she lifts the pitcher high, but as the water runs into it, it becomes too heavy, and she takes it away when only half full, but, if consciously weak in body, she does not lift the pitcher high, but puts it down on the ground under the running stream and it is speedily filled. I have often found the sweetest and most precious seasons, when, unable to reach forth unto the Lord Jesus, I have come as an empty vessel and laid low before Him, then the refreshing streams flowing from that fountain of living waters have filled me with fresh delight and renewed vigour—This, after all, is our safest position, for often in lifting high “old self” also is lifted up.

Mary, who sat at the feet of Jesus, knew more than John who lay in His bosom. I desire though to have the place of both.

To seek rest and salvation in Jesus is wise, yet at the best it is but a selfish view of the Lord if we are thus content. Let us not be thus content, but let us seek continued power from the Lord; power for conflict, so that “strong in the Lord, and in the power of His might,” “strong in the grace which is in Christ Jesus,” we may ever go forth to victory. Blessed is the rest we gain in Him. Blessed too the position of victory we have through Him.

In this way we honour the Father, for He has made the Lord Jesus the channel of every blessing to His people. No answer to prayer but is given through the Lord Jesus. The Father says, “Look unto Jesus.” The Holy Spirit says, “Look unto Jesus.” The redeemed in Heaven are ever looking unto Him, let us also evermore look unto Him as our ALL.

A family of very young children have a loving father and a brother who is much older and wiser and stronger than themselves. After a happy morning conversation with their father and brother, the young children go out for the day, the father giving them into the care of their able elder brother, to whom they are to look for all they need until they return home in the evening. The elder brother walks with them and talks with them, and they with him, he gives them one good thing after another as they go along, and when they come to a rough place in the road he helps them with his strong arm and gently leads them on; and when needful, he either lifts them over the obstacles in the way, or removes the obstacles out of the way altogether. They are continually receiving one thing after another from him, they can give him nothing in return but love and gratitude; he delights

to give, they delight to receive, and when they return home at the end of the day, they tell their father how kind their elder brother has been, how he talked to them and what they received from him, and they thank their father for sending them out with such a brother, so kind and so loving. Thus it is with the dear children of God. In the morning, we, in our early prayer, talk with the Father and the Son, then when we go forth to our daily duties here and there, we go forth in fellowship with the Lord Jesus, that dear elder Brother, to whom the Father has given us in charge, we talk to Him through the day and He continually gives us what we need,—all comes from Him. We are consciously receiving, He is freely giving—Oh! how pleasant the receiving, the walking, and the talking; for we see and hear and walk with Him, whose name is “JESUS.” Then, in the evening when we return home, we speak to our Heavenly Father, and praise and thank Him for giving us into the charge of such a Brother, so kind, so loving, so affectionate; and not knowing which best to love, which most to praise, we praise them and love them as *one*.

Or again, when we make our first start in the journey of life,—that better life, which has its commencement at the cross and the open grave of the Lord Jesus, our Father puts our hand into the hand of the First-born, the elder Brother, that we may be guided and cared for during the little day of our pilgrimage here; and when that pilgrimage is over and the time to go home has arrived, we will in our Father's House praise Him more and more for the gift of that loving one, whom here He made our companion and ever present friend and helper, and the unfailing source of our joy and strength. To Him, with the Father, and the Holy Spirit, one God be glory for ever and ever.

Yours in our loving Lord Jesus,

THE Lord often crosses our wills for the benefit of our souls.

THERE is mercy for you every moment: you need it, and God is willing to bestow it.

If the way to heaven be narrow, it is not long, and if the gate be strait, it opens into endless life.

THE Lord's love is as free as the air; full as the ocean; boundless as eternity; immutable as His throne; and unchangeable as His nature.

"The Word was made flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." John i. 14.,

WAS not this grace and truth the special glory given to Jesus as man? Are we not indeed taught this in the 17th verse, where we are told the law was given by Moses, but grace and truth came by Jesus Christ.

At times we see those about Him astonished at the grace of His words or deeds as Luke iv. 23; John vii. 31. Again, we see them convicted of His truth as in Matt. vii. 28, 29, also Mark i. 22, 27, again John vii. 46.

Now if we turn to our Saviour's prayer in John xvii., we find Him saying in the 22nd verse that He has given those He had sent into the world (verse 13) the glory the Father had given Him. Was not this the glory the Father gave Him as His begotten Son that we have been looking at in John i. 14?

We must not confound this glory with that glory which we shall behold when we are with Jesus, that is a glory yet to be enjoyed, whilst the first is now our portion, and should be bearing fruit, making us one, and manifesting that oneness, so that the world is forced to see that the Jesus we speak of is a real God-man, and that he and we are loved by the One true and living God.

We need but to examine the Book of the Acts to see how Christ's prayer was answered in the case of the Apostles. (Acts iii. 12.; Acts iv. 13, 21, 31, and all through chapter v.)

Let us not forget that all this precious heritage was sought for by our dear Saviour for us as much as for the Apostles, see John xvii. 20. Neither says He pray I for these alone, but for them also who shall believe on Me through their word.

Again, if we look at the Word, we find believers endowed with grace and truth, and sinners thereby convicted and converted,—see Philip in Samaria, or with the Eunuch in Acts viii.

Or the Romans in Chapter xv. verses 5, 6, 14; the Ephesians in Chap. i. verse 15; the Colossians in Chap. i. verses 4, 5, 6; the Thessalonians in Chap. i.; and lastly, we see Peter writing to the poor strangers scattered abroad, of the grace they were to show, and the power they would exert. See Chap. ii. verses 14, 15, 16.

God give us grace to know what He has given us, and to hold it fast and let no man take it from us. (Heb. xiv.)

February 14.

E.

PHILIPPIANS IV. 4-9.

O TO be always joyful,
Joyful in the Lord;
Knowing His love in fulness,
Through trusting His faithful Word.

O, to be always gentle,
Gentle as a child;
Shewing to all around me,
A spirit meek and mild.

O, to be always careful,
That I ne'er o'er anxious be;
But always bring my troubles
To Jesus who careth for me.

O, to be always thankful,
Thankful in everything;
Because I am saved through Jesus,
I should always thanksgiving bring.

O, to be always thinking,
On the things that holy be;
My thoughts through the Spirit's teaching,
Ever turning, my Lord, on Thee.

O, to be always doing,
Doing the will of God;
In the power of the Holy Spirit,
While I walk the heavenly road.

And then I'll be truly happy,
Enjoying the peaceful calm;
Of the peace of God in my bosom,
For every trouble a balm.

And then I'll go forward in triumph,
Victorious o'er every foe;
For the God of Peace shall be with me,
To guide me wherever I go.

February 6, 1875.

S.

To set the heart on the world is to set a diamond in lead, to lock coals in a cabinet, and throw jewels into a cellar.

• SANCTIFIED afflictions are like so many artificers, working on a godly man's crown to make it more bright and massive.

"YE MUST BE BORN AGAIN."—If thou art not born again, all thy outward reformation is nought in the sight of God: thou hast shut the door, but the thief is still in the house.

To receive mercy and forgiveness, solely on account of Christ, and then yield obedience in the strength of Christ, and for the love of Christ, is the life of a true believer.

COPY OF LETTER WRITTEN TO A PRESBY-
TERIAN MINISTER.

MY DEAR BROTHER,—I return you herewith the two letters by "J. N. D." (of which you sent me copies), after careful perusal.

The position therein assumed seems to me to be one of extreme, though perhaps unconscious, arrogance.

Those with "J. N. D." constitute the one assembly of God upon earth, the only assembly in which the Spirit acts!

Two or three believers, members of the body of Christ, gathered in the name of the Lord Jesus to break bread and drink wine in remembrance of Him, are not an assembly of God, and have not the Spirit unless they signify their adherence to what assumes to be "the one body," by pronouncing aright that well-known Shibboleth concerning "Bethesda."

If these two or three do not see their way to endorse the terms of fellowship, viz., separation from all Christians who are not members of this assumed "one body," they are treated as antichrists, according to 2 John 10.

That these Christians love the Lord Jesus in sincerity (Eph. vi. 24) is nothing, though this be proved by all godliness and sweetest fellowship, until this wretched theme of division was apprehended.

That they are avowedly saints in Christ Jesus (Phil. iv. 21) is nothing. In short, *nothing* avails to secure an entrance to that which alone is allowed to be the Lord's Table but unconditional subjection to the authority of "J. N. D." and others.

But this strictness of discipline does not apply to those Christians who may be connected with all the abominations of Episcopacy, Presbyterianism, Independency, baptized or unbaptized, such may indeed come and go at will; whereas, if they separate from these Babel confusions of Church and world, and own the name of Jesus only, *no place is found for them* but to be classed with those who deny that Jesus Christ is come in the flesh!

Beloved brother, where in the Scriptures is authority for so treating the children of God?

Could any simple, unprejudiced, and uninitiated believer ever conceive of such a doctrine? Is it in Matt. xviii. 19, 20? Is it the spirit of Mark ix. 29?

Will "J. N. D." send "his love" to all that in every place call upon the name of Jesus Christ our Lord, both *his* and *ours* as Paul does (1 Cor. i. 2, and

xvi. 24), notwithstanding that those to whom he wrote were saying "I am of Paul, and I of Apollos, and I of Cephas," &c, and so in wretched division?

Will he condescend to "salute every saint in Christ Jesus." (Phil. iv. 21.) If not, why?

Simply because this theory of the unity of the body apprehends not the body of Christ. Membership with the Head is not the thing contemplated, but membership with a sect that *assumes* alone to act on divine principles. Blessed be God, the "one body" exists where not owned by these, and the One Spirit comforts, ministers, and manifests Jesus where they say Christ is not in the midst.

In many of the writings of the brethren in question, the "one body," or the "body of Christ" is defined to be composed of all true believers in the Lord Jesus. This, I hold to be according to the Word of God. Of this body, Christ Himself is the living Head. In each member the Holy Ghost abides. "Know ye not that your bodies are the members of Christ. Know ye not that your body is the temple of the Holy Ghost." (1 Cor. vi. 15-19.)

The Church can neither form nor inform this body. "There is one body." Hence, we are nowhere exhorted to keep or endeavour to keep the unity of the body. The responsibility laid on the members is to endeavour to keep the unity of the Spirit in the bond of peace. I nowhere find the bond to be "breaking of bread," though in this the oneness of all believers with Jesus the crucified and risen Head is blessedly expressed. But much, very much, I read about that bond of perfectness which is LOVE. A breach of this bond affects the unity of the Spirit, though it touches not the oneness of the body. This, the only bond I read of in the Word is totally ignored by "J. N. D." beyond the pale of that body which he holds to be the one assembly of God. I can sympathise with those ensnared by this doctrine, having been once sorely troubled about it, and well-nigh led captive by the subtlety of argument whereby it is supported. But the Word of God for it I could not find. Therefore, in faith I could not act, and thankful I am that I have been led to see the fallacy of it. I might give many details that have come under my own observation of the utter absurdities it leads to, as to a line of demarcation, and the high-handed way in which whole assemblies are amputated if they cannot come to one mind; of the withering effect the whole controversy has upon individual souls, and the heartrending havoc it has wrought in many a peaceful flock; but though important to me as corroborations of the falseness of the position I have rejected, they would rather impair than aid your judgment in the matter, and I forbear, trusting you may be led aright, and earnestly praying the Lord to hold you back from what I am convinced is a fallacy and a snare.

GOOD CONFESSION.

(Part of a Letter from a young man recently converted.)

I HAVE been considering the church matter prayerfully. I have searched the Bible to see what God would have me do in regard to it. He has led me to draw up a resolution as follows, to which, by His grace upholding me, I intend to stick. You will pray for me also, that I may have the whole matter made more thoroughly clear to me, and that God may strengthen my decision. I take the Word of God to be my guide through life. (Ps. cxix. 9, 105.) I take the Holy Ghost to be my teacher. (John xvi. 13; 2 Tim. iii. 16.) I take God alone to be my judge. (Rom. xiv. 4.)

I commit myself entirely to God, and will trust Him in everything. He will not let me act foolishly. (Prov. xvi. 3; Ps. xxxvii. 5, and first clause of 7.) In obedience to God's Word I must withdraw myself from the U.P. and all other denominations, as this *state of the church is not according to Scripture*. There should be no divisions. (1 Cor. i. 10-13.)

The Lord's Table should be strictly guarded. (1 Cor. v.) The service in the churches should be conducted by the members according to the gifts of the Holy Ghost (Rom. xii. 6-8; 1 Cor. xiv.), and *Believers only* should be baptised. I am therefore no longer a member of the U.P. Church of Christ, but simply of the Church of Christ. I don't think the Church in Heaven is divided into U.P., Free, Established, &c., and why should it be so on earth.

I am sure you will be glad to hear that I have been brought to this conclusion. A few days ago I was quite against it, but I asked God to guide me into the truth, and He has done it. I don't know where the Brethren meet in—but I will find out. I'm afraid I won't be able to attend often, as I am a long way out, but God will provide some place for me.

POWER FOR SERVICE.

WHEN the angel Gabriel told Zacharias about the birth of John the Baptist, he said of him that he should be great in the sight of the Lord, and be filled with the Holy Ghost (Luke i. 15), and that he should turn many of the children of Israel to the Lord their God. So we see from this that the power for true service and testimony is in being called of God, and prepared for His work by being filled with

the Spirit. This made John a BURNING and a SHINING light; and if we are filled with the Spirit we will also shine in the distinct path of service the Lord has called us to; and just as John met with persecution as well as success in His service, so shall we; but like him, let us count the cost, counting on the worst that man can do for us, which is to kill the body if the Lord permit, as he did in John's case, and then the difficulties we meet in our path of service will be easily met in the strength of the Lord. Paul is an example to us of this. (Phil. i. 20, 21; ii. 17) All true service must be in the Spirit; the flesh profiteth nothing. Let our one great concern be as the Lord's servants, to be always in fellowship with Him, that He may work in us to will and do of His good pleasure. (Phil. ii. 12-17; John xv. 5.) S.

PRACTICAL.

"Look not every man on his own things, but every man *also* on the things of others." (Phil. ii. 4.)

MANY look only on their own things, and the result is, they are conceited.

Others look only on the things of others. These are busybodies, while

Those who look on their own things, and *also* on the things of others, are preserved from the evils contained in conceit and pragmatic idleness. May we heed the exhortation as those "who have ears to hear."

PHILOLOGUS.

CAUTION.—A young lad, about 18, is going about to different gatherings, professing to find his sister or aunt, and getting money from people to take him back to Scotland, from whence he professes to come. I saw the lad myself at Lewisham about a year ago, and have heard of him in *five* different places since, using the same story in substance as he told me, and getting money under these false pretences. Will you insert in your paper a caution to Christians about this, and I think you will be doing a good service.—I am, yours in Christ, H. R. F.—[The above caution is from the *Latter Rain*. The young man here referred to has also been in Glasgow, doing the very same as in other places.—Ed.]

EDINBURGH.

As noticed in last *Witness*, a Free Tea meeting was given in Guthrie Street Gospel Hall, 22nd April. After tea, the Gospel was preached by Messrs. Caldwell, Stewart, and Robert Kerr, Glasgow, and there were blessed results in conversions. Praise the Lord with us!

NORTHERN GOSPEL TENT.

WILL our readers pray for guidance in regard to this tent, that the Lord may give His leading and guidance. Last summer there were precious and permanent results from the services in it. Brethren, pray for us!

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“RELIGIOUS SHAMS.”—The Article, under this heading, appearing in the last year's February issue of *The Assemblies*, in which the conduct of the Christians meeting in Good Templar Hall, Edinburgh, was unfavourably spoken of, is hereby withdrawn, it having come to the knowledge of the editor that some of their number were at the time in ignorance of the circumstances to which allusion is made.

ABERDEEN.—We have now ceased business altogether in 47 George Street, Aberdeen. Our publications are published at 2 SOUTH CLERK STREET, and 33 FORREST ROAD, EDINBURGH.

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NORTHERN



WITNESS.

"For by the Works of the Law shall no flesh be justified."—GAL. ii. 16.

"For by Grace are ye saved through Faith, and that not of yourselves, it is the gift of God."—EPH. ii. 8.

No. 6.]

JUNE, 1875.

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NOTES OF LECTURES ON THE TABERNACLE.

(Delivered in Queen's Rooms, Glasgow, by HENRY GROVES.)

FOURTH LECTURE.

THE HOLY PLACE WITH ITS HOLY VESSELS.

WE come now to consider the Sanctuary, the door by which it was entered, and the candlestick, the table, and the altar which it contained. Into this holy place no Jew, no Levite, dared to enter. None but the priests were privileged to come within its sacred precincts. The Jew, as such, was allowed to come to the altar with his offering, but he could get no further; the priests alone went within the sanctuary. Herein consists the true priestly glory of all the family of God; for one and all of them are priests to Him. None of these are excluded, but no one is allowed to enter save those who can show their priestly pedigree. If sons, then heirs; and if heirs, then kings and priests for ever.

We are often, by precept and example, reminded of God's estimate of the sin of the profanation of His house by the entrance into it of any not authorized by Him so to do.

Priestly standing and service are surrounded by restrictions and barriers, than which none are more clearly defined in the Word of God; nor is any infringement of the revealed will of God visited with more signal punishment than that which attaches to intrusion on priestly prerogative. In Numbers xvi. we learn that there arose a company of men in Israel who thought they had equally as much right to enter the sanctuary as had Aaron and his sons; but God terribly vindicated the honour and sanctity of the priesthood by bringing down unprecedented judgment upon Korah and his company, thus indicating that none can come into God's presence who have not been named by His name.

While, however, to Israel the door of the earthly sanctuary was closed, blessed be the Lord, the door of the heavenly is not closed to those who are born again, for they have been made a royal priesthood, as well as a peculiar people. Many seem to regard the Christian priestly position as one belonging to a certain class of men; while scripture teaches most plainly that all who are washed in the blood of Christ have become "priests to God" (Rev. i. 5-6), and are therefore worshippers, not in the court outside, but in the sanctuary itself. We have in Heb. x. 19-22, the order which the altar, the laver, and the holy place relatively bear; for, having come to the altar for the purging of the conscience, and to the laver for the washing of our bodies with pure water, there remains no longer any barrier, but the blessed invitation, or rather command, is to draw near with boldness into God's very presence.

THE HOLY PLACE.

In Exodus xxvi. the several parts of the tabernacle are minutely described, and the most particular instructions given regarding the boards which constituted the framework of the sanctuary, and the manner in which they were to be arranged and joined together. God here, as in the joining of the several curtains, would teach us His divine principles of unity, and the tenons, sockets, and bars shew us the provision for the foundations on which the structure was to rest, and also for uniting the several boards into one common framework. The instructions respecting this framework of wood are given in Exod. xxvi. 15-29. The boards employed were of shittim wood (ver. 15), overlaid with gold. Shittim wood, as already indicated, represents the perfect humanity of Christ; while gold is representative of His divine glory. The blending of the human with the divine, as seen in the person of Christ, was that which

enabled Him to uphold, by His own person, the truths taught in the several curtains and coverings.

The bars also were made of shittim wood, covered over with gold, which, passing through rings of gold in the boards, united them all together. Thus no provision was left unmade by God, and no room left for any cunning device of man to unite together the boards of the tabernacle on any self-devised principles of his own. All was provided for, and all was in Christ. Even so is it now in all that concerns the unity of the Church of God, and no association of men and no alliance of the creature will ever one iota help forward that which is secured in Christ, and can be accomplished only by Him.

The sockets for supporting these boards of shittim wood were made of silver (ver. 19), as were also the sockets of the pillars supporting the vail (ver. 32), while those under the five pillars at the door of the tabernacle were of copper; as were those under the pillars of the court without, of which we have already spoken.

The silver represents the grace of God in atonement, and the copper represents His righteousness, as has already been explained, and the copper sockets underneath the pillars of the gate of the court through which the entrance was first made, teach us that the very first step toward God's presence must be based on righteousness. The silver sockets of the tabernacle boards speak of the result of the work of Christ in atonement. No sooner is God's righteousness maintained outside, than peace is made and the way prepared for grace to be manifested in the Holy Place.

But while the sockets of the boards and of the four pillars of the vail were of silver, the sockets of the five pillars at the door of the tabernacle were of copper, and when God thus makes a distinction, He assuredly would teach something by it.

The five pillars at the door formed the way of entrance into God's presence, and from the fact of these being based on sockets of copper, we learn that our right of entrance into the Holiest is on the ground of *righteousness* and not on that of *mercy*. God would ever shew that in all His actings towards us He is *faithful* and *just*, not merely *kind* and *merciful*. We would again call attention to this truth, as it is of great importance to the peaceful rest of the soul on the finished work of Christ; and God would have His people ever realize and remember

that theirs is a "just God" first, and "a Saviour" afterwards.

We would, in passing, call attention to the difference in shape betwixt the gate of the court and the door of the tabernacle. Both contained the same superficial measurement; but in the gate of the court through which the Israelite drew near, what strikes the mind is its width.

This, in like manner, is the first thing which needs to be presented to the sinner, as he seeks to draw near from without.

It bears witness to the infinite largeness of the heart of God, as seen in the glorious gospel, which tells the awakened sinner that "whosoever will may come and take of the water of life freely." On the other hand, the door of the tabernacle was ten cubits wide by ten cubits high. Ten and its multiples represent, in Scripture, a large indefinite number, and becomes the symbol of infinity, and in the door we have not so much the idea of width alone as that also of breadth and length, and depth and height.

Such is the love that God made known in Christ, as described in the Epistle to the Ephesians—a *breadth* that is broad enough to take in all, as the oft-repeated word "whosoever" unfolds, a *length* that is from everlasting to everlasting, a *depth* that went down into the utmost depths of sin and judgment, of death and hell, a *height* that takes the object of its choice up to the very throne of God.

The door thus unfolds to us the precious truth of Rom. viii. 29-30, even the electing love of God. But observe that it is after the gate and the altar have been passed that this truth comes in. Would that all preachers saw this, and did not put election where God has not put it, thereby unintentionally marring the full and blessed freeness of the gospel.

In this passage in Romans we have five golden links in man's salvation; and no matter how we may think, God has joined the fore-knowledge with the predestination, the predestination with the calling, the calling with the justification, and the justification with the glorification, and whether or not these be so designed, they form five glorious pillars on which the door of the tent may well hang, a witness to the eternal security of God's elect.

As has been already remarked, the tent and tabernacle are continually interchanged in our translation, but wherever the words "door of the tabernacle"

occur, they should be read "door of the tent," which was, as we have seen, made of goat's hair. Only when this door was passed could the glory of the tabernacle be seen, and the place of priestly worship be reached.

There are three vessels of ministry in the Holy Place which meet the eye as we pass in by the door of the tent, the Candlestick, the Table of Shew-bread, and the Altar of Incense; and priestly service consisted of three things, viz., preparing *oil* for the lamps, spreading *bread* on the table, and burning *incense* on the golden altar.

We will now take up the consideration of these vessels and their spiritual meaning, in order.

THE CANDLESTICK.

The description of the candlestick is given in Exod. xxv. 31-40. It was placed over against the veil, and was to give light in the Holy Place. In the structure of the candlestick, the flowers, the knops, and the bowls, were all connected with the almond tree, which is not without its spiritual significance. In Jer. i. 11, 12, the figure of the almond tree is explained. Jeremiah had seen in a vision the rod of an almond tree, and God, in using this, explains its meaning by assuring the prophet that He would "hasten His word to perform it." The almond tree means the "*hastening tree*," so called on account of its blossoming earlier than any other tree, and hence it becomes a type of the first resurrection.

God is *hastening* His work, and though He tarry He is not lingering as one regardless of the issue of the object in view. This is the meaning of Hab. ii. 3, where we read "Though it tarry, wait for it; because it will surely come, it will not be late." The latter word rendered "tarry" in the English version is different from the former, and signifies the lingering of one who in the end comes too late.

The golden candlestick is a witness to the unlingering patient grace of God that points to the resurrection man.

There were seven flames of light on the candlestick, corresponding to the seven characteristics of Christ's anointing, as given in Isa. xi., for the oil used in anointing was the same as that used for the light, and pointed in either case to the action and operation of the seven-fold Spirit of God which anointed for service, and which also kept the lamps burning before God to give light.

As the seven flames of the candlestick yielded light in the Holy Place, so do these seven characteristics form the moral light and glory of heaven, as seen in Christ Jesus, the Servant of God and the "Light of the World." We are all anointed with this same Spirit, for we have received the "Spirit of power, and of love, and of a sound mind."

There are seven lamps on the one candlestick,—one on a centre stalk, and the remaining six on three pairs of branches; exactly as the seven-fold operations of the Spirit are described in Isa. xi. 2. First there is the single central shaft which corresponds with "the Spirit of Jehovah" in the first clause, and then we read, as describing the first pair of lamps, the "Spirit of *wisdom and understanding*": the latter revealing how to make use of the former. Then follow the next pair—the "Spirit of *counsel and might*": so that we need be in no difficulty as to how we should act, and have no lack of power to carry it out into action; and *counsel*, to be of any real practical value, needs power to work it out. And lastly, we read, the "Spirit of *knowledge and of the fear of the Lord*". There is nothing so dangerous as the mere possession of knowledge, for "knowledge puffeth up." It is the blending of knowledge with fear that harmonizes the Christian character, and makes him truly humble and truly great, for it is to the man who is of an "*humble and contrite spirit*" that the Lord will look. If it were possible to extract one colour from the rainbow, we should not have light; and in like manner, if any of these graces be wanting, we come short of the true light of God. What mighty men Christians would be—mighty for God and for their fellow-men—did they but realize the seven-fold operation of the Spirit by a faith that made theirs what is truly given them of God!

Christ was the "true light" that shone out amid this world's darkness; and as His disciples we are to "shine as lights in a dark place," being united to Christ who is God's Luminary, as the sun in the heavens (Gen. i.), the Candlestick in the Sanctuary, and the Lamb, the Light, the Luminary of the New Jerusalem. (Rev. xxi. 23.)

Though the light here contemplated is in relation to the Holy Place rather than to the world outside, the light is the same. Oil was needed for the light and this was to be provided by Israel, but it was the work of the priest to keep the lamps always burning. Be it ours, as the priests of God, con-

tinually to get in, day by day, a fresh supply of oil, that our lights may burn, not so much in the presence of man, as before God. If the latter be maintained, the former will not fail.

There was no window in the tabernacle. The light of the Holy Place was derived alone from the golden candlestick with its seven lamps—and we read in Rev. xxi, 23, that the New Jerusalem “had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.”

In the description given of the candlestick in Exod. xxv. as we noticed, there was one main shaft or stem out of which spring six branches—three on each side. This represents Christ personal and also Christ mystical. All the branches have a common centre, thus uniting the whole into one candlestick, whether as revealed in the tabernacle, or as seen before the throne in seven burning lamps of fire; the church is seen as one in Christ the Head. It is not so now, however, when seen on earth in Rev. i. There we find seven distinct and separate candlesticks, representing seven churches, each standing on a separate pedestal. The number seven points to a unity in mystery, but not in manifestation. Faith sees the church's unity within the heavens; but it is invisible to sense down here. Each candlestick possesses an individual place and responsibility of its own. This distinction it is very important to keep in remembrance, that a church position be not now anticipated here such as God never designed. The prayer of the Divine Master in John xvii. is fulfilled in the purpose of God, and our faith can realize it as such; but it cannot be manifested till the light of the Heavenly City—the Bride of the Lamb—is seen “like a jasper stone, clear as crystal,” and then will the world know what now it knows not.

(Notes of this Lecture will be continued in our next.)

THE disposition to give a cup of cold water to a disciple is a far nobler property than the finest intellect. Satan has a fine intellect, but not the image of God.

GODLINESS delivers man from man—from self, from self-will, self-interest, self-seeking, self-sufficiency, self-righteousness, self-complacency, self-opinion, and self-display. The indulgence of self is the greatest hindrance to our happiness.

“CHRISTIANS.”

TWELVE REASONS FOR BELIEVERS IN CHRIST ADHERING FIRMLY TO THIS TERM.

IT is the great term selected, or rather coined, by the Holy Ghost. The people of Antioch did not give believers this name. “The disciples were called of God Christians at Antioch.” That is to say, the word translated “called” occurs but eight times throughout the New Testament. In each of the other cases, it is at once evident that God is the speaker; e.g. “Warned of God in a dream.” (Matt. ii.) Moses was “admonished of God.” (Heb. viii.) Similarly in Acts xi. 27. But it is objected, What is then the use of the words “at Antioch”? I answer, if we cannot find their use, the Greek word *χρηματιζω* ought to settle the matter. But a little reflection will show the value of the mention of the place where the disciples first received, doubtless through the inspired Barnabas and Paul, the appellation Christian; for on turning to the passage, we observe the word “Antioch” there occurs six times. Then chapter xii. is a parenthesis. Then in chapter xiii. the first great movement of the Spirit of God on the Gentile world emanates from Antioch, which word is repeated now for the seventh time.

2. The language is equally strong in 1 Peter iv. 16: “If any man suffer as a CHRISTIAN, let him glorify God IN THIS NAME.” Here again the bad translation spoils the sense.

3. Also compare James ii. 7: “The beautiful (*καλον*) name by which you are called.” What is this beautiful name, to which reference is here so pointedly made?

4. “All the family,” or rather “every family in heaven and earth get their name from our Lord Jesus Christ. (Eph. iii. 15.) So high up are God's children, that they can behold all these. And shall the innermost circle, the highest in position of all, disown Him who placed them there?

5. The name of each of us until we believed in Christ was in God's account “sinner.” “We were sinners.” (Rom. v. 8.) If this word is to be regarded as in any wise applicable to us after we have believed, it is only as used not by others, but as uttered in self-abasement by our own souls. (1. Tim. i. 15.) We who believe have “died with Christ,” have passed utterly out of our old condition, and now we are “risen together with Him.” Here in this new world

into which we are brought everything is new, and we ourselves are a new creation. (2 Cor. v.) The cross is behind us, and has cut us off quite from the old world, and from all that we were by nature. The Morning Star is before us. Christ at the right hand of God is our High Priest and coming Bridegroom. Is it any wonder that, with everything new, and ourselves having put on the new man, we should get a new name, which the mouth of the Lord has named?

6. Now this new life of a believer is out of Christ risen. For this cause did the Lord, after His resurrection, breathe on His disciples, like as the Lord God had breathed into Adam. In the latter case, immortality was conferred on man; in the former, incorruptibility (*αφθαρσιαν*; Romans ii. 7, and 2 Tim. i. 10) was given to those that are Christ's. Therefore Christ lives in us. In fact, He is our life. No separate existence has Christ from us, or we from Him. We are partakers of the divine nature. (2 Peter 1.) We are identified with Christ. "Christ is all." Seeing, then, that we are thus the expression of His love, it is comely that our new name should declare all this. And it does so. That name is "Christian," and obtains its divine explanation in 2 Cor. i. 21: "He who hath Christed us, or christened us, is God." It is He who has made us one with Christ; it is He who hath sealed us with the Holy Ghost; it is He who thus gives us the earnest of the inheritance. So in the ceremonial law, only healed lepers and priests were anointed with oil on the head. The Holy Ghost thus signifying that a new order of priests was to arise, who should be one with the Great High Priest, but who yet were recovered lepers.

7. It is encouraging to observe here the importance attached in Scripture to divine nomenclature. There a name is not that unmeaning thing which it oft is with us. It defines what is one's actual being. Surely, if the Word is appealed to as to "What's in a name?" it would be found everywhere to teach "much every way." Observe, for instance, how the names of God are there varied. Those variations are never without design. Occasionally God argues from those very variations of His name. (Ex. vi. 3; Ps. lxxviii. 4.) So in the New Testament, God's usual names are God and Father. But why? Because such two terms exactly define the two relationships in which He stands to Christ in His two natures, and

therefore such precisely are the identical two in which, through union to Christ, He stands to us. Besides, we learn from His Word, that when He gives any one a name, or when He changes the name of any individual, He invariably, in that gift or change, refers somewhat to His own name, as in the case of Abraham or Peter, "a piece of the rock" (from *πετρα*, a rock, Matt. xvi.) But if affection ever loves to call by some fond epithet the object of that affection, and if He to express His love does likewise, and in this beautiful way, too, giving us our new name from His own, even as our all is from Him, shall we be so insensate as not even to glory in this love of His, and expressed in this beautiful way of His, excelling as it does that other beautiful way of His, of calling Himself after His chosen, as the God of Abraham, &c.?" "What is His name, and what is His Son's name?" He asks us in Prov. xxx. In the apostasy, it is no slight mark of the darkness there, that the first question asked of the catechumen is, "What is your name?" Thus is the sinner thrown back miserably upon himself! But I begin with Christ. I am a Christian. Then when He comes, my individual name, expressive of my spiritual character, already written in heaven, I shall fully know; and certainly, too, I shall know this, what is His new name. (Rev. ii. 17; iii. 5 and 12.)

8. Then in the great church epistle, setting forth the responsibility of the assembly as such upon the earth, the Holy Ghost carries out the thought much further; for He shows us that when these individual Christians come together in assembly, their Head also being with them, they are the body, and viewed altogether, He calls the whole CHRIST. (1 Cor. xii.) What an honor put upon the church! Eve's first name, that which was hers in the old creation, was woman, or "Isha, because she was taken out of man, Ish." But we stand with Christ our life in the new creation, and thus have here even His very name.

9. So far from the heathen conceiving such a grand idea, as to call believers after the name of God's Son in glory, we find that when the world first heard this new designation, they could not understand what was meant thereby, and in their ignorance of the signification they called them Christians, *i.e.*, useful people. Learn hence how, when unbelievers meant to be complimentary, their thoughts soared no higher than that believers claimed to be "of use," or "useful people."

10. It is not denied that people oft use the word Christians, specially when pressed. But neither can it be denied, that in general parlance they prefer some term by which they are separated from their fellow-Christians, than to keep to that word by which they are reminded of their union to Christ, and so with each other, and of their separation from the world. And whereas some call themselves Christians and Churchmen; others Christians and Baptists; others Christians and Brethren; each class thus plainly admits the value of that one and higher term which all lay claim to, whilst the rejection by each of them of all the second epithets but their own, furnishes us impliedly with their own judgment as to the uselessness of the additional word altogether. I grant you that the word "brethren" is a Bible term. But I contend that the word is only adjectival, and was never designed to be our full and characteristic name. So "peculiar people" is equally a bible term, as some sectarians remind us. If we are to make a party out of each such term that may be produced from the New Testament, we shall be able to make several more still to those already existing.

11. Jew was the earthly name once recognized. But now we are done with earthly nationalities and party distinctions; we are *one in Christ*, and every one members one of another.

Lastly. How thoroughly the arch-foe has succeeded in getting this word to be despised. But *fas est ab hoste doceri*, "it is lawful to be taught by an enemy." Does Satan hate this word? Then will I glory in it; yea, and more, "glorify God in *this name*." (1 Peter iv. 16.)

COROLLARIES FROM THE ABOVE.

1. "The true ground" on which to assemble is a living Christ. "To WHOM coming ye ARE (*not ought to be*, but *are*) built up." (1 Pet ii. 4, 5.) Much do I read in the Word of God about coming to Christ, but nothing do I find there once about coming to others. Only to imagine such a sentence as "Come to Christ, and to Mr. A. B.; or Come to Christ, and to Messrs. A. & B." How absurd! Behold two rays of light! Where do they converge? At the sun! Therefore, let A. B. and myself both cling to Christ. Thus are we joined to each other. Then as we live in Christ are our hearts drawn together. "All other ground is sinking sand." Test the working of the opposite plan. Suppose you are among some who belong to a party. Let them see that you are a Chris-

tian. Are they satisfied with you? No; they want you to be something besides, *i.e.*, to be "one of them." Themselves they call "the saints."

2. Those to be received into fellowship are such, and only such, as "hold (not the Body, but) the HEAD." (Col. ii. 19.) It is sometimes forgotten that this Body, with its many members, is a new creation in Christ. No two of the members therefore are joined together by the sitting on the same bench; but by oneness of spirit with a glorified Christ. That is to say, the shortest, yea, the only, route to that which is of God in another Christian is by Christ, and thus and then to reach out by the Spirit unto His people. If you seek to reverse this divine order, and commence by cementing the various members bodily, as if the union to be desired were a union in the flesh, then you ignore the Head, and act as if the family's place of worship and blessing were earth first instead of heaven. God works from within to without. His order is spirit, and then soul, and then body, and not otherwise. "All that believed were of one heart and of one soul." "Did not our heart (not hearts) burn within us whilst He talked with us." Test the working of the opposite plan, and behold the feuds, the slander, the heart-burnings promoted thereby—even among those outwardly united. Whereas, beginning with Christ, I am then consciously drawn to what is of God in Christians whom I have never even seen.

3. Those to assemble together for worship, are "yourselves" Christians (Heb. x.) Those only are to be separated from who are unsound in cardinal points of doctrine (2 John), or disorderly in their walk (2 Thess. iii. 6.) There, again, we must begin with Christ. Exclusion is scriptural IF it be of *real* evil. But it is wicked if it be of the really goodly, and through the precepts of men. It is also hypocritical, if conjointly therewith there is the large inclusion of the ungodly, though they pronounce Shibboleth rightly.

ALL events in providence are ministers sent by God to preach to His children. The man whose ears are ever open to receive instruction is the best divine and best philosopher upon earth.

THE presence of moral evil within, ever ready to close with the temptations from without, is our greatest enemy. He who is enabled to triumph over this would have no need to tremble at fire and sword.

"CONSIDER THE LILIES HOW THEY GROW."

CONSIDER the lilies how they grow—
 "They toil not, neither do they spin,"
 Yet are with beauty so arrayed,
 Too pure to love the taint of sin.
 "O ye of little faith!"

"Consider the lilies how they grow,"
 And mark Jehovah's care for these:
 If, then, your God so clothe the grass,
 Can He thy wants forget t' appease,
 "O ye of little faith?"

"Consider the lilies how they grow:—"
 And yet but withering grass are these:
 Thy soul, O man! must ever live,
 And God thy every want foresees,
 "O ye of little faith!"

"Consider the lilies how they grow:—"
 One stem, but one, supports them all;
 And is not Christ enough for thee,
 On which thy cares to roll them all,
 "O ye of little faith?"

"Consider the lilies how they grow:—"
 United round a single stem;
 In harmony they sweetly cling,
 Man's cruel discord to condemn—
 "O ye of little faith!"

"Consider the lilies how they grow:—"
 The stronger do the weak sustain!
 Look, then, for strength in Christ thy God
 Thy weaker brethren to maintain,
 "O ye of little faith!"

"Consider the lilies how they grow:—"
 Mark their sweet odour and their hue!
 And does thy life this fragrance give
 Of praise to Him who died for you,
 "O ye of little faith?"

"Consider the lilies how they grow:—"
 Accept the lessons they afford:
 "Have faith in God" for every care,
 And search the precepts of His Word,
 "O ye of little faith!"

"Rooted and grounded in His love,"
 "Christ dwelling in your heart by faith,"

"Consider the lilies how they grow:—"
 And trust Him who lov'd you e'en to death,
 That you might live by faith.

RELIGIOUS LIBERTY IN NORWAY.

KONSBURG, NORWAY, 28th April, 1875.

BEFORE giving the facts of the case I shall first, in a few words, introduce to the reader Mr. Carl Frederik Prydz, the subject of the narrative.

When I was in Lundswall, Sweden, in 1866, he and other sailors heard me preach the gospel, and just a little before I left that town, something said led him to conviction of sin, and soon afterwards he found peace through believing the simple gospel he had listened to. He continued to go to sea till 1873, when he returned to Mass, his native town in Norway, and shortly afterwards married a Christian wife. Since his return he has been most active near and in that town in preaching the simple gospel to sinners, and and in making known the truth to Christians as far as he knows it, and he is among the few in this country who have grace and courage to carry out their principles.

An extract from one of the documents will shew the cause of his trial and sentence:—"Mr. Prydz's *crime consists in having baptized Edward Hanson and his wife, also having administered the sacrament of the altar without having been first acknowledged pastor or elder of any Church, and that the said Hanson and his wife had not withdrawn from the State Church.*"

The said Edward Hanson was Mr. Sibbern's coachman, the county magistrate, but is now employed elsewhere, where he has full liberty to receive Mr. Prydz and other friends at his house.

If any minister of the gospel outside the State Church in Norway desires to be acknowledged by the Government, he is requested to take an oath or give a solemn promise that he will conform to all the laws in the country. If such a compromise be made, how can he fully follow the Bible? Supposing a Lutheran under nineteen years of age be converted under him or any other preacher, and that as a young Christian he desires to have the Lord's Supper or be baptized he must refuse him, as he has bound himself by his oath or promise, therefore he must teach him to keep the law of the land, thus, consequently, be disobedient to God's Word till he be nineteen, when he may go to the parish priest and have his name erased from the Church books and receive a certificate to that effect.

From the following and other Scriptures it is quite clear that all who enjoy God's peace and joy will be constrained by the love of Christ to make known, by every possible means, the gospel of peace without waiting for any other authority.

In Acts viii. 1-4 we see that, while the Apostles abode in Jerusalem, the persecuted and scattered Christians preached the Word.

In Rev. xxii. 17, "The Spirit and the bride say, Come. And let him that heareth say, Come." Every one who has heard and received of the water of life is commanded to say, Come, believe and be saved; unbelieving sinners should continually hear the invitation from every Christian by his mouth and actions.

The first Christians preached the gospel, taught and acted according to the commands of Christ without consulting the laws of the various countries into which the Lord led them.

God's Word is a complete set of rules for preaching the gospel, teaching and edifying the saved ones, as well as a book of etiquette, not only for home conduct, but also for public demeanour and service in all countries without the need of laws, rules, and interference of any human government. None of the preachers of the New Testament consulted worldly magistrates how they were to deal with young converts.

The following is an extract of the testimony of the parish priest, Mr. H. Wille, in Rygge, near Mass:—

"The defendant, C. F. Prydz, has resided partly in Mass, partly in Kjelberød, Rygge, and he has, with all his ability and zeal, which was worthy of a better cause, partly by distributing baptist writings, partly by continually holding meetings in his own rooms and everywhere else he could obtain such, sought to draw Church members to himself and baptism; that some have been wrought upon by his erroneous and misleading doctrines, sprinkled with Scripture passages interpreted according to his rule of facts; alas, it is so without doubt; while, on the other hand, it is equally certain that the most of them have become sober from this fanaticism, and have had their eyes open to see the grace and blessing of their infant baptism."

Mr. Prydz was fined 30 specie daler (4s. 6d. each), and the costs amounted to 16 daler; but as he did not think it Apostolic to pay fines for having acted according to Scripture, he paid none, therefore some of his furniture was sold by auction on the 9th inst. to pay the amount. 6 dalers, the cost of the auction, have been added to the 16 dalers, making in all 52 dalers. Just after the sale I preached the gospel to as many as would stay, and we were pleased to see some remain.

Scandinavian Christians may be very liberal in Great Britain, but few of them, when they return to

their own country, will be so liberal, open, candid, and follow the Bible so near. In fact, a Norwegian Christian needs in some respects more grace in his own country than in England; for what Christians in England can do without punishment or fear of it, will cause fines or imprisonment in this land. The Christians in this country need not only light, but also grace to act according to the written Word.

A few weeks ago, when in company with some Lutheran Christians, I asked one how could he, a preacher of the gospel, who had already received the forgiveness of sins direct from God, go to the priest and receive priestly absolution from him? He answered, that "he would not accept the priest's forgiveness, but it was to take the sacrament." No Lutheran can receive the sacrament (so called) without first having received the forgiveness of his sins from the officiating priest. A few days afterwards, in the same town, two other Christians said, "we have nothing to do with the priests;" I asked them, why they, who had received remission of their sins through faith in the blood of Christ, go to an unconverted priest and accept the forgiveness of their sins and the Lord's Supper from him? They replied, "we do not accept his forgiveness." I told them as I had to the first-mentioned, that they confirmed the priest in an unscriptural position. Such Christians as these with such an accommodating conscience, by their penitential attitude before the priest, must weaken their testimony of the gospel among unbelieving Lutherans who go to the sacerdotal office to get the forgiveness of their sins and the Lord's Supper. Strange to say, but it is a fact, that such Lutheran Christians speak more against the State Church than Christians outside of it.

Their plea is that if they left the State Church they would not have such a large sphere of usefulness. By remaining there they confirm the awful doctrines of baptismal regeneration, consubstantiation, and priestly absolution, but what does God's Word say? "Wherefore come from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (2 Cor. vi. 17.)

Yours in Christ,

A. H. DARLING.

To keep the unity of the Spirit we need to recognise as far as possible all saints, even those who do not keep it.

SCRIPTURE NUMBERS AND SIGNIFICATION THEREOF.

ALL scriptures being given by inspiration of God, and by *Him* declared to be *profitable* for "Doctrine, reproof, correction, and instruction in righteousness," that the man of God may be well-adapted or complete, furnished *unto* ALL good works (see 2 Tim. iii. 16, 17). This might indeed command the hearty soul-reverent response of all who are His by purchase and creation (see 1 Cor. vi. 19, 20; Eph. ii. 10); yet of a truth, it does not. Perhaps not openly expressed, yet, in fact, in an appalling manner this is resisted in by many dear Saints, and to a most soul-robbing degree it is acted upon. What I contend for is, in a word, that there's not a birth, marriage, or death, not a time, circumstance, or deed, not anything in the heavens, on the earth, or in the sea spoken of by God in His Scriptures but contains "profit." In the *four* things specified in 2 Tim. iii. 16, 17, for "All scripture is given by *inspiration* of God and is profitable," &c., &c. (*vide passim* 2 Peter i. 21.) Then again, in Romans xv. 4, God says, "For *WHATSOEVER* things were written aforetime were written *for* our learning that we, through *PATIENCE* and comfort of the Scriptures, might have hope." Observe three things in this scripture—1st, All things, rather *every* thing, is written for our (2nd) learning—mark the word *learning*. Do you ask how are you to learn? read 1 Cor. ii. 12. 3rd, Note God's object, "that we through *patience* and *comfort* of the scriptures," &c. Note, how can you get the patience and comfort of the scriptures? Bear with me in pressing the fact, it is "the Scriptures," *not apart* thereof. If you don't understand them! how much of them and how many of "the things written" therein?—Have you, dear reader, *not sought* to learn God's lesson for you in them? or, to be plainer, Have you, do you believe that "everything penned in God's Word" contains a "profit" for you? With what relish the soul goes to that much-neglected book who thus knows the grace of our God in this heart-affecting truth! surely they who know it thus, can and do say, "O, how I love Thy law," and enjoy an experience akin to that expressed of the Word in Psalm cxix. Having thus sought to prepare all readers for at least the believing in the truth of profit for us as Christians, I proceed to state the profit God has given me in the Scripture numbers; where I may err I ask prayer, where I can't be followed let me plead for *patient* search and warn against hasty rejection. Remember Deut. xxix. 2-4.

One, sets forth Power, "God is One." Moreover,

the work of God upon the first (Hebrew, One), day, in Genesis i. 2-5 sets this forth.

Two, signifies Twice-power or Testimony, and is set forth in Genesis i. 6-8 (see Psa. xix. 1-6). "The *Heavens declare*. . . . Firmament *sheweth*. Day unto day *uttereth* speech, and night unto night *sheweth* knowledge."

Three, signifies Fruitfulness, perhaps strictly, "Resurrection fruit-bearing," but is not all fruit *after* quickening? this is seen in Gen. i. 9-13.

Four, signifies Divine or God-given light, or completeness of Revelation, thus the scope of the Scriptures must needs be expressed by four words (see 2 Tim. iii. 16), a whole "Jesus Christ" needs four writers known as the "Four Gospels," then there's Gen.; Ex., Lev., and Num., Deut. (*i.e.*, second giving of the Law), Josh., Judges, Ruth, the four Books of Kings, &c., &c., each four being a complete Revelation though further developed in succession (see Cruden on the name God), but the fours of Scripture are innumerable, and my aim is to awaken to the gems of profit in these numbers *more* than to prove where they may be found (see Gen. i. 14-19; 1 Cor. i. 30.)

Five, bespeaks weakness and is seen in the work of the "Fifth Day" (Gen. i. 20-23.) All the created were put in the place of weakness (see Ex. xiii. 18; margin, 1 Cor. i. 26-29.)

Six, is "Blessing on earth" (see Gen. i. 24-31; Ex. xx. 9.) Seraphim—the executants of God's mercy—have six wings; cherubim—executants of His judgment—have only *two* or *four* wings.

Seven, is Rest, sufficiency, completeness (Gen. ii. 2, 3), and abounds in Scripture setting forth above.

Eight, the New Creation (Gen. xvii. 12; Ex. xxvi. 25; 2 Peter ii. 5.)

Nine, the Spirit's Number (*c.f.*, Gal. v. 22, 23), and is generally demonstrated in the Word by adding *two* truths or aspects of one truth, *e.g.*, 1 Cor. i. 26-31 (*c.f.*, signification of the numbers 5 and 4 here given), and Heb. xiii. 5, 11-13, Greek, where you get five "nots" and four "outs."

Ten, is Man's Number or Fulness of Man. God gave ten commandments, tried Pharaoh ten times, and detailing Israel's sin He states ten things (see Deut. xxxii. 15-18; see the outcome of Laban's doings, Gen. xxxi.; and, as if exhausting man's fear, see the ten things stated in Rom. viii. 38, 39.)

Passing on from ten I think the truth or profit in the number, be it eleven, or thirteen, or fourteen, is perceivably by context, moreover, the literal Hebrew of the numbers between and over tens I find is, for

example eleven, one and ten, twenty-nine, twenty and nine, and so on, thus in the case of the passover Lamb, which was in the *First* month (*i.e.* one = power) to Israel, to be taken on the *tenth* day to them, and kept up until the *fourth and tenth* day. I see man's extremity, God's power and grace in revealing by the fourth day the *character* of the Lamb to be slain as a passover for them, but by and bye I may be privileged to take up these "numbers" in connection with such truth as is set forth in the "Candlestick of the Tabernacle," &c., and so I seek to keep at the subject on hand, *viz.*, that there *is profit* in the Scripture numbers wherever occurring.

PHILO-LOGOS.

THE GREAT GOAL.

SOON shall I see the Lord,
 And in His light divine,
 Behold the harmony of truth,
 In growing beauty shine.
 Unhindered, undisturbed,
 Through heaven's countless hours,
 Peacefully shall learn and serve
 With undivided powers.
 If partial knowledge here
 Constrains me to adore,
 What joyful wonder shall burst forth
 When I shall know Him more!
 How poor my service now,
 My feet, how slow they move;
 But ceaseless anthems shall declare
 The wakefulness of love!
 No pain or sorrow more,
 No fear, or doubt, or care,
 No feeble body to impede
 My willing worship there.
 All sight of suffering gone,
 No thought of sin or shame,
 But purest praise from perfect heart,
 To God and to the Lamb.
 And I shall have a part
 In that celestial throng,
 Shall share the rapture of the scene,
 And join the swelling song.
 Oh may the prospect cheer
 My cold and weary soul,
 And coming glory animate
 To press towards the goal!

M. W.

"BE FILLED WITH THE SPIRIT."

"I WILL work," I said, "for Jesus:"
 And the works were then begun;
 Weary years of wasteful labour,
 Now declare there's little done.
 "I will fight," said I, "for Jesus,"
 And I took my sword and shield;
 Forth to many a battle,—only
 To be beaten on the field.

Sheep who look'd to me for pasture,
 I beheld with painful care;
 Feeding them with words and wishes;
 Little else had I to spare.
 Dying souls around me perished,
 And the living did not thrive;
 And the grace within me barely
 Kept my own poor soul alive.

Is the river full of water?
 Am I standing on the brink?
 Thirsting hard, yet only fasting—
 May I never freely drink?
 Thus I cried, as unbelieving;
 Thus the voice in answer heard:
 "Be ye filled with the Spirit,"
 Hallelujah for that Word!

For the Blessing of the Spirit,
 Hiding somewhere in my heart;
 I gave thanks to God, beseeching
 That it never might depart.
Be ye filled with the Spirit,
 Do I dream or do I wake?
 What I crave in humble measure,
 Boundless am I charged to take.

"Be ye filled with the Spirit,"
 Yea, dear Lord, so let it be!
 (Holy Spirit, breath of Jesus,
 Fill, O fill abundantly!)
 On my heart Thy name is shining,
 Writ with an eternal pen:
 At the fount of living water
 I shall never thirst again!

January, 1875.

MANY suppose the display of unity to be a proper *object* of breaking bread, but it is not so: it is the *result* of so doing. To display its unity ought to be the Church's *object* no more than it ought to be the *object* of an individual Christian to display his humility or charitableness.

COPY OF LATTER PORTION OF MR. ALEX.
STEWART'S ADDRESS.

(As transcribed directly from the original notes.)

THERE being an unintentional and unexpected mistake in the report given in last *Witness* of the Glasgow Fast-Day Meetings, the subjoined is therefore inserted with pleasure.—[Ed.]

. . . . God was manifested in the face of Christ during those thirty-three years which were spent betwixt the manger and the tomb; and now that those years of pain and suffering have been superseded by resurrection glory, He is revealed to us as the "*Lamb in the midst of the throne.*" Having exhibited the image of God in the furnace of sorrow and affliction, He is now exalted to the place of eternal dignity and honour, where He shall ever be seen as the "the image of the invisible God."

Dear Brother, can you not go into the furnace when such an One is with you? Having Christ with you, you shall be more than a conqueror; and such shall be the power of His realised love that no sacrifice or trial will seem too great which may be incurred through faithfulness to His word.

One has written about what is termed the "expulsive power of the love of Christ," and true it is that when Christ comes into the heart, all that is contrary to Him is driven out.

There is a story told of the conversion of a woman who kept a shebeen, which amply illustrates this. This woman had for twenty years kept this shebeen for the illicit sale of spirits, but the Lord convinced her of sin, and at length she was converted. She came home from the meeting where she had found peace, and seizing a jar in which whisky was kept for sale, she held it up and said to it—"Jar! you and I have kept company for twenty years, but now Christ has come in and you must go out," upon which she smashed the jar in a thousand pieces.

Such are manifest operations of the "expulsive power of the love of Christ."

In Rom. viii. 29, we see the purpose of God concerning us, in connection with His image. We have already established that Christ is the "image of the invisible God," and from this scripture in the epistle to the Romans we learn that it is God's purpose toward us that we be *practically* conformed to that image.

It is true of the Christian that in a threefold way

he is seen in the image of Christ. He first becomes conformed to that image in regeneration. The moment he, as a guilty, condemned sinner looked to Christ, as the Lamb of God that bore away his sins on Calvary, that moment he was changed into the image of Christ. As further amplifying this, we find in Col. iii. 9, 10, that the believer is said to have "put off the old man with his deeds," and to have "put on the new man which is renewed in knowledge after the *image* of Him that created him."

Thus, if a man is converted he is thoroughly *reconstituted*, and having become a "new creation," old things have passed away, and all things are become new.

Again, we read in 2 Cor. iii. 18, that "we all with open face, beholding as in a glass the glory of the Lord, are changed into the same *image*, from glory to glory." This is not conversion or regeneration; which is the starting:—Col. iii. gives us that. This is a something which takes place during the life of the believer; and it is only, as, in communion with God we look in the face of Jesus Christ, that we will practically become conformed to His image.

We further read in 1 Cor. xv. 48, 49, that "as is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

This is neither the starting point, nor the race; but it is the goal.

Thus, in the first place, we see that at conversion we receive the image of God in regeneration; but, in the next place, we learn that we are, day by day, to be changed into the image of the Lord, by beholding His glory with unveiled face; and from 1 Cor. xv., we see that it is the eternal purpose of God that we who have "borne the image of the earthy" shall also, in resurrection, bear the "image of the heavenly." In connection with this, I would just remark that it is a very noticeable fact, that the husband and wife, who have lived for a long time together, become, at length, quite assimilated to each other in appearance, and if we are constantly living in communion with Christ we will thus become assimilated to Him; and if, on the other hand, we live in communion with that which is opposed to Christ, we may expect to become at length assimilated to it.

In Nature, as in Grace, this principle holds good, for those who constantly live amid the rugged scenery

of Switzerland, or the Highlands of Scotland, are found to be answerable in their physiognomy to the rugged character of their native scenery, and it would seem as if God all through would teach us that that with which we commune will surely mould our character.

When you go to get your portrait taken (some, however, don't believe this to be a right thing for the Christian to do) the photographer, by the first process, produces the likeness on a plate of glass, and if he were then to show you the plate, you would scarcely be able to trace any resemblance at all, though, nevertheless, every line and every lineament is truly there. *This is just like receiving Christ in regeneration.*

Before the likeness can, however, be brought out brightly, the photographer must take the dim glass plate into a dark room, and after it undergoes several processes there, the likeness is brought out clear and distinct.

This latter is, as it were, the practical receiving of the word of God, and, truly, into many a dark room must we be taken ere His image can be brought out clearly in us.

(Poetry quoted in connection.)

How dimly this image is seen in many of God's people! In some it is scarcely discernable at all; but blessed be the Lord, when He comes there will be no mistake, for everyone shall be with Him, and it will then be seen how like the Lord they are.

THE fact of persons meeting in the name of the Lord does not establish an essential unity among them that does not exist between them and other saints.

THE SWORD OF THE SPIRIT.—Dr. Cesar Malan was in a diligence and disputing with an infidel officer. He was quoting such passages of Scripture as appeal to the natural conscience. "But," said the other, "prove first that the Bible is the word of God." "No," said M. Malan, "I need not do that. If you were on the field of battle, and about to plunge your sword into a man's side, would you stop to prove first that it is a sword?" The officer was greatly moved with this. Further conversation followed, and he eventually became, not only a Christian, but a missionary of the cross.

TO THE EDITOR OF THE "NORTHERN WITNESS."

MOFFAT, 12th May, 1875.

DEAR SIR,—There is a part of the report in your May number of what I said at Glasgow on the Fast Day, which is so incorrect that I cannot let it pass without notice.

It reads thus, "It is God's purpose that we be 'conformed to the *image* of His Son' (Rom. viii. 29), and this gradual process is what scripture calls regeneration. This process needs to be carried on all throughout the believer's life. (2 Cor. iii. 18.)"

I did not say this.

What I was endeavouring to show from Scripture was—

1. That the image of God which had been marred is regained by the believer when he is born again, at the beginning of that new life when he puts on "the new man which is renewed in knowledge after the *image* of Him that created him." (Col. iii. 10.)

2. That from day to day while he is here, during the period that intervenes between his regeneration and the coming of the Lord, as he holds fellowship with God in Christ by the Holy Ghost, he is practically conformed to the likeness of Him with whom he has communion. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same *image* from glory to glory even as by the Spirit of the Lord." (2 Cor. iii. 18.)

3. That at the coming of the Lord Jesus Christ our vile body will be changed and fashioned like to His glorious body, and "As we have borne the image of the earthy, we shall also bear the *image* of the heavenly." (1 Cor. xv. 49.)

Then the kingdom will be set up, and it will be seen that the words spoken at the beginning, "Let us make man in our image, and let them have dominion," have not failed or fallen aside, for here now, after the lapse of ages, and in spite of Satan, sin, and death, man appears in God's image, and power and dominion are his.

It would appear from the words of the report that we are in process of being born again during the whole course of our Christian life here, instead of once for all at the beginning of it. To correct this, may I ask you kindly to publish these remarks in your next number.

Truly yours in the Lord,
A. STEWART.

P.S.—Possibly a line of your reporter's manuscript may have been omitted by the printer.

"REDEEMING THE TIME" (EPH. v. xvi.)

"In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good." (Eccles. xi. 6.)

"IN the morning sow thy seed,"
At even stay not thy hand,
The Master will soon be here
To call us from the land.

Then scatter the seed as you go,
Some heart will prove good soil;
One soul to the Saviour's diadem
Will well reward thy toil.

Sow by the highways and hedges,
To the weary wandering ones;
The Master His faithfulness pledges,
And tells thee to bid them come.

"Sow," though but one should hear thee;
The Saviour sat by the well,
One, *only one* heard His message,
But the harvest, who can tell?

Broadcast it in the city,
Freely to all around;
Though they scorn thee, *only pity*,
In glory the fruit shall be found.

Tell it to poor and needy,
In the dens of guilt and woe;
By the bed of the weary sufferer,
That *all* may Jesus know.

Some other may reap the grain,
When we're gathered safely home;
But the glory is *all the Master's*,
And we'll joy together at dawn.

Then sow the seed, Christian, sow,
For day is declining *fast*;
The time is *but short*, *redeem it*,
Ere the hour of grace be past.

J. G.

AYR, March, 1875.

"Therefore, my beloved brethren, be ye steadfast, unmovable, *always* abounding in the work of the Lord, forasmuch as ye know that your labour is *not in vain* in the Lord." (1st Cor. xv. 58.)

THE confederation of assemblies composed only of Christians who have, or profess to have, more light and knowledge than others, is the setting up of an inner body in the Church of God, and is therefore to be denounced and discountenanced as sectarian. (Eph. iv. 4.)

COMFORT.

CHILD of His love, art thou perplexed
By many a doubt and fear?
And art thou standing at a loss
As danger approaches near?

Fear not, fear not, thou trembling one,
If He has bid thee go;
Though roughly tossed thy bark may be
Yet bravely face the foe.

And do not fret, but onward go,
His eye is fixed on thee;
The waves may roll like mountains high,
But He will near thee be.

He sees thee in thy sore distress,
And knows thine inward grief,
As wind and sea against thee rise,
And comes for thy relief.

Oh listen to those sweet, sweet words
That from His lips are come—
"Be of good cheer, for it is I,"
To lead thee safely home.

And at His word the sea is calm,
And howling winds are ceas'd;
"Peace, peace, be still," and all is done,
The storm is then appeas'd.

Cheer up, cheer up, oh why be sad?
That strong and mighty hand
That holds the government of all,
Will ever thee defend.

Where is the foe that will thee crush,
Since thou by Him art lov'd?
With love eternal, love divine,
Love that hast thee redeem'd.

Oh come, then, sing aloud for joy,
Sing praise unto His name;
For thou art His and He is thine,
Come spread abroad His fame.

W. M.

AYR, March 5, 1875.

THE Church of God includes all the saints of every name. Therefore, to belong to any ecclesiastical body, in which all saints are not recognised, is a practical disowning of the truth of the body of *Christ*, and all who love this truth should separate from such associations, however high their pretensions.

HAVE FAITH IN GOD.

THE question of Andrew (John vi. 9), "But what are they among so many?" seems to me rather to rise from thoughtlessness than anything else. He forgot Jesus; his eye was on the "many," and the "five loaves and two small fishes." Had he coupled "Jesus" with the "many," or Jesus with the "loaves and fishes," the case would have been different. Beloved, let us watch that we fall not into the same error.

Blessed be God, what a priceless comfort to His children to know, and in the midst of cares, perplexities, trials, &c., to realize, that there is "nothing too hard for the Lord."

He can divide Red Seas.

He can slay giants with a pebble.

He can shut lions' mouths.

He can stay devouring flames.

He can turn lions into lambs.

He can make the wrath of man to praise Him.

He can open prison doors.

He can shield from all plagues.

He can cover from all dangers.

He can make the winds fulfil His behest.

He can make storms become calm.

He can make unclean birds clean provision-bearers.

He can supply all need.

He can make darkness light before us.

He can make rough places smooth.

He can make His strength perfect in our weakness.

He can turn mourning into joy.

He can make all grace to abound.

He can spread a table in the wilderness.

But I must stay my hand, and with adoration and worship sum it all up with Job's declaration (chap. xlii. 2)—

"I KNOW THAT THOU CANST DO EVERYTHING."

"Be careful for nothing; but in everything by prayer and supplication, with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your heart and minds through Christ Jesus." (Phil. iv. 6, 7).

"Trust Him, ye saints, in all your ways;
Pour out your Hearts before His face;
When helpers fail, and foes invade,
God is our all-sufficient aid."

THE LESSON OF THE SPARROWS.

"Fear not therefore; ye are of more value than many sparrows."

THE sparrow on the house-top,
Or chirping at the eaves,
Speaks holy words of comfort
To him whose soul believes;
Speaks holy words of comfort,
Although the heedless ear
Sounds only light and trifling
Can in its cherup hear.

"Fear not,"—this is the burden
For ever of its song;

"Fear not,"—though God seem slow to right,
And man seem swift to wrong;

"Fear not,"—the mighty Father,
Whose hand is over all,
Counts every hair upon your heads,
Sees every sparrow fall.

Nothing to Him is little,
Who is Himself so great:
His hand is large for every need,
His heart for every state;
"Fear not," but only trust Him:
'Tis thus the sparrow sings,
And nestles, where we all should hide,
Beneath the Almighty wings.

Five of us for two farthings
Are sold in every mart,
And yet not one forgotten
Before the Father's heart;
But ye are bought with precious blood,
Than gold more costly far:
Then "Fear not," ye more value
Than many sparrows are.

Ye fitting little preachers!
My grateful heart receives
Your lessons from the house-top,
Your precepts from the eaves;
And, resting in their shadow,
I thankfully rejoice
In every sound of life around
To hear my Father's voice.

And when my soul is drooping,
And when my heart is low,
And when I am untrusting,
And know not where to go;
I'll ask no better teachers
Than ye must ever prove,
To him whose heart is wakeful
To hear the Voice of Love.

"CHRIST IS ALL AND IN ALL."

TO SINNERS.—Come to Christ, now. (Matt. xi. 28.)

TO CHRISTIANS.—Come OUT of Judaised Christianity and the world. (John x. 3; 2 Cor. vi. 17; Gal. i. 4; Eph. v. 14; 2 Tim. ii. 21; iii. 5; Heb. xiii. 13; Matt. xxv. 6; Rev. iii. 12; xviii. 4; Song of Solomon ii. 10-13.)

Come OUT to whom? To the Lord Jesus. (Heb. xiii. 13; Acts v. 14; xx. 32; 1 Peter ii. 4; Song of Solomon iv. 8.) "To MY Name." (Matt. xviii. 20, Greek.)

Hence, to come together because of any principle, or on any doctrine, or on any such ground as of the one body, is not according to the divine will. Not thus could those in Acts ii. have come together. For though they were the one body, yet since the doctrine thereof was not revealed until Paul was raised up many years afterwards, therefore this was not their ground of coming together. A living present, Christ is our one Centre. To Him *alone* the Spirit gathers us.

But whilst separation from sin to God and Christ is holiness, so conversely, separation from holiness is sin. How then is any one assembly gathered round the Lord to be associated with other assemblies similarly gathered? Then the responsibility rests on them. For, to them surely the command applies—"Receive." (John xiii. 20; Rom. xiv. 1; xv. 7; 2 Cor. vii. 2; 3 John 9.)

Individual acknowledgment and reception of those assembling themselves to the "Name" of the Lord is insufficient obedience. "Receive US." (2 Cor. vii. 2; 3 John 9.) N.B.—The 3rd Epistle of John specially bears on the last days.

But whilst the command is oft repeated to come out of evil, not one hint is to be found in God's Word about our "JOINING" any party. Nay, rather of this thing we are warned. And Acts ii. 47 ought to be translated thus—"The Lord added together daily such as should be saved." (See chap. v. 14.) Imagine two assemblies ascending on two beams of light towards the sun. Is the one assembly to go over to the other? That is only possible by a slant. Let each press on to the Sun, to Christ. "Beloved, build up yourselves," &c.

But if joining be not the divine mode of union for

individuals; neither is *confederation* of certain assemblies the true way of their being welded into one. Not thus is oneness to be produced or manifested. On the other hand, if reception be the scriptural method as to individuals; then likewise, on the part of assemblies, their mutual drawing together in the Spirit, their closer approximation to the written Word, and thus their mutual *gravitation* towards each other, is the holy and true mode of their union. And this view also disposes of the vexed question of each assembly's immediate and direct responsibility to the Son of God. In other words, as each individual believer must begin with Christ; so also must the "two or three," or the two or three hundred be gathered unto Him; so, thirdly, must these divers assemblies congregate round Himself alone, in order to be drawn unto each other; and likewise, fourthly, will all the assemblies blend into one, when He descends from heaven, and with a shout summons all to His blessed presence. Matt. xii. 30; Luke ix. 50; 1 Thess. iv. 16-18. N.B.—It can be shown that the passage in Luke ix. 50 is in *designed* contrast as to Christ's way towards His people, with Elijah's intercession against *his* brethren, Rom. xi. 3, 4; and for which naughty intercession he was superseded in his ministry by Elisha.

THE text that "if one member suffer, all the members suffer with it," does not teach that "if one member sin, all the members sin with it."

THAT holiness involves "separation" is true; but when that separation is from good, instead of from evil, it becomes unholiness.

BEFORE any principle is accepted, it should be tested by Scripture, and, if it involves disobedience to the precepts of Scripture, should be rejected.

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NORTHERN



WITNESS.

"For by the Works of the Law shall no flesh be justified."—GAL. ii. 16.

"For by Grace are ye saved through Faith, and that not of yourselves, it is the gift of God."—EPA. ii. 8.

No. 7.]

JULY, 1875,

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NOTES OF LECTURES ON THE TABERNACLE.

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FOURTH LECTURE.—(Concluded.)

THE TABLE OF SHEW-BREAD.

FOR the description of this table, with its dishes, spoons, and bowls, we must turn to Exod. xxv. 23-30. It was made of Shittim wood overlaid with pure gold, and was surrounded with an inner and outer ledge (or crown, as it is called), and was provided, like the other vessels of the sanctuary, with rings and staves by which it was carried. The Shittim wood overlaid with gold represents the glorified humanity of the Lord Jesus—Christ in resurrection, glorified with the glory that He had before the world was. Christ is thus presented to us in the table of Jehovah, on which were laid twelve loaves, which, week by week, the priest prepared and placed fresh every Sabbath-day on the golden dishes. There were also, besides the dishes, "bowls" for the wine, and "spoons" for the incense.

These loaves were each made of two-tenth deals of flour, and were to be placed six in a row, in two rows before the Lord. (Lev. xxiv. 5-9.) They are called the shew-bread, or, as it would be more accurately rendered, the "Bread of the Presence," *i.e.*, bread placed in the presence of God, and thus, in figure, the food of the Lord. As the table typifies Christ, so do the loaves represent Him.

He is not only bread from heaven for us, but He is the bread of God too, and, while the number of the loaves bear witness to Israel (who thus, through the priest, spread the table for their Lord), the bread itself is Christ, thus by faith brought to God; and we have a precious type of our priestly office in keeping the table of the Lord supplied with bread. There was a loaf for each tribe, even as there was

a stone for each name in the breastplate, and so must there be, from each child of God, a loaf placed on His table, as an expression of their appreciation of the Christ of God. As the trimming of the light forms one act of service, this forms another, and becomes a precious ministry rendered to God by those whom He has made priests unto Himself. Each priestly saint having his name on the breastplate, must also have his memorial before his God in the form of shew-bread, with which is connected the wise "that cheereth the heart of God and man," and the incense of praise which, from off the top of the loaves on the holy table, was to be wholly burnt "for a memorial, an offering made by fire unto the Lord."

The table is thus associated with three things—*bread* that strengthens, *wine* that cheers, and *frankincense* that yields its fragrant memorial—and these represent our ministrations to God connected with His table. This was, we are told, to be "set in order before the Lord continually, being taken from the children of Israel by an everlasting covenant"; and, if thus taken from Israel, how much more are those who are made partakers of a better covenant, established on better promise, to see to it that they violate not their covenant with their God by failing in presenting to Him the bread of His table, with its accompanying wine and frankincense.

But while the table is, in the first instance, spread for God, no sooner has its end been served there, than its bread is given to the priest, that Aaron and his sons may "eat it in the holy place," "for it is most holy unto him of the offerings of the Lord made by fire, by an everlasting statute." (Lev. xxiv. 9.) It thus becomes a precious unfolding to the church of God of "the Lord's table," and "the Lord's supper," in which they have communion with God and with one another, in that which is meat indeed, and drink

indeed. We would here note the expression "pure table" (Lev. xxiv. 6), the provision of which was to be eaten in a holy place, and by a holy priesthood. Thus is holiness stamped on the *table*, the *place*, and the *people*, and all that violates that holiness dishonours God. This needs to be more remembered, for the temple of God is holy, which temple we are, and he who defiles the temple of God, him will God defile, *i.e.*, cast out among the unclean. "Holiness becometh thy house, O Lord, for ever."

This Paul sought to impress on the hearts of the Corinthians. In chap. x. he speaks of them as God's guests around the table of the Lord, and warns them against becoming guests at the devil's table, and reminding them of their fellowship, tells them that it is as one loaf that they eat together. In chap. xi. he reminds them of the Supper itself, telling them it is the Lord's, and warning them of profaning it by eating it, not discerning therein His body and His blood, which is, "verily, verily," "meat indeed" and "drink indeed". (John vi. 53-55). That is, the Lord's Supper is not merely a commemoration, it is more, it is a type and a figure of that spiritual meat and drink given in a crucified Christ. The one chapter tells us of whose guests we are, and who are to be our fellow-guests, even all who belong to the one Christ, and no others. The other tells of the holy supper of the body and blood of Christ, to be spiritually partaken of. (See John vi. 63.)

THE ALTAR OF INCENSE.

Read Exod. xxx. 1-10. This altar, like the altar of burnt-offering, was made of Shittim wood, but, instead of being overlaid with copper as that was, is overlaid with gold, which, as in the shew-bread table, represents the blending of the humanity and deity of Christ in the glory of resurrection; pointing, as all inside in the tabernacle does, to the priestly glory of a risen Christ, or to our priestly association with Him in resurrection. As the other vessels of the sanctuary, except the candlestick, were provided with rings and bars, so was this; thus assuring us of the presence of the golden altar with us all our journey through, which, though in heaven as is Christ, whom it represents, is still to faith an ever-present reality, as is also Christ Himself, who said, "Lo, I am with you all the days, even unto the end of the age."

The incense that was to be burned on the altar we have described in Exod. xxx. 34-38. It was made of

four ingredients, viz., stacte, onycha, and galbanum, with pure frankincense, of each a like weight. Of the particular truth to be conveyed by each we cannot here speak, but this we notice, that as the incense bears witness to the fragrance of Christ, in the sweet perfume of His person and character, so there was in Him no undue preponderance of any one feature, but all was tempered together (or salted, see margin.) The whole became "an *incense*—a perfume after the art of the perfumer, tempered together, pure and holy" (ver. 35), so is the verse better rendered. Yes! There was no one-sidedness in Christ; tenderness did not set aside severity, and grace did not lessen holiness. Everything was in divine proportion, and everything was perfect.

Another point to be noticed is this. "As for the incense which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord. Whosoever shall make like to that, to smell thereto, shall even be cut off from his people." (Ver. 37, 38.) How deeply important! Sanctuary things are not to be desecrated to man's ends and objects, to man's regalement or gratification. What a word of warning to those who profane the sacred and solemn subject of God's word and of God's Christ to gratify man's tastes of ear and of eye.

What, in the light of such Scriptures, must be God's estimate of the oratorios and "church music," that might well make angels cry out in heaven, "How long, O Lord, how long shall such profanation be allowed on earth?" Again, would we sound a note of warning to a profane Christendom, "He shall be cut off from his people".

We would also notice that this altar has horns similar to the horns of the burnt-offering altar, pointing to the efficacy of its incense intercession, as the horns on the other pointed to the efficacy of the blood poured out at the bottom of it. It had also, as the table, a crown or ledge of gold indicating God's provision that the incense should not fall off the altar on which it was placed. God provides for the permanency and efficiency of everything that He appoints. He provides for all. Nothing fails.

We have now to notice two points in which the incense altar was dependent on the altar of sacrifice; first, in the matter of the blood, and secondly, in that of the fire; both unitedly bearing witness that, without shedding of blood and without altar fire, no per-

fume could ever ascend to God, and no prayer be ever acceptable. Without this the incense might be prepared, but it could not be incensed up to God. It was on the great day of atonement that blood was once a-year put on the horns of the golden altar, thereby pointing to the source whence the efficacy of the incense altar and its lessons of praise and intercession came, even from the precious blood of the Lamb slain.

As, however, God's perfume could not be desecrated by being used for man, so neither can man's strange fire be offered on God's altar. The fire to be used on the incense altar must be taken from off the altar of sacrifice, and that fire "came from the presence of the Lord." (Lev. ix. 24.) Yet immediately after we read (chap. x.) of Nadab and Abihu offering strange fire before the Lord. How slow is man's profane heart to learn God's holy lessons, and how soon does familiarity with sacred things lead to the desecration of them, except when there is a broken and contrite spirit that trembles at God's word? God vindicates His name once and again, for fire went out from the Lord and devoured these profane sons of Aaron, and they died; but even when His name is allowed to remain unvindicated in our sight, God's thoughts are none the less than when He does, and the time will come when all will be vindicated. This is a deeply solemn thought of which Aaron's sons, as well as Ananias and Sapphira, who fell down dead because they lied unto the Holy Ghost, are left on the page of Scripture as a warning. Simon Magus, on whom rested the awful words, "Thy money perish *with thee*," because he sought to buy the gift of God with money, and many others, are witnesses against simony or any other desecration of holy things.

There is an instructive passage in Rev. viii. on the subject of this altar. The prayers of the saints are there represented, as it were, lying on the golden altar, and then an angel appears, to whom much incense was given that he should give it or add it to the prayers of saints upon the golden altar. The angel does not appear as the offerer, but as one commissioned to put incense on the altar, whence ascended the smoke; not from the censor, but from the altar. From the context it seems necessary to understand the expression, "out of the angel's hand" (ver. 4) to refer to the incense that he had received to put on the altar. A priestly angel seems inconsistent with the analogy of the faith. How precious the thought here taught, that

saints' prayers ascend, not as mere words to God, but as carried up with the sweetest perfume, and therefore the answer is certain, even though it tarry.

May we all be warned by seeing with what precepts and with what terrible warnings God has fenced His table and guarded His altar; and, in remembrance of it, may no self-will creep into our worship, but, at every step, may all be done in accordance with the word of God, that God be not robbed of His honour, nor we be robbed of our blessing.

WHAT IS TO BE DONE ?

THE ruling powers in Presbyterianism are (1) Sessions, (2) Presbyteries, (3) Synods, and (4) General Assemblies. Out of the five or six sections into which it is divided, two only, viz., the Established Church and the Free Church, have their *General Assemblies*, the others are contented with the first three. These higher courts generally sit in Edinburgh, and as they extend over ten or more days, a good many strange and characteristic things are said, for, as the delegates are elected some time previously, there are opportunities for bottling up both good and bad speeches.

Among the many utterances at these august assemblies, two or three are specially worthy of notice and remark.

In the closing address of the Moderator of the Established Church Assembly, we read as follows:—"Powerful enemies are thundering at the gates, and a moral earthquake is muttering below. The deplorable fact has been announced and admitted that, notwithstanding the efforts of all Churches, about 600,000, a sixth part of the whole population of Scotland, never enter a place of worship of any kind, but are sunk in impenitence, wretchedness, and vice, as the annals of crime sadly testify. These godless and churchless masses in our large towns and mining districts constitute a power of untold magnitude which, if the Churches do not enlist for good, will be employed by the arch-enemy for deadly social and national evil."—*Daily Review*, June 1, 1875.

This quotation suggests that one-sixth of the whole population of Scotland have taken up the position of infidelity, practical infidelity, or antagonism to all religious organisations. The first of these, and, though fewest, the most intelligent, increase largely every year. The second class are generally of the hard

working, non-reading, drinking population, whose numbers are also largely on the increase, and whose children are "as the wild Arabs," or, like Topsy, they "grew." The latter class is, generally speaking, well-informed, and have been in most cases led to their position by seeing the "ministerial or parson calling" to be assumed, without any higher motive than a desire for a fairly comfortable, well-lined nest, and, concurrent with that, noticing that by far the largest number of "church members" are not converted, but as far from it "as the poles are asunder."

That these 600,000 will increase, we doubt not at all. The persons who assume "missionary and ministerial responsibility" for the sake of a "berth" will not do the work even were they fitted and able, and Christians who make no profit by it have generally their spirituality so low as to have no heart for Paul's way of it. "I have taught you publicly, and from house to house. Neither count I my life dear unto myself, so that I might finish my course with joy. Therefore watch, and remember that, by the space of three years, I ceased not to warn every one night and day with tears." (Acts xx. 20, 24, 31.)

Paul was "breaking up the fallow ground," and yet he went at the work with such heart that no progress in gospel work has ever been witnessed like that in the first century.

It might be thought that surely now, since a hold had been got of the people, and the majority of them, at least, are willing to hear, that that hold might be kept. This, however, is not the case, though, at the top, they are continually having a stream of babies coming into the various denominations through baby sprinkling, there is a leakage at bottom. Water-made Christians (as we think, blasphemously) in the name of the Father, the Son, and of the Holy Ghost, will not keep. They slip through, and, perhaps, it is as well they should, for the profession of Christianity without its possession is simply a delusion, a cheat, a lie, and a snare.

Beloved reader and fellow-heir, allow the word of exhortation. Are there not frequent jealousies and heart-burnings as to public platform appearances? Is it not true that certain of the Lord's children are quite ready for a public speech, which may involve work to fill up the spare hours of a whole week, while one hour's visitation per week, from house to house, cannot be afforded?

Now, we take the liberty of submitting to our

readers a suggestion, viz, that each one who can talk would make it an exercise to visit one hour per week, from house to house, and put plain truth before the people.

We don't mean by this that they should spend an hour or two at a tea-party in a Christian friend's house, or have a quiet cup of tea with a brother or sister "beloved." Far less do we mean that they should go and visit all their Christian acquaintances, and have an hour's gossip with each, but, that they should, not only as the Father's children, but as the Lord's servants, and in His name, go with His truth and with the substance He gave them, and tell saints and sinners what He says. If there is not courage enough in one, could not two set an hour to meet and strengthen one another in this work?

In doing this, our readers should be blest and become a blessing.

Oh, how many sore hearts there are, and how many heavy, heavy-laden ones there should be found hiding in loneliness up rickety stairs and down damp cellars, as well as in foetid closes? By this, "Walk worthy of God as dear children." (James i. 27.)

SOME IMPORTANT INSTRUCTION BY GOD HIMSELF

AS TO THE CHRISTIAN'S PROPER ATTITUDE AND BEHAVIOUR TOWARD HIS FELLOW CHRISTIANS, WHENEVER HE SUFFERS THROUGH THEIR ACCUSATION (WHETHER TRUE OR FALSE) OF HIM.

Read James v., from 7th verse to end of the chapter.

THE occasion of the following inspired instruction is the reference to the righteous One in the preceding verse. He, though He was condemned, and even killed, yet maintained throughout His trial the attitude of non-resistance (verse 6).

Consequent upon this allusion, there follow, in the first place, some general exhortations, as to copying His bright pattern.

Verse 7 & 8. "Be longsuffering, therefore, brethren, until (ews) the Lord's coming."

9. Specially do not groan (see margin), or cast up, as it were, your eyes against each other, least ye too be judged; as ye will be, if yourselves judge harshly.

10. Take, O my brethren, as a specimen of endurance of wrong, and withal of longsuffering under it, the prophets who yet spoke in the Lord's name.

11. So far from pitying them, we count such patient ones the happy people.

Now follows the Distinct and Dogmatic instruction.

I. How to demean yourself, supposing you are accused by your fellows, as you feel, UNJUSTLY. (See verse 11.)

(a) *Godwards.* Observe the way of the Lord with Job. It is exceedingly suggestive that the Spirit has seen good to cite in this place, this very well-known case,—the case of the man who, perhaps of all others in Old Testament times, was least understood and most harshly judged. God knew and loved him. But by some, who honestly thought that in abusing him they were standing up for God, he was accused unjustly; and though in his spirit he sheltered himself in his Redeemer, (chap. xix); yet, they, ignorant of much wherein they thought themselves well instructed, pressed in more and more upon the soul of that righteous man by the reference to general truths inapplicable, as his heart testified, in his case; yet with so much that was incontrovertible and specious, that they succeeded in distressing him. But though the particular charge which they brought against him was false; yet were there some serious defects in his walk, which the Lord in great grace dealt with. Undoubtedly there was at the commencement of his trials some repose of soul in what he was to others and in his own rectitude, rather than wholly and solely in God's favour. Says he, complacently, "When the eye saw me, then it blessed me." But ere the Lord was done with him, he was brought to exclaim, "Mine eye seeth Thee; wherefore I abhor myself." Only gradually was he brought into these depths of self-loathing. He had to hear that Leviathan, that is, Satan, is king over all the children of pride. But how good it was of God to use all the sorrow which His servant Job experienced, in order to wring his heart out, that it might be brought into immediate dependence on Himself. But when abased before God, when he took God's part against himself; then God took his part against the cruel charges of his friends. How complete is the entire action in xlii, which sets forth what James directs attention to—"the end of the Lord." Job humbled before God; the Lord defending Job; Job praying for his cruel friends, and his own deliverance when he interceded for them. Likewise the particular charge against you may be a false one. Yet must you be brought to acknowledge, that the sense of God's love and glory has not filled your soul, as might have been the case. Hence, learn that you

have need of self-loathing and of abasement under God's mighty hand. May be, as he, you have been too much occupied with your service, instead of with Himself. So humble yourself before Him, that He may take your part in righteousness against those who misunderstand you, or who unjustly charge you. However we may fail towards each other, the Lord's end you shall find to be, when His time for interference has arrived, marked by abundant mercy.

(b) But how about our attitude under such circumstances *towards men*? Then your course is very simple. (See v. 12.) Be content with a simple affirmation of the fact, or denial of the charge.

12. Do not resort to any strong asseverations of your innocence; nor be over anxious to defend yourself; otherwise, you will actually fall under righteous judgment (*υπο κρισιν*).

13. Cheer up! Are you in sorrow about the cruelty of the charge? Tell it out to GOD. Are you happy in thus being a follower of the Lord? Then, sing praises to GOD. Thus, in either case, whether you are saddened or encouraged, let God be your resource—your only one.

II. How are you to behave if the charge against you is TRUE? Answer: The extremest case of this sort is here supposed.

14. Viz.: Have you for sin been dealt with in discipline, and put out of communion; and have you become "weak or sickly," as a chastisement from the Lord? Then

(a.) Your return and repentance *towards God* must be thus characterised: Summon the elders of the assembly.

15. Let them pray over you, rather than with you, in righteous abhorrence of your sin. But still they are to anoint you with oil in the name of the Lord. That is to say, as the holy oil of old was for Aaron and his sons, let them still acknowledge you as a priest unto God, as one of the family of the Great High Priest. Then, if your sickness was in chastisement of your sin, shall you be restored upon the believing prayer of your fellow Christians. "What even though you have committed sins," *καὶν ἀμαρτίας ἢ πεποικώς!* That is a reason why you should walk more humbly for the future. But it is not a scriptural reason why you should permanently be kept out from the assembly, if you are repentant. God will then heal you if your sickness was in discipline, and in this way mark His full forgiveness. Also the

assembly composed of saved sinners and failing erring believers themselves shall receive you again, and right joyfully too. For the oil represents the Spirit who is now in the world; and the anointing being accompanied by the prayer of faith, proves that the intercession of the elders is prompted by the Holy Ghost, and thus every evidence is afforded of God's mercy and forgiveness.

It should be observed here, that much exercise of soul by many godly Christians in their sickness would have been spared then, if they had noticed the drift of the entire passage here; for they would then have perceived that verses 14 and 15 do not refer to sickness in general; but only to sickness as the result of discipline. It is not God's usual method in this dispensation of the heavenly calling to restore established Christians, and in a miraculous manner to perfect bodily health. Probably the idea here was suggested by Job xxxiii. 15-24, and Job xxxvi. 9. The case contemplated here is similar to 1 John v. 16; see also 2 Cor. ii. 6, 7. But alas! discipline is little heeded, and the censure of the assembly of God is constantly ignored.

(b.) As to your action towards your *fellow Christians*, when you have sinned, confession is God's one direction—

16. Plain, hearty, ingenuous confession. The reprover also, or reprovers, must take heed and beware of a hard and relentless heart. So such must not stand on a pedestal, and look down on a humbled brother. Such should remember themselves, what they are! Hence, let them confess, too, as to where they have been tempted, or have failed. Yes, let there be mutual confession, mutual forgiveness, and mutual prayer for each other. Thus this precious balm of the Spirit shall be an excellent oil. (Psalm. cxli.)

17—18. As the land of Israel was made hard and then soft, and all by the prayers of an Elijah; so shall such discipline and such prayer be salutary and effectual.

But lastly, if the decadence be in grave matters of doctrine, let much labour be spent upon that unhappy and erring soul.

19. Also note by the context about mutual confession, that it is suggested, what is a common fact, viz., the lapse into error may have been promoted by the undue harshness of an opponent.

20. Anyhow, to save a soul from death, and to cover (not to expose) a multitude of sins, is held out

as the bright prospect of him that shall win such back to truth.

There are several scriptures which appear to presuppose that at the close of the dispensation, attention to the grand doctrine of the church will again be directed, and that the truth here, so wrested by the Papists, and so ignored by the Protestants, shall again by God's chosen be at last apprehended. My eye now is not on those many scriptures which recall us, in view of the Lord's advent, to come out of apostacy, and to begin at the beginning. But rather consider such words as these, "The Spirit and the bride say, Come;" "The marriage of the Lamb is come, and His wife hath made herself ready." Why is it that the beloved disciple, whilst throughout his first two epistles, he makes mention of the church not even once; yet in his third epistle,—an epistle specially bearing on the end of this age, there, notwithstanding its brevity he alludes to this grand subject more than once or twice.

But then it would also appear from divers hints, where the true servant of God would at last be found; at least there are two striking testimonies on this point. Thus in the same third epistle of John, he classes himself with those not received by what assumes to be the church, or by its leaders. Then here compare the concurrent language in 2nd Corinthians, which epistle contains God's additional instruction to His children in view of disobedience to 1st Corinthians, and which second epistle, therefore, is again specially applicable in the last days. Now there you find a long parenthesis about true ministry from ii. 7 to vii. 4, and the last matter treated of in that long parenthesis is the aspect of true ministry towards the saved. The writer entreats such not to receive God's grace in vain; but to "come out and be separate, and touch not the unclean thing." Then having shown them from whom to stand aloof, he closes his instruction by showing these whom to receive. And the position he here takes is very like John's. He, too, is beheld outside and pleading for recognition, as if he were cast out and ignored. Nor does he ask only for individual recognition. His words are, "Receive us." Mark, too, the sole ground he takes, the sole defence He offers; "We have wronged no man: we have corrupted no man: we have defrauded no man." (Compare Isaiah lxi. 5; Jer. vii. 4.)

On the other hand, the Lord has shown us His

judgment upon the boasting of some disciples over others. Peter was the first in this unlovely way, even in the very face of the Lord Himself. (Mark xiv. 29-31.) Who, on reflection, will doubt that the Lord alluded to this haughtiness of spirit, when subsequently He asked Peter, Do you love Me "*more than these*"? That is to say, He gave His disciple the welcome opportunity to retract his improper comparison. And Peter humbled, replies not to the "more," involving the comparison. Thus his answer is an affecting depreciation of himself to the other disciples, whom His former proud words had injured. And this action of the Lord, towards His boastful servant, becomes much more significant and instructive to us, when we remember that all of His twelve appearances after His resurrection were designed in part to teach us as to His ways towards us His people now.

"Oh! but some have low views of Christ's Person," such boasters now are heard to say. And did not the disciples in Luke xxiv. 36-43 likewise have low views. Yet behold how Christ nursed and instructed them, and did not excommunicate them. Defective perceptions of Christ's person are one thing; erroneous doctrines quite another.

WM. LINCOLN.

A SICK ONE'S SONG.

MY loving, risen Lord,
I lift mine eyes to Thee,
Earth and its smiles would seek to woo
Me from Thy side, its snares into,
But I will cling to Thee.

My loving, risen Lord,
Why is such grace to me?
Thy love hath raised my head on high,
Thou whispered hast, "fear not to die,
'Twill be to dwell with Me."

My loving, risen Lord,
Thy love can ne'er be told,
Oh, when I see Thee as Thou art,
And in Thy glory have a part,
I'll praise while I behold.

My loving, risen Lord,
I give myself to Thee,
Oh, take my heart, my life, my all,
And grant, O Lord, I henceforth shall
Live only unto Thee.

A. B.

ON THE VALUE OF THE THIRD EPISTLE OF JOHN;

AND MORE ESPECIALLY IN THESE CLOSING DAYS OF CHRISTENDOM.

THE writer of this paper, in his ninth lecture on the epistles of John,* has called attention to the peculiar place in the word of God which, by no mere accident of the period in which they were written, but by the design of the Holy Ghost, the *second* epistles occupy. He has there endeavoured to show, that whilst there could be no second epistle to the Romans, or to the Galatians, Ephesians, Philippians, or Colossians, the second epistle to the Corinthians, to the Thessalonians, and to Timothy, and those of Peter and of John, have a definite and varied line of teaching in close connection with their several first epistles; and further, how singularly important to us living in these last days that added line of truth is. For not only is it found, upon examination of their contents, that these second epistles bear specially on these days, but also that they are the Holy Ghost's own instructions to God's saints, even in case they are surrounded by apostacy on every side. How many of us have been perplexed through the difficult character of these days in which our lot is cast—difficult through light being put for darkness, and darkness for light, and when Satan is himself transformed into an angel of light? Hence the overwhelming importance of these second epistles.

But, then, the *third* epistle of John reaches yet further. Whilst the second epistles are applicable indeed to all times since they were penned, but yet have a peculiar pertinency to the times of the end, so the third epistle of John specially concerns us who live at the very extreme age of the dispensation. The nearer the end we have come, the more timely will its prophetic aspect upon examination prove to be. So may we who are His children born, by this inspired appendix to the Word, be enabled, notwithstanding the confusion increasing all around us, to walk accurately in His light and in His love.

1. Thus, for instance, we may observe the wonderful emphasis thrown here upon the "*truth*." Short as this epistle is, no less than seven times do we find this alluded to. Can this be accidental? So full of the importance of this does John seem to be, that he makes mention of it four times ere he approaches his main point at all. Now, at a time when the term

* *Lectures on the Epistles of John.* J. E. HAWKINS, London.

"love" is used as a plausible pretext for being negligent as to the truth, how suggestive is it that here, in the very first verse, we read of "love in the truth." Further on we read of walking in the truth; not once only, but twice. And the apostle testifies—oh, may we have ears to hear!—that he has no greater joy than that his children should walk in the truth.

2. Gaius is commended for his reception of "brethren, even* strangers," who had "come out"† "for THE NAME,"‡ and who took "nothing from the Gentilish ones."§ The force of his commendation is considerably weakened in our translation. Thus no name is mentioned as that by which these strangers had been attracted, and the savour of which they had sought to spread. The correct reading here is: "In behalf of THE Name they came out." The silence as to whose "Name" is meant is most expressive. It contains an appeal to the heart of the reader. So, too, in the Acts, wherein we have an account of the first believers, that "Name" stands out in like solitariness. Certain there were who rejoiced "that they were counted worthy to suffer shame for THE Name." (Acts v. 41, Greek.) And likewise with these separated ones received by Gaius, that same Name was everything.

3. The measure of their separation from evil is marked distinctly. They took "nothing from the Gentilish ones." The adjective here, as it is found in the original, is much more forcible in this case than the noun. It implies that the multitude of professors has got back to paganism, even although that paganism be with a slight varnish of Christianity on its surface. Similarly, the picture of professors in 2 Tim. iii. 1-5 corresponds greatly with that of the pagans in Rom. i. Here, therefore, oh ye servants of God, test yourselves by the divine standard, whether your separation from such Gentilish ones be complete! Not only must there be separation from evil, and gathering unto the Name, but separation entire in this specified manner from the religious world.

4. Such separated ones are to be RECEIVED by those who would be fellow-helpers to the truth. But that word "receive" contains in it a prophetic hint and a plain indication of the divine will as to our behaviour to each other. For let the following considerations have each of them their due weight upon the mind. First, we are to come to Christ, just as we

are. He at once welcomes us to His bosom. (Matt. xi. 28.) But once saved by Him, we shall readily perceive that His love has drawn others besides ourselves. These all and ourselves, by coming to Him, become living stones, and by clustering round Him are built up together. No elaborate organisation is required in addition to this simple way of our God. By a necessity of our new nature we are drawn to one another, as we are drawn to Him. But then we must come *out* from all fellowship with the dead, and from all evil, according as the light of His presence makes it plain to us. (2 Cor. vi. 17; Eph. v. 14.) But in this habitual separation, Christ and God in Christ must ever be our one resort, our sole centre. (Heb. xiii. 13; Acts v. 14, xx. 32.) For as His love has drawn others besides ourselves, so His light has purged others besides ourselves. Wherefore, congregating and persisting to congregate solely around Himself, His word is pledged to us that He is with us so assembled. (Matt. xviii. 20.) And again, as thus it is certain that the Lord is with us uniting us into one, so others similarly assembled gravitate towards us and we towards them. By this one divine Centre are assemblies welded into one. And because He is the attraction, whether Himself personally Who is in our midst, or Himself by His Spirit in each of our hearts, therefore the mutual drawing together, whether of individuals or of assemblies, will be of hearts first, and in body next. To reverse this divine order is to substitute a sham for a reality. Nor will it satisfy the requirements of the Lord, nor even the deep yearnings of our new-born spirits, that we should receive such separated, such gathered ones only in their *individual* character, and one by one. No; both here and in another wonderfully parallel Scripture to be compared with this presently the peremptory word is, "Receive US." (2 Cor. vii. 2.) On this pronoun in the plural an emphatic commentary is given by our beholding here John himself, and Paul in the other cited Scripture, associated with those seeking for recognition, and certainly the former of these seeking it in vain. We may not indeed sacrifice the truth to love. Far otherwise, as we have seen, are we taught in this very epistle. But verily there is no truth apart from the precious Lord Jesus. Eph. iv. 21 is often wrongly quoted, as if it were written "truth as it is in Jesus." This would imply that truth also might be found outside of Him. But the Scripture puts it thus "As the truth is in Jesus." He Himself is THE truth. If

* ἀδελφούς και τουτο ξέρουσ.

† ἐξηλθόν.

‡ ὑπερ του ονομιτου.

§ εθνικων.

we are abiding in Him, and clinging to Him alone, we must be walking in the truth. All error is caused by and consists in departure or distance from Him, and this leads us to look at another wonderful point in this brief epistle.

5. Here only, of all John's writings, with the exception of the book of Revelation, have we any mention of the church. But here it is found no less than three times. There must be some reason for this. Yet the line of things in John's writings is, as is well known, not only distinct from, but in advance of that of Paul's. Here, whilst assuming the truth of the unique calling of the church according as Paul had unfolded it, John further shows the divine will as to our procedure towards each other, in view of this glorious truth. And this is here revealed to us, not by the separated ones being required to JOIN any section, or to come IN to any party, but by the others, all who are walking in the truth, receiving us also. Obedient acquiescence in this way of the Lord is very necessary, for otherwise we shall surely drift into somewhat of the same position and state of mind as did those Jews living near the time of the close of the former dispensation, and who maintained, "The temple of the Lord are we." (Jer. vii. 4.) The Lord Himself comforts those thus disowned in this vivid language: "Hear the word of the Lord, ye that tremble at His word; Your brethren that hated you, that cast you outside for my name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed." (Isa. lxvi. 5.) Whilst, on the other hand, of them that so held themselves aloof He thus spake: These "which say, Stand by thyself, come not near to me; for I am holier than thou; these are a smoke in my nose, a fire that burneth all the day." (Isa. lxv. 5.) Add here that the Lord Jesus Himself impliedly admonishes us, that the non-recognition of Himself in His people and in His servants, savours of the spirit of Judas Iscariot, who saw not God in Him; for notice the close connection of verses 18 and 19 with verse 20 of John xiii. Disobedience therefore to the will of the Lord, as indicated in this third epistle, will lead us gravely wrong, and even into Pharisaism itself. So true is it that we may not allow ourselves to go one step beyond the Word, any more than to halt one step short of it; we must not turn aside, either to the right hand or to the left.

6. But Diotrephes will not follow in this way of

the Lord. Albeit not a single text can be produced, directing believers to join or to come in to any party, whilst over and over again the way of the Lord is declared to be by our hearty reception of one another to the glory of God (Rom. xiv. 1; xv. 7), Diotrephes pursues his own self-devised way, and thus John and he are wide apart. But we ourselves, in the light of this very epistle, can see, if we will, who was in the right. Yea, Diotrephes proceeds even to the length not only of himself not receiving John, but also of forbidding others who were disposed to act differently. Surely independency is to be preferred to such a hollow union. Independency is far removed from the mind of the Lord. But accomplices in such wickedness one must not be on any account. As another (J. N. D.) has well written in his *Synopsis of the Books of the Bible*, "The unity of the church is so precious, it has such authority over the heart of man, that there is danger when failure has set in, lest the desire for outward unity should induce even the faithful to accept evil, and walk in fellowship with it, rather than break this unity. The principle therefore of individual faithfulness, of individual responsibility to God, is established and set above all other considerations; for it has to do with the nature of God Himself, and has His own authority over the conscience of the individual."*

But we have better corroboratory evidence as to the way of the Lord than this. The second epistle to the Corinthians is occupied largely with a long parenthesis on the subject of true ministry. This parenthesis commences at ii. 13, and is continued unto vii. 4. Therein ministry is presented to us in divers aspects. Thus from v. 11 to v. 21 we have the subject of ministry to the unsaved or the unreconciled. Then in vi. to vii. 4 ministry to the saints is treated of. They are entreated not to receive the grace of God in vain, but in two specified ways to respond to the love of God, and to be also enlarged. One of these is for them to come out and to be separate, and not to touch the unclean thing. Then in vii. 1-4 the entreaty is continued: "Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man." In these two ways, then, of separation from the ungodly, and of reception of the godly, it is plainly shown to us who believe how we should not receive God's grace in vain—that is to say, the *modus operandi*

* "Synopsis of Books of the Bible," on 2 Timothy, in *Present Testimony*, vol. xi. p. 133.

of our being together, and of our being of one heart and of one soul, is not by separation from evil, with the joining or coming in to any special party, but by separation from evil, with our reception of each other to the glory of God. But a necessary preliminary of reception is our recognition mutually of each other. It is a great pity that the chapter is divided where it is; viz., just before that great parenthesis is closed, and midway between the two inspired instructions as to how the grace of God is to affect us. Had the seventh chapter been commenced at verse 4, as thus it ought to have been divided, the double entreaty to believers, or rather, the one entreaty in its two essential parts, would have been more easily perceived.

7. Accordingly here we have Gaius commended for his obedience and for his walking in the truth. He recognises and receives the separated ones. Therefore he does "faithfully to the brethren even to strangers." (v. 5.) That word "faithfully" reminds us of the judgment-seat of Christ; for that is a word of commendation which the Lord will then utter wherever He can. Notably he will do this in the above cases, however much and oft He will have to reverse the mistaken judgments of men; so true is it that this third epistle of John, in its prophetic glance, brings us to the very edge of the dispensation. Likewise when Gaius is enjoined, "Follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God." In all this the apostle is urgently recommending him to persevere in the course in which hitherto he has done so faithfully. The language at first appears obscure, and part of it perhaps somewhat tame. But when it is seen that the leading thought of the epistle is about separation and reception, the obscurity disappears. The wickedness of the action of Diotrophes and the faithfulness of the way of Gaius, so impress the soul of the beloved disciple, that as if with difficulty can he dismiss the subject. Also in the last part of that verse he alludes to the general truth, that if we love God we must love the children born of God.

8. Finally, I may add that I still entertain the conviction which I have broached in my lectures on John's epistles, that the last two or three verses look onward designedly to the second advent of the Lord. Thus the word "I trust," or rather "I hope" (Greek), will perhaps be some evidence of this to him who recognises the import of the word "hope"

as used in the New Testament. Again, in the second epistle there is no such word as "shortly," or rather "immediately" (Greek), as is found in the third epistle, in connection with the writer's expectation of full communion with Gaius. The very word Gaius means "earthy," and Demetrius "one whose mother is the earth." As if the heavenly call being just about to be completed by the Lord's descent and summons of his own to His presence, His saints could not but admire the grace which from such a lowly origin had destined them to such a glorious inheritance.

W. LINCOLN.

DAILY LIVING.

CHRISTIANS do not live by great expositions of "Lines of thought" in the Word, or in any one book of it, for "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. iv. 4; Deut. viii. 3.)

"Whoso hath this world's goods, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John iii. 17.)

"What doth it profit, my brethren, though a man say he hath faith and have not works, can faith save him? If a brother or a sister be naked, or destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone." (James ii. 14-17.)

"For the time is come that judgment must begin at the house of God, and, if it first begin at us, what shall the end be of them that obey not the gospel of God. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? (1 Peter iv. 17, 18.)

"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear pulling them out of the fire, hating even the garments spotted by the flesh." (Jude 21-23.)

The writer of the article "Christians" in last number is William Lincoln, of London.

THE BRIGHTON CONFERENCE.

To the Editor of the "Northern Witness."

DEAR BROTHER,—It may be well for an eye-witness of the late wonderful convention at Brighton to send you a few lines about it, as many of the Lord's children must recognise in such a gathering a new sign of the times. And first of all, let me say I was thankful to see so many brethren assembled. Last Lord's day, we sat down about 250 in number, in the Odd Fellows' Hall Meeting, although many of the brethren were absent, some not knowing the place of meeting, and some being otherwise engaged. It was the testimony of not a few that there was the felt and manifest presence of the Lord in Mr. Smith's meetings, and that much of the teaching was indeed needed and precious truth.

I can say that I did not hear anyone speak of "unconsciousness of sin"; but there were frequent distinct acknowledgments of the continued existence and power of the flesh in the believer. Dr. Mahan is understood to teach "perfection" in some form; but I did not hear him do so. Great grace was given to Mr. and Mrs. Smith, and the burden of their teaching may be easily stated. They insisted much on the promises, prayers, and exhortations of the Word being taken in their literal sense; as, for instance:—Ephes. i. 17-20; iii. 14-20, Colossians i. 9-12, I. Thess. v. 23-24, and Heb. xiii. 20-21; next, on the surrender of all confidence in the flesh, and the duty of exercising simple, definite trust in the Lord to work in us constantly to will and to do of His good pleasure. In order to this they insisted on deep and true consecration, in the deliberate surrender and yielding up of *everything* which conscience might tell us grieved the Holy Spirit of God, and they dwelt in a searching manner on many distinct points; as, the forgiveness of injuries, evil speaking, worldliness, pride, and unbelief.

The closing prayer meetings at half-past six in the morning were attended by about 5000 persons, and were deeply solemn and affecting. The attendance of so many foreign pastors, and the testimony of some of them, and the spiritual power manifest in T. Monod and others, were very striking things.

There were arrangements which we could have wished altered, and it was surprising to hear ministers of the Church of England, who have to declare infants to be regenerate, declaring themselves more

satisfied with their position than ever; but on the other hand, there was much real brotherly love, an open and teachable spirit, with the meekness of wisdom, and so I fully expect that we shall see more and more light granted.

The gathering together from all parts of our country of 10,000 people, who continued with one accord in prayer for ten days, is a remarkable event, and taken in connection with the recent evangelistic work, surely speaks to us of a mighty movement of the Holy Spirit. I do not agree with Mr. R. P. Smith in all he has said, or says now; but I should be thankful if he were led to Scotland to stir up others there, and to lead to a full and candid enquiry into his teaching. One thing is certain, many have been greatly blest through him, and we all may be thankful for the exhortations of such an earnest and devoted man.

Yours in the gospel,

M. W.

IN the Scriptures we always find actions traced to principles. God never gave any truth to be studied abstractly; it was intended to have a practical effect in the heart and conscience. It is the province of faith to embrace the whole of divine truth as a principle to be developed in action. We receive the Bible because it is a revelation of the Most High, and were we asked how this is proved, we find in it truths which reach the heart, and follow us wherever we go, in all our thoughts, words, and actions. Every sin which lurks in the human heart, every iniquity which is fostered in that cavern of pollution, is brought to light and strikingly displayed by the pen and pencil of Jehovah. This is sufficient evidence, were there none other, that the Bible comes from above, and I believe it as fully as I believe that light and heat emanate from the sun. We are presented in Scripture with the most valuable of all truth, in every manner in which it can possibly be brought to the intellect and affections, in the greatest sublimity, and in the greatest simplicity. The volume is transcribed by the Holy Spirit on the fleshly tables of the human heart. This is the edition of the Bible that is destined to survive the wreck of time. Every other edition must necessarily perish, but this will be preserved; and at the last day God Himself will open it, and, in the presence of an assembled universe, peruse in it His own glory through the endless ages of eternity.—*Howells.*

THE LORD'S WORK IN NORWAY.

KONIGSBERG, NORWAY, 3rd June, 1875.

DEAR BROTHER,—I send you enclosed two letters from Brother G—. They are a few months old, but that will not alter the facts or diminish the interest to the readers of your periodicals, but will enable them still more to see what Christians outside the State Church have to endure.

Yours in Christ,

A. H. DARLING.

NISSEDAL, 21st Decr., 1874.

MY DEAR BROTHER,—I returned on Friday evening last, and had the pleasure of finding your letters of 18th and 26th ult. and 11th inst., together with three parcels of books awaiting me. Very many thanks.

After leaving Ubergsmoen, I travelled through Iro-land and Mykland's Sogn, and went also to Iopdal, intending to preach there and in Gjevedal, but, on my arrival there, I found that a "lay-preacher" had warned people everywhere against me, and as the folks in these districts are ignorant and bigoted, I found it useless to proceed any further. At my first meeting in Omlid, six weeks ago, there was a man from Iopdal who invited me to come to that place and preach. When I came, he wanted me to hold a meeting in his house, and went downstairs and asked his servant to go and tell the neighbours. When the time was up, he went downstairs again to see if any had come, and found then that the servant had not gone, saying he would not defile (besmitte) himself by giving notice of a meeting held by a heretic.

You will thus have learned what a stir had taken place here after I left. I have not yet learned the full extent of the commotion, as I have not seen the people who can give me the best information about it. A brother of mine was present at the meeting which the clergyman held in Norbygden, but being very young, he does not remember much of what the clergyman said. It had been reported to the clergyman that half of Norbygden had become semi-Baptists, and some full Baptists. He said that no good Lutheran would go and hear me, and still less lend me a house. Not one of those who had lent me house should be admitted to "Alterens Sacramente" before making a confession of their faith to him. He had heard that I only called myself a Christian, but he said this I could not possibly do; I *must* call myself

something else. Half the time he talked about me, and the other half about the legitimacy of infant sprinkling, and at the other meeting which he held at Bagsaas, he also divided his time between Daabens Sacramente (Sacraments of baptism) and me. Those who had been reported to him as being full Baptists he sent for, but I don't know the result of the interview. My father, who promised me lokale, dare not now keep his promise, but I dare say I shall get lokale somewhere else. The widow where I held the second meeting, is reported to have said (after the stir) that she would lend me her house under the very nose of the clergyman, and the man where I held the first meeting had said (before the stir) that I might preach in his house any day I liked. Apropos of reports: no end of them are being circulated, but of course only few reach me. People ask whether I received another name in my baptism. I have held in all 23 meetings, but in no one of them have I, with a single word, mentioned any point of difference. Of course, in private conversation with the children of God, I have pointed out to them what the Word of God says. There are some here and there who are willing to receive the truth, and here in Nissedal I know several such ones, but of course the clergyman has many arguments which they cannot meet.

Yours very sincerely in the Lord,

KR. G.

NISSEDAL, 3rd January, 1875.

MY DEAR D.,—Very many thanks for the parcel of books. Last night I held a meeting, but people have been frightened by the clergyman, as if they were school-children. It was not those who *had* lent me the house whom he threatened with semi-excommunication, but those who in the future might be "mad" enough to do so. Some say, and many believe, this threat extended to those who might come to my meetings. He said he would work against me with "beak and claws." I am very glad the time draws near when I shall meet you again.

Meantime I remain, with kindest regards to Mrs. D. and yourself,

Yours truly in the Lord,

KR. GRIMSTOEDT.

To meet on the ground of the One Body, and yet ignore the greater part of the body, is, to say the least, curious.

There is no such "ground of meeting" in the Word, and no such treatment of members of "the body" warranted by the Word.

RESTING IN GOD.

“Though He slay me, yet will I trust in Him.”—JOB xiii. 15.

SINCE thy Father's arm sustains thee,
Peaceful be ;
When a chastening hand restrains thee,
It is He.
Know His love in full completeness
Fills the measure of thy weakness ;
If He wound thy spirit sore,
Trust Him more.

Without murmur, uncomplaining,
In His hand
Lay whatever things thou canst not
Understand.

Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

Like an infant, if thou thinkest
Thou can stand ;
Childlike, proudly pushing back
The offered hand.
Courage soon is changed to fear,
Strength doth feebleness appear :
In His love, if thou abide,
He will guide.

Fearlest sometimes that thy Father
Hath forgot ?
When the clouds around thee gather,
Doubt Him not.
Always hath the daylight broken,
Always hath He comfort spoken,
Better hath He been for years,
Than thy fears.

Therefore, whatsoe'er betideth,
Night or day—
Know His love for thee provideth
Good alway.
Crown of sorrow gladly take,
Grateful wear it for His sake,
Sweetly bending to His will,
Lying still.

To His own thy Saviour giveth
Daily strength ;
To each troubled soul that liveth,
Peace at length.
Weakest lambs have largest share
Of this tender Shepherd's care ;
Ask Him not, then, “ When ? ” or “ How ? ”
Only bow.

HE COMES.

BEHOLD, He comes, send forth the sound,
Tell waiting saints the world around,
Let joy in every heart abound,
For our Jesus comes.

Behold, He comes in glory bright,
Robed in uncreated light,
His saints shall walk with Him in white,
When for us He comes.

Behold, He comes, amen, amen,
We'll watch and wait for Him till then,
Then in the glory we shall reign,
When for us He comes.

R. N.

HOPE'S PROSPECT.

PSALM xv. 11 ; xvii. 15 ; xxxvi. 8-9.

THE moment hastens, oh, how near,
When I in glory shall appear,
And there, in that unclouded place,
Behold God's face in righteousness.

Here, every morning as I wake,
Earth's sounds upon my spirit break ;
But, rescued from its rushing tide,
I there shall “ wake up satisfied.”

To his right hand I upward soar,
Where pleasures reign for evermore,
“ The path of life ” shall bring me there,
And God's own likeness I shall share.

Full rivers there for ever flow,
Not drops of bliss, as here below,
His praise shall every heart employ,
Himself the source and theme of joy.

There shall I stand before the throne,
My “ light affliction ” past and gone,
And then, Lord Jesus, shall I see
The wonders of Thy love to me.

Yes, Lord, that wondrous love alone
Secures the vict'ry and the crown,
My soul would even now prepare,
The triumphs of Thy grace to share.

M. W.

THE eye of faith is wonderfully strengthened by a variety of holy exercises, by the truth of God, by His providences, bitter as well as sweet.

TO THE EDITOR OF THE NORTHERN WITNESS.

SIR,—I ask you for a little space to refer to a danger of the present day to Christians, coming under a most specious and attractive guise, and asking shelter in the name of charity—I mean a proposal for a too wide and an unscriptural “union.”

It is the more dangerous in that it often comes accompanied with the teaching of much most precious truth—either with the view to spread the knowledge of the gospel amongst the lost, or the victory of faith, resurrection life, power from on High amongst the saved—teaching in reference to which one can only pray that it may extend more and more, and by teachers regarding many of whom one might truly echo the spirit of the desire of Paul, “I would to God that . . . all that hear ‘them’ . . . were both almost and altogether such as ‘they are’ *except their bonds*.”

God forbid that I should say a word to modify the conception on the part of Christians of the fullness of the command, “preach the gospel to *every creature*”; or that anything that I should say should make them think more lightly of the truth that God “will have *all men* to be saved.” God forbid that any utterance of any of His people should tend to weaken the force of the command, “Be ye holy, for I am holy”; or to prevent the spread of the precious truth, now so much taught of the possibilities of faith. And I further pray that I may be kept, in what I have to say, from anything contrary to the true spirit of Christian charity. I desire to write only against what I conceive to be a very dangerous error of union amongst Christians, beyond and in contravention of, the teaching of the Bible.

I see the word “Fusion” is applied to this species of union. I believe “confusion” would more distinctly express it. The idea is that Christians of all sects should meet together, and for a time *forget* their differences; but, when they separate that they should find themselves more attached to their own denomination than before; and thus, that we may, and ought experimentally to realize and openly to manifest at certain times, apparent fellowship in the gospel, fellowship in prayer, fellowship in the eyes of the world, with persons from whom we at all other times separate on scriptural ground; whose pretensions and whose teaching as distinguished from the teaching of the Bible, we repudiate and condemn. Surely this is not a very edifying spectacle in the eyes of the world after all.

The healing of a wound may be effected radically from within, or superficially from without. In the first case what is offensive is expelled, and there is true union; in the latter case the offensive matter being shut in becomes more corrupt. This is, I think, a correct illustration of the superficial union called fusion. If we are really at one with other Christians, I think we ought to show it *at all times*, and if we are not I think we ought also to show it; or what becomes of honesty?

What are the “differences” which, as a Christian desiring this “fusion,” I should forget? Am I to forget the teaching of God’s Word, and to seek the spread of the knowledge of the gospel, or personal holiness in the path of disobedience and wilfulness?

If, as I believe the Bible plainly teaches, and I have daily to thank God for showing it to me, that evangelists, pastors, teachers, and all the gifts to men and to the Church mentioned in Eph. iv. and I. Cor. xii., are from God alone, am I to acknowledge practically, in the eyes of the Church and in the eyes of the world, the claims of certain brethren to possess these gifts in virtue of some human “ordination,” as it is called? The apostate Church of Rome is built upon the figment of “apostolic succession,” the only clear teaching about which in the Bible is to be found in Acts xx. 29, 30. It is supported on what is called the “power of the keys” said to be given to Peter (Matt. xvi. 19) by a most perverted idea of the true meaning of the passage; but if this ever was given in the sense insisted on by the so-called “Church” professing to hold it, it was clearly taken away, as seen in Rev. iii. 7. Am I to forget this, or to withstand these delusions? Peter was once a pastor, specially commissioned by Christ himself, (John xxi. 15, 16, 17), and yet I find him once afterwards misleading his followers and carrying into dissimulation one also specially commissioned by the Holy Ghost, (Acts. xiii. 2; Gal. ii. 13.) Am I to forget this, or to lend countenance to the idea that the commission given by *man* to a person called a “clergyman” or a “minister,” if it ever possessed any force at all, has a permanent force for his life?

I do not believe that I write too strongly, when I think of the precious and simple gospel of our dear and loving Lord and Saviour, as in John iii. 16, &c. &c.; and find self-styled “churches,” with so called “pastors” at their head, preaching in many cases a confused mass of theological rubbish, and, in many

cases more, a mass of lies and calling it "the gospel;" sapping the zeal and energy of the saved amongst them by infusing doubts about the standing of the believer in Jesus, and in many other ways; absorbing an amount of money in the name of God's work, which, if really applied to God's work, would startle the country from end to end: forming pillows and refuges for carnal Christians who desire to escape faithful teaching, and practically making merchandise of souls of men, with seat rents, collections, bazaars, and what not, for saved and unsaved alike! It may be a matter of small moment, that human teaching should be forgotten, or laid aside—it ought not to have existed at all—but it is not a little matter for a Christian, who has been taught by God's Word what the church is, and what the gospel is, to forget this teaching and lend the countenance of his name and presence to a union meeting with the representatives of perhaps nearly every form of error possible amongst Christians, and, in the name of charity apparently to coalesce with what he *knows* to be falsehood.

I am Sir, &c.
J.

ANOTHER YEAR.

ANOTHER year is dawning!
Dear Master, let it be,
In working, or in waiting,
Another year with Thee.

Another year of leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace,
Another year of gladness
In the shining of Thy face.

Another year of progress,
Another year of praise;
Another year of proving
Thy Presence "all the days."

Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

Another year is dawning!
Dear Master, let it be
On earth, or else in heaven,
Another year for Thee!

FRANCES RIDLEY HAVERGAL.

FRAGMENTS.

THE preacher has but one voice, example has a thousand tongues.

THE Saviour is no more than a crucifix to us if we do not live upon his wealth.

MASTERS! mistresses! in what spirit do you live? Do you show the sunrise of Christ to all around you? Remember it is the Lord's delightful will to take the truth in living characters and plant it from one bosom into another. The truth of God, living and burning in the human heart, is eminently calculated to arrest the attention of children and servants.

GLASGOW GOSPEL-TENT.

WE understand there is considerable blessing in the Tent at the Town-head. May it continue.

GLASGOW.

RETURN thanks to God for blessing at Pollokshaws. Ask that the new Gospel Hall, opened last week, may be used by God mightily for the advancement of His glorious work there.

Ask God's blessing to accompany the preaching of the Gospel in Tent pitched at Govan. The population of the place exceeds 50,000. May God move mightily amongst them by the power of the Holy Ghost.

EDINBURGH.

IN answer to enquiries and notes, it is hereby intimated that the Meetings in Guthrie Street Hall, near the University, are on Sundays at 11, A.M., for Christians to remember the Lord; at 2.30, P.M., for teaching and exhortation; at 5.30, P.M., in the open air (weather permitting) at corner of College; at 6.30, P.M., in Hall, for preaching the Gospel; and also on Thursdays at 8, P.M., for Christians.

NORTHERN GOSPEL-TENT.

AT Penicuik, after a gracious warning from God Himself (which was however unheeded), the Tent has been maliciously pulled down twice, and considerable damage done to it. After some repairs, it has been removed to Bonnyrigg, on Wednesday, June 9, and pitched in an old school-garden which has been rented for the purpose, and meetings have been carried on in it twice a-day ever since. At present, there is the prospect of a good work.

Brethren, pray for us. There is a belt round Edinburgh for which a special effort is needed.

This Tent is now removed to Rosewell.

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"For by the Works of the Law shall no flesh be justified."—GAL. ii. 16.

"For by Grace are ye saved through Faith, and that not of yourselves, it is the gift of God."—EPH. ii. 8.

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AUGUST, 1875.

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EXCLUSIVISM.

BELIEVING as I do, that our exclusive brethren are truly a sect,—the sect of the "one body," for Paul says, to say "I of Christ," is as much sectarian as to say "I of Paul, or I of Luther." I desire to quote a few extracts from the written sentiments of Mr. J. N. Darby, which I believe will prove the unscriptural position taken up by him and his followers. In 1 Cor. i. observe, the moment that Paul says "some say I of Christ," he at once asks, "*is Christ divided?*" this shows, it is the *Christ* referred to in 1 Cor. xii. 12, he refers to, i.e., *head and members*, "*so also is Christ.*" So also is—it never can be was, for by one Spirit are we all baptised into one body. I merely throw out this hint at first, as exclusivism confounds the body with the assemblies, and makes discipline in the assemblies the rod whereby to maintain the unity of the body; this is what we never get in Scripture.

I now proceed to give a few extracts from two letters written by Mr. J. N. Darby, in 1863 and 1864. I feel quite at liberty in using these letters, as Mr. Darby, when he wrote them, professes not to be aware of the precise circumstances of the case to which they refer, and consequently they deal with the general principles of his party; and as a recent writer has said, "his has been a uniform testimony from the time he left the C. of England." On this subject I do not suppose he has altered in any one point, though in my own experience, the Darby ground of gathering has been altered, or, rather, their reasons for refusing fellowship with those they are pleased to term, loose brethren, have been changed.

Writing in December, 1863, Mr. J. N. Darby says—
"Suppose we excommunicate a person here (London), and you receive him at Sheffield, it is evident you have denied us here, as a body gathered in Christ's name, and acting by His authority, for that is what

discipline hangs on. Further, the unity of the body is denied wholly. It is clear, if I have a part as faithful to Christ, in excluding a person here, I cannot have one in another place, in breaking bread with him there. Brethren united in the name of the Lord, are not infallible, and remonstrance may be all right, but if a person is to be received in one place, who is rejected in another, it is evident there is an end to unity and common action."

"I do not say that excommunication is the whole case. If rejecting be anything, it is the Church of God, rejecting by the Lord's authority, some evil person from the Church, for his own good perhaps.

"If another set of Christians receive him, it is clear they do not own the other body as acting under the Lord's authority, nor their having acted as a church where the Holy Ghost is."

These are the points in the letter of Mr. J. N. D., on which I desire to make a few comments, and may say, I have no desire to take any undue advantage, and any one who desires to see the whole letters may do so by applying to myself, or by getting the whole pamphlet, entitled, "Christian Obedience, not Ecclesiastical Independency," published by S. W. Spur, West Street, Sheffield.

Now in regard to the points in this letter (as the reviewer suggests in the pamphlet), where Mr. J. N. D. says "suppose we excommunicate a person here," &c. Let us suppose they excommunicate a person in London, *contrary to the Lord's will*; in so doing, have they acted by the Lord's authority? and if not, is another assembly bound to endorse the *wrong* decision of the London Assembly? Certainly not, for the assemblies are bound only to carry out the Lord's mind.

Hence the error of our exclusive brethren, in an intense desire for *outward unity* (in principle the same

as in all sects), the individual *conscience* merged and given up for *unity*.

But writes Mr. J. N. D., "it is evident," &c. Now mark the sophistry concealed here; in plain words he says—the assembly which refuses to endorse the *wrong* judgment of another, denies the other as gathered in Christ's name, &c.

But such is not the case, for in dissenting from their judgment, the assembly by so doing, merely says in effect to the other, "you have mistaken the *Lord's mind in this particular case*," just as a man may legally appeal from a sheriff's interpretation of the Queen's law, without denying, in so acting, that the sheriff was the Queen's agent. Even so, an assembly may refuse to acquiesce in the decision of another assembly, without by that refusal denying the other to be gathered in the name of the Lord Jesus.

But further, Mr. J. N. D. says, "the unity of the body is denied wholly," when one assembly refuses to endorse the (wrong?) decision of another. Now here is another error in judgment. Does the refusing to recognise the *wrong decision* of an assembly, constitute those doing so deniers of the *one body*? certainly not, for we are exhorted to keep the *unity of the Spirit*, that is the unity of which the Holy Ghost is the author. Could it be said the Holy Ghost led us to a wrong decision? if not, then the assembly which adheres to the *decision, apart from the Word*, is responsible for the lack of manifested unity; and it is in living, moving, and acting *in the Spirit*, that unity is manifested, as in Acts xv.—"It seemed good to the *Holy Ghost* and to us." We must get *God's* judgment ere we can charge God's saints with schism, and therefore it is *the Lord's judgment by the Word*, we are responsible unitedly to own and carry out, but no other.

Mr. J. N. D. further says, "It is clear if I have part," &c. Now, mark if J. N. D. has part in excluding, *apart from the Word*, any brother; the dilemma he finds himself in when he finds that same brother received at another assembly where he may happen to go; is the result of his own sin in *wrongly* excommunicating him, and the sooner he is brought face to face with his failure, the better.

But mark the sophistry further on—"if rejecting be anything, it is the church of God rejecting some *evil person*," &c. Here J. N. D. begs the whole question; we are all at one, that *evil persons* should be put away; the spirit saith, "put away from among

you that *wicked person*," and to differ in this is not to keep the unity of the Spirit; but if the Spirit says *receive*, and I *reject*, I do break the unity of the Spirit, and therein is another error of our exclusive brethren, viz. :—being taken up *exclusively* with cutting off, and shutting their eyes to the question of who we are to *receive*.

In short, Mr. J. N. D. confounds the *body of Christ* and the *Churches of Christ*; are they not distinct? God gives the members their place in the *body*—man does not receive *into the body*—man receives into the *Churches*. None are in the *body* but those who should be; many may be in the *Churches* who ought not to be, because the Churches are composed of those whom believers have received according to *their* judgment, which may be wrong, and unless they are hanging on God, some will creep in who ought not. And are not the Church, or Body, and the Churches distinct *as to standing*. The church exists by God's grace only—no member can be cut off.

The churches stand in responsibility, and may be disowned by the Lord, Rev. ii. 3. The Church is His body. The Churches ought to be individual members of His body.

Mr. J. N. D. in another letter, dated 1864, says, "You ask, is it a bond of discipline that holds the body together? I answer, in practice undoubtedly. *The unity of the body is immutable. It is divinely maintained, and for ever.* But the manifested unity of the body here below is maintained by discipline, and cannot be without, though, in secret, it be God's power which does so by its efficacious working."

Strange teaching this! Discipline maintain the unity of the body? Will the cutting off of my hands manifest the unity of my natural body, or will not the intense suffering of every member of my body, under the operation, not rather manifest its unity.

Here is where exclusivism fails to manifest unity—the *unity of suffering*. If *one* member suffer, all the *members* suffer with it, and yet, wherever we go, we find exclusive brethren publishing reports of looseness, &c, and no sign of *suffering* all the while.

I would here caution brethren to sift all such reports to the bottom, as I know of two cases where this was done, and the exclusive brethren had to take back their own words. I would also add that no amount of disorder will ever prove the exclusive position right, *that must be tested by the Word*.

Now, if we have a care for the Lord's honour,

which our exclusive brethren, above all others, claim to have, will we not be led to manifest the unity of the body by *suffering* with the Head—if one member *suffer*, all the members suffer.

Even Daniel suffered *with* Israel (Dan. ix.), we *thereby* discern his Jewish heart. “*We have sinned, unto us belongeth shame,*” &c. He never says I and they; but, tell it not in Gath, members of the one body are now doing what even consistent Daniel would not do towards his brethren.

J. N. D. further says, “Suppose you admit fornicators; are we to continue in unity? or, suppose you admit blasphemers or heretics.”

There are many *supposes* in the letter, but he never once supposes the sin of an exclusive gathering in refusing to *receive* a godly brother, against whom there is no scriptural charge. Oh, that J. N. D. had more of Paul’s spirit, “*but I am persuaded better things of you, brethren*”. The one who supposes these things of God’s saints must not be a Barnabas, looking only for the grace of God in His own. But the truth is, defilement is the point on which our exclusive brethren require the light of God’s word, for their principle is to excommunicate whole assemblies of believers, because of some supposed defilement, from not having judged *the evil*, viz., Bethesda, which Mr. J. N. D. describes thus:—“The evil at Bethesda is the most unprincipled admission of blasphemers against Christ, the coldest contempt of Him I ever came across,” and, further on, he says, and mark it well, “*All who do not abhor the whole system, and all connection with it, are already entangled and defiled.*”

Now, mark, Bethesda is where George Muller is, one whose faith, like that of the “Romans,” is world-wide, and yet, because a few simple believers, lately gathered to Jesus only, should refuse to sit down and read pages of controversy on the Bethesda question, so as before the Lord to be able to *abhor the whole system, and all connection with it*, they are defiled in the estimate of Mr. J. N. D. The only other alternative being to refuse all fellowship with godly George Muller, without any inquiry—*then* to stand as *not defiled* in the estimate of Mr. J. N. D.

Is there a Scripture in support of such assumption? Not one.

On the contrary, the churches are all seen on their *individual* responsibility in the Word. There is no blaming of Ephesus in Rev. ii., because it had not

judged the T'yc'ira question. Nor is there any hint, in all the epistles of such a plan for gathering assemblies in unity.

If you wish to gather, you must have an object. Exclusivism puts the Bethesda and the One Body forward. The Word puts *the Lord* in the midst, and submission to His authority *in the Word* is what makes unity, and this is where the evil in exclusivism comes out, rather than that the churches should be thought to differ, *let us all endorse each other's decisions*, thereby proving one Spirit, by agreement of judgment; but let us care more for the Lord’s honour, and we will wait long ere we as assemblies come to any decision, before we see it to be the Lord’s: for, if we should give a wrong judgment, He is dishonoured, in that we, as assemblies, profess *to act in His name*.

Away, then, with the Spirit of the middle ages, “*thus saith the Church.*”

Let us be able to have, *a thus saith the Lord*, for all our acts as assemblies, and when we have sinned in giving a wrong judgment, let us sink our own honour in His, and be content to take it back, and give forth only our Lord’s.

I see so much danger a-head, in this exclusive uniformity of judgement, *for the sake of unity*, that I almost feel history repeating itself, and a pope in embryo waiting the opportunity to arise.

But after all, is there any desire among loose brethren to receive blasphemers? I, for one, am not aware of it. But such is the charge laid to their door.

This arises from wrong views of certain portions of Scripture.

They reject whole assemblies, because there is *one* among them whom they think ought not to be. *The one* perhaps ought to be there, but they judge he ought not; and because he is there, all in fellowship in their estimation are defiled.

Is this a Scriptural theory?

The very idea of leaven implies a *process* of defilement—“*evil communications corrupt.*” There is danger, but there may be no defilement.

Was the whole assembly at Corinth defiled because of *one*? No.

“*Purge out the leavened one,*” said Paul.

Had they all been leavened, Paul would have said so.

There were those who said “*there is no resurrection of the dead.*” (1 Cor. xv.) Does Paul treat them all as

if they had been leavened with this very evil doctrine? No. In truth, leaven takes a time to work, and until the evil doctrine is imbibed there is no defilement. *There is danger, but no defilement till then.*

That exclusives are not in earnest on this point is apparent from their actions. They receive at the Lord's table Christians from the Church of England, where Pusey is, and from the Church of Scotland where Caird is, in other words, they receive where the leaven of evil doctrine *has not been imbibed*. If they only apply this principle a little further, they might receive McVicar of Ballymena, or Geo. Muller of Bristol. What I want is, not Scripture for putting away an evil person, but for refusing to receive godly brethren, sound in the faith.

This action is often defended from 2 John. Now, mark, this Scripture is addressed to a lady, giving her instructions as to her dealings with those who bring not the doctrine or *teaching* of Christ; that is, those who consent not to wholesome words, even the words of our Lord Jesus Christ—the *teaching of Christ*. The apostle says, "receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds."

To receive such into one's house makes one disobedient, but *not yet* a partaker of his evil deeds. That is a step further, for to bid God speed to such is to say, God be with you in your teaching. In short, to hold him up in prayer, for the Lord's blessing on his teaching. Before one could go this length, he must have received the teaching contrary to the doctrine of Christ; in other words, having imbibed the doctrine become *leavened*, and therefore bidding him God's speed, a partaker of his evil deeds.

But, is receiving a *godly unleavened teacher* for one moment to be a partaker of evil deeds? is it not, rather, the *refusing to receive him because another has unwarrantably cast him out*, that makes one a partaker of the evil deeds of him, who refusing to be guarded by the Word, casts out those whom the Lord has received.

T. C.

It is said that there is no alternative between the confederation of assemblies and independency. This is a mistake; for when the saints individually feel their mutual dependence and responsibility as taught by the Spirit, there cannot be independency, and there will be no need for confederation.

A LETTER CONCERNING MR. WESLEY'S VIEWS OF SANCTIFICATION.

MY DEAR BROTHER,—You ask me what is my judgment of Instantaneous Sanctification; whereby the root—the inbeing of sin is destroyed. It is, *you say*, "a deliverance from evil tempers and dispositions,—a casting out of the strong man armed, and the spoiling of all his armour, wherein he trusted." "Some," *you observe*, "will have it that it is a second blessing, which all Christians must enjoy or they cannot enter Heaven." "All this," *you say*, "I cannot comprehend."

Upon reading your note, I determined to ascertain in Mr. Wesley's own words, what his opinion on this subject was: accordingly, I have examined his sermons, and find the following statement in that entitled "Repentance of Believers:" Serm. xiv. vol. i., p. 217.

"If any man is not satisfied of this,—if any believes that whosoever is justified is able to remove these sins out of his heart and life,—let him make the experiment. Let him try, whether by the grace he has already received, he can expel pride, self-will, or inbred sin, in general. Let him try whether he can cleanse his words and actions from all mixtures of evil; whether he can avoid all uncharitable and unprofitable conversation; with all the sins of omission: and lastly, whether he can supply the numberless defects which he still finds in himself: and let him not be discouraged by one or two experiments, but repeat the trial again and again; and the longer he tries, the more deeply will he be convinced of his utter helplessness in all these respects. Indeed, this is so evident a truth, that well nigh all the children of God, scattered abroad, however they differ in other points, yet generally agree in this, that although we may, by the Spirit mortify the deeds of the body, resist and conquer both outward and inward sin, although we may weaken our enemies day by day, yet we cannot drive them out. By all the grace which is given at justification, we cannot extirpate them. Though we watch and pray ever so much, we cannot wholly cleanse either our hearts or hands. Most sure, we cannot till it shall please our Lord, to speak to our hearts again, to "speak the second time, be clean." And then only the leprosy is cleansed. Then only, the evil root—the carnal mind—is destroyed, and inbred sin subsists no more. But if there be no such second

change,—if there be no instantaneous deliverance after justification,—if there be *none but* a gradual work of God, (that there is a gradual work, none denies), then we must be content as well as we can, to remain full of sin till death, and if so, we must remain guilty till death, continually *deserving* punishment. For it is impossible the guilt or desert of punishment should be removed from us, as long as all this sin remains in our hearts, and cleaves to our words and actions. Nay, in rigorous justice, all we think, and speak and act, continually increases it.”

Considering the blessing which attended Mr. Wesley's ministrations, I was surprised to find such a doctrine in his sermons; and it is the more to be lamented, seeing that it is one of Satan's devices to perpetuate among the disciples of a Teacher any mistaken views which he may have held in connexion with the Truth. In this way Satan seeks to mar the Truth itself. These errors at last become the Shibboleth of the sect—those for which they most earnestly contend. When the preaching of the Word is accompanied with much blessing, false doctrine is not perceived, or being perceived, is neutralized by the abundant grace in those who hold it: it is only when a calm ensues after the mighty “rushing wind,” that the necessity more particularly arises for proving all previously received ideas by the Word of God. If this be not done, the injury is incalculable.

This being premised, it may be well to examine a few of the opinions held by Mr. Wesley, and seek to discover by unerring light of the Word wherein he was right and wherein wrong.

He was right in the untiring perseverance, with which he preached “justification by faith,” and so far scripturally, that he distinguished it from Regeneration. “God,” says he, “in justifying us, does something *for* us: in begetting us again, He does the work *in* us.” (Sermon xix, Vol. 1.) In one sense, this is true. Forgiveness of sin was the truth always first preached in the name of Jesus, by the Apostle Paul. (Acts xiii. 38, 39.) When this truth was received, the man who received it was justified. But, even in the doctrine of justification Mr. Wesley erred, inasmuch as he made it to be only justification from past sins:—“His sins, all his past sins, in thought, word, deed, are covered, are blotted out.” (Sermon v. on justification, Vol 1. p. 75.) The expressions “Salvation from past sins,” (Sermon i. Salvation by faith, p. 13.) “forgiveness from past sins,” are common

with Mr Wesley,—but they come short of the truth, and seem to have arisen in his mind from a misconception of Rom. iii. 25, of which, more presently. The scriptural statement is (Eph. i.) “In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace,” which is followed by “wherein He hath made us accepted in the Beloved.” By this we see that Scripture does not separate the forgiveness of sins, from the acceptance of our persons in Christ. Forgiveness of sins is the state and condition in which the Church stands: a believer is a justified person. It can be affirmed of him always, that he is a forgiven and accepted person,* and he ought to live in the enjoyment of this knowledge.

It may be well, before entering into the question of Sanctification, to draw your attention to the views of three modern and qualified authorities upon Rom. iii. 25, inasmuch as Mr. Wesley's views on justification, viz., that it is a forgiveness of past sins only, is based upon an inaccurate translation of that passage. Never surely did such a seemingly slight misconception of the meaning of a word do so much harm.

My first authority shall be Dr. Trench, a learned Greek scholar, and author of “Synonymes of the New Testament”. At p. 129 of that work, he discusses the difference between “*aphesis*,” “forgiveness,” “releasing,” “letting go,” and “*pareisis*,” “passing by,” “pretermission,” the word used in Rom. iii. 25. It is rendered thus in our version: “Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness, for the remission of sins that are past, through the forbearance of God.” Dr. Trench says he would render it thus: “Whom God hath set forth to be a propitiation through faith in His blood, for a manifestation of His righteousness because of the pretermission, in the forbearance of God, of the sins that went before;” and the exact meaning which he would attach to the words is this: “There needed,” St. Paul would say, “a signal manifestation of the righteousness of God, on account of the long pretermission, or passing over of sins, in His infinite forbearance, with no adequate expression of His wrath against them, during all those long years which preceded the coming of Christ; which manifestation of God's righteousness found place, when He

* The need of daily cleansing (John xiii. 10) in relation to Christ's Priesthood is not in question here, but only the position of a believer as a saved one.

set forth no other, and no less than His own Son, to be the propitiatory sacrifice for our sins." He writes much more to the same effect.

Dean Alford in his commentary on the New Testament says, "that Rom. iii. 25, contains the reason why God would manifest His judicial righteousness, on account of the overlooking of the sins which had past, in the forbearance of God," "that is to vindicate that character for justice, which might seem, owing to the suspension of God's righteous sentence on sin in former ages in His forbearance, to be placed in question," &c., &c. Further on he says "observe '*parens*' is not '*forgiveness*,' but '*overlooking*,' which is the work of forbearance, (See Acts xvii. 30), whereas forgiveness is the work of grace,—nor is '*ton progegonoto. 1 martematon*' the sins of each man, which precede his conversion, but those of the whole world before the death of Christ. See the very similar words, Heb. ix. 15." This view is further supported in a new translation of the epistle attributed to Mr. Darby. He renders the verse in question thus: "Whom God hath set forth a mercy-seat, through faith in His blood, for the shewing forth of His righteousness, in respect of the passing by the sins that had taken place before, through the forbearance of God:" and he adds in a note, "I have hesitated as to using '*dia*' with the accusative in this sense here. But on the whole, I do not doubt it gives the sense: God had passed by, not brought into judgment, the sins of Old Testament believers; and the accomplishment of the atonement showed His righteousness in this. Now the righteousness is itself shewn, and to be relied on."

I have, dear brother, been particular in bringing forward these sufficiently agreeing witnesses as to the meaning of Rom. iii. 25,* because, in Mr. Wesley's theology the passage is of vast importance. Being incorrectly translated in our version, it had an unquestionable influence upon his mind as to the doctrine of justification. But a proper view of justification is the groundwork of everything. Mr Wesley had an imperfect view of this, and as all the truths of Scripture are linked together, and stand or fall together, his opinion on this momentous subject influenced all his writings.

* 1 John iii. 4 is another instance of the effect of a bad translation on Mr. Wesley's mind. Sermon lxxxi. Vol. iv. p. 344, "On Perfection." Instead of "Sin is the transgression of the law," it should be, "Sin is lawlessness," or reciprocally "Lawlessness is sin."

This opinion of Mr Wesley, on the Doctrine of Forgiveness, was the parent of his erroneous views on Sanctification: but he also was not clear on the Doctrine of Regeneration: for, although holding that there are two different principles in believers—nature and grace—the flesh and the spirit (Sermon xiii. Vol. 1. p. 195, Sin in believers), yet, when we enquire what these two contrary principles are, we find them to be not two natures but one, namely the old nature of a man improved, by its old propensities being partly changed, which he calls Regeneration. The man thus partially changed, waits for the time of perfect sanctification, in this life, when, as *you say*, "the root—the inbeing of sin will be destroyed;" or, as Mr. Wesley says, "the evil root, the carnal mind, is destroyed, and sin subsists no more." This last state would be Mr. Wesley's idea of Sanctification. I have not found one expression in these sermons, by which it is implied that Regeneration consists in the gift of a new nature. It is true that the feelings of the new birth are forcibly set forth, I mean the experiences through which the soul passes in Regeneration; but I cannot discover any expression which would lead me to think that Mr. Wesley held two natures in one person; on the contrary, in describing the nature of the new birth, (Sermon xxi., Vol. 1, p. 334, the New Birth) he says, "It is that great change which God works in the soul when he brings it into life; . . . it is the change wrought in the whole soul by the Almighty Spirit of God, when it is created anew in Christ Jesus, . . . when the love of the world is changed into the love of God, . . . pride into humility, &c. In a word, it is that change whereby the earthly, sensual, devilish mind, is turned into 'the mind which was in Christ Jesus.' This is the nature of the new birth." From this extract it is evident that Mr. Wesley did not understand that the new birth is by the grafting of Christ into us, whereby together with a nature perfectly heavenly (for it is Christ's), there yet remains the old carnal mind unimproved, although the Holy Spirit contends with it, and keeps it under. This we learn from the last verse of Rom. vii. for whatever view be taken of the chapter as a whole, the Apostle after describing the conflict and the deliverance concludes with these words, "So then with the mind, I myself serve the law of God; but with the flesh the law of sin." In this passage the existence of two natures in one person is affirmed. So in Gal.

v. 17, "The flesh of a believer, observe, lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other." The cross was the sentence of the "old man;" from henceforth, therefore, there can be no improvement in the flesh, for how could God improve a thing which He has already crucified, owing to its badness? Rom. vi. 16. His way is to put a new life (the life of the risen Christ) into us, and He desires us to mortify and put off that old man which He looks upon as dead. In following the teachings of Scripture in connection with both the passages quoted, we shall find that it is in the power of the Holy Spirit, we are called upon to mortify the deeds of the flesh. "If ye through the Spirit do mortify the deeds of the body ye shall live." Rom. viii. 13, Gal. v. 16. If Mr. Wesley had seen this truth of the new nature in a believer, he would have relieved himself from many difficulties.

A few words will now suffice to explain Mr. Wesley's views on Sanctification. The believer being justified from past sins only, and this by an instantaneous change, the question arose, how was he to get rid of present sins, and be kept from future failure? According to Mr. Wesley's views, this (which he calls Sanctification) was to be effected in the same manner as justification. As to justification he taught that repentance preceded faith; (this is not strictly scriptural, for true Christian repentance and faith are simultaneous, both being connected with a preached Christ, Luke xxiv. 4, 7; Acts v. 31:) hence, according to him, there must be repentance also before faith in Sanctification. (Sermon xxii., Vol. i. pp. 355—358. Scripture way of Salvation.) This gives the key to his two sermons, "Sin in Believers, and Repentance in Believers." (Sermons xiii., xiv., Vol. I.) One statement from the former, (p. 199) will suffice to show into what difficulties he was brought in his endeavour to prove that Christ's work in the sense of Sanctification, was not perfect at the time of conversion. He quotes his opponents as affirming from 2 Cor. v. 17., that "a man cannot be a new creature and an old one at one and the same time." Wesley replies, "yes, he may,—he may be *partly renewed*, which was the case with those at Corinth. They were doubtless *renewed in the Spirit of their mind*, or they could not have been so much as *babes in Christ*, but they had not the whole mind which was *in Christ* for they envied one another." (Note on this statement, 1. Cor. ii. 16.) "But," says the opponent, "old

things are passed away and all things are become new." "But," says Mr. Wesley in answer, "we must not so interpret the Apostle's words as to make him contradict himself; his old judgment concerning justification &c, is *now passed away*; so are his *old desires, designs, affections, tempers, and conversations*. All these are undeniably *become new*, greatly changed from what they were. And yet, though they *are new*, they are not *wholly new*. See also, "Sin in believers," p. 205.

These mistakes of Mr. Wesley, arose from his not seeing that a believer is looked upon by God as united to, and accepted in Christ. Eph. i. 6. All his condemnation is gone. Rom. viii. 1. He is justified and sanctified in Christ. 1 Cor. 1, 2; Heb. ii. 11. The exhortations in the Epistles of Paul, proceed upon the ground of the believer being already in Christ. He is to reckon himself as being in Christ, and to act according to what God thus sees him to be. Rom. vi. 11. This is perfectly consistent with a man saying, "in me, that is, in my flesh dwelleth no good thing." But if the new birth be simply a change of bad into good qualities, it would be an inconsistent statement. It is possible that those believers with whom Mr. Wesley entered into controversy may have been defective in some of their statements, but it remains true, that he never saw that the believer is united to Christ in a new and risen life, (Eph. ii. 5, 6), and that he is so owned of God.

I shall now state the Scriptural view of Sanctification. The main point to be insisted on is that it never means improvement in the person by any mixture of new principles into old, so as to change the bad into good. If we look through the twenty-six passages in the New Testament, in which the word "sanctify" occurs, we shall find that in almost every instance, the word, "set apart," "separate," or "consecrate," might be substituted, and, indeed, these are the primary meanings of "*hagiazō*." This was clearly its use in the Old Testament, where we have the seventh day sanctified, Gen. ii. 3. The first born, Exd. xiii. 2. Dead animals, Exd. xxix. 27, and dead things, as the altar, Exd. xl. 10. Of course there could be no thought of change of properties on these occasions. In regard to the sanctification of furniture, such as the altar, it was always done by blood, answering with us to Heb. xiii. 12, "Wherefore Jesus that He might sanctify the people with His own blood."

Let us however consider a few passages in the New

Testament. Thus 1 Cor. vii. 14, "the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband." No one supposes that a real change had been undergone by these unbelieving parties. (See also Matt. xxiii. 17, 19.) Paul writes to the Church at Corinth, as being already sanctified in Christ Jesus. "To the Church of God which is at Corinth,—to them that are sanctified in Christ Jesus, called saints." Again, 1 Cor. vi. 11, "Ye are washed, ye are sanctified, ye are justified," &c. If therefore Mr. Wesley held that justification was a complete thing, he should have allowed that Sanctification was also, seeing that in this Scripture they are both said to be complete; nay, more, sanctification is put before justification. Again, Heb. ii. 11. "He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren;" that is, all of one Father, or all of one nature. Can any one doubt that this is written of the whole Church? See also, Heb. x. 10, "by the which will we are sanctified through the offering of the body of Jesus Christ once;" and Heb. x. 14, "By one offering He hath perfected for ever them that are sanctified." Here "sanctified," is a term applied to the whole Church, and has a similar use in Acts xx. 32, and xxvi. 18. This setting apart or separation is ours by virtue of our union with Christ. It is accomplished once for all. In proof of this, it is to be observed that one Christian is never said to be more holy (sanctified) than another: to have called them so, would have been to set aside their standing in Christ: redemption being accomplished, the call of God makes the entire church "holy;" the most advanced believer is not said to be more so than the babe in Christ just born. Growing in grace and in knowledge of God and our Saviour is quite a different thing from this. They are holy by the call of God. "To all that be in Rome, beloved of God, called saints," that is, saints by calling—by the calling of God.

But it may be asked in what way is a believer sanctified as to his walk and ways on earth. This is twice (2 Thess. ii. 13, and 1 Peter 1, 2), said to be "through sanctification of the Spirit." We are set apart or consecrated to God by the power of the indwelling Spirit, (1 Peter i. 2), and our Godly walk is the practical result of our obedience to His guidance. He would lead us into that separateness from evil in which God views us, as sanctified or

set apart in Christ Jesus. Holiness in a believer is dependent upon his attention to the monitions of the Holy Ghost, who ever leads us along the path on which our Shepherd has trodden before us. Such expressions as "The God of peace sanctify you wholly," "Follow peace with all men and holiness," mean that we are to be wholly separated or consecrated to God in our thoughts and ways; we must, however, bear in mind that this is not the swallowing up of inbred sin, but a preception of the holy thoughts and ways becoming those who are sanctified or separated in Christ, according to His own words. "For their sakes I sanctify myself, that they also might be sanctified through the truth." Such sanctification often goes on in the midst of the most heart-broken sense of inbred corruption.

Thus it is clear that Mr. Wesley was erroneous in the matter of Justification, seeing that he made it only to be justification from past sins,—of Regeneration, inasmuch, as he thought it was the transformation of an old principle into a new one, instead of its being the gift of a new nature,—and of Sanctification, because he considered it to be a *sudden* destruction of the entire root of sin in us, instead of its taking place, whether vitally or practically, by virtue of our union with Christ. Admiring, then, as I must do, his anxiety respecting the holy walk of believers, it is to be regretted that the principles held out as calculated to effect this object, should not have been sound and scriptural. The results have been that some who have supposed themselves the subject of the "second blessing," have been led to extenuate sin, lowering the Divine standard to their own feeble conceptions of holiness; whilst others, not realizing that for which they have been taught to look, viz. :—complete deliverance from the power and workings of sin, have concluded that they were not Christians at all, and have gone back to the world. In the one case, the unmingled holiness of God has been dishonoured; in the other, the perfect work of Christ denied.

Nor can we too strongly insist upon the necessity of believers walking in the power of the truth, call it by what name we will. Seeing that the glory of Christ is committed to us, and that he has called us to be witnesses for Him, "in the midst of a crooked and perverse nation," it is of the utmost importance that we should be daily growing in conformity to Him. This will be in proportion as we realize the place which God has given us in His Son. To this end we

must be acquainted with our vocation. "Walk worthy of the vocation wherewith ye are called." Ignorance of our standing in Christ—of the position which the Church occupies in the mind of God, eventually results in a low walk before men, however much excitement and the energy of the flesh may, for a time, be mistaken for the workings of the Spirit.

We should honour the memory of Mr. Wesley as a servant of the Lord, used by Him in days of much darkness and deadness. But all truth is not vouchsafed to one man; it is, therefore, to be lamented that Conference has laid down the rule that no minister ordained in their connection should preach any doctrine not contained in these sermons. May we, dear brother, remember that even in Apostolic times the Bereans "were more noble than they of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so."

I remain, yours truly in Christ,

W. W.

ANY system of religion which demands the excommunication of persons who are sound in doctrine, and whose walk is uniformly godly, because of a different line of conduct upon Church discipline and fellowship, is, on its face, an ungodly system. Differences of judgment as to Church discipline and fellowship are not taught in Scripture to be offences demanding excommunication.

IN cases of unscriptural association with evil-doers, resulting from ignorance of the discipline which becomes the house of God, the original offences must be charged upon the offenders themselves. The sin of those who have fellowship with them is of a different nature, and may demand very different dealing. (Jude 22; James v. 6.)

ALTHOUGH corporate government can be assumed no more, each assembly has, by virtue of the Lord's presence in it, authority for exercising godly discipline. Moreover, this authority must be exercised in subjection to the Head, Christ—as in the case of a father's authority over his child. And to yield to an unscriptural judgment of an assembly would be as wrong, as if a child should obey his father's direction to do what was sinful in the sight of God.

A THERMOMETER AND BAROMETER FOR THE SERVANTS OF OUR LORD JESUS CHRIST.

CONFUSION is everywhere; time is short, and one must needs choose between things; for I cannot reach upon the millionth of the books, pamphlets, societies' reports, speeches; which are presented to our attention. The Holy Spirit has hitherto led me very generally to try them by two simple tests, which I have called my *Thermometer* and my *Barometer*. My *Thermometer* is the name of Jesus, and my *Barometer* is my heavenly Father's written Word. I glance down the pages, dipping these tests, as it were, into each, and see what they say. If I do not find the name of Jesus mentioned, I say "my *Thermometer* reads *Zero*;" if I do not find the Word of God quoted, I say, "My *Barometer* reads *Zero*." If both read *Zero*, I say, "likely to be unprofitable for me," and I have not hitherto found myself astray in that judgment. Of course, they are only *negative* tests. If they both read satisfactorily, I then proceed to examine by the light of *other* tests. There cannot be love and warmth anywhere that Jesus is forgotten; and there cannot be any power for His service, if His Word is not used.

Dear reader, if the Spirit of God shall so guide you try things by this Thermometer and Barometer. Without Jesus YE can do NOTHING. In *all* thy ways *acknowledge* Him. In *every* effort *wield* the Sword of the Spirit.

THE confederation of assemblies is an unintentional confession of the absence of Spiritual power to maintain unity. It is a human substitute for divine unity.

THE Church corporate has, as is manifest, lost many of its most distinguishing characteristics. Its PLACE as a corporate witness of the "manifold wisdom of God" it has lost. Its manifested UNITY has given place to every kind of division. Its ORDER has become a scandal. Its AUTHORITY, which depended upon these other features being maintained, is, *a fortiori*, gone too. Its power of GOVERNMENT necessarily has been forfeited. Its HOLINESS and TRUTH are only to be seen in its very earliest history, and nothing is left us but a wreck with living souls upon it, a ruin displaying, indeed, beauty and grandeur of design, and the remnant of former magnificence, but *a ruin*, affording us cause, as we gaze upon it, for heart-broken confession of the sin which has brought us to this our low estate.

THE HOUSE-TOP SAINT,

By MRS. J. D. CHAPLIN.

“YES, yes, sonny, I’se mighty fo’ handed, and no ways like poo’ white trash, nor yet like any of these onsanctified col’d folks dat grab deir liberty like a dog grabs a bone—no thanks to nobody!”

Thus the sable, queenly Sibyl McIvor ended a long boast of her prosperity since she became her own mistress, to a young teacher from the North, as she was arranging his snowy linen in his trunk.

“I’m truly glad to hear of all this comfort and plenty, Sibyl; but I hope your treasures are not all laid up on earth. I hope you are a Christian?” asked the young stranger.

Sibyl put up her great hands, and straightened and elevated the horns of her gay turban! and then, planting them on her capacious hips, she looked the beardless youth in the eye and exclaimed with a sarcastic smile, “You hope I’m a Christian, do you? Why, sonny, I was a ’spectable sort of a Christian afore your mammy was born, I reckon! But for dese last twenty-five years, I’se been a mighty powerful one—one o’ de kind dat makes Satan shake in his hoofs—I is one of the house-top saints, sonny!”

“House-top saints! what kind of saints are those?” asked the young Northerner.

“Ha, ha, ha!” laughed Sibyl; “I thought like’s not you never even heard tell on ’em, up your way. Dey’s mighty scarce any whar; but de Lord’s got one on ’em at any rate, in dis place, and on dis plantation?” replied Sibyl, triumphantly.

“And that is you?”

“Yes, sonny, dat is me!”

“Then tell me what you mean by being a house-top saint?”

“Well, I mean dat I’se been t’rough all de stories o’ my Father’s house on arth, from the cellar up; and now I’s fairly on de very ruff—yes, on de very ridge pole; and dere I sits and sings and sees heaven—like you never sees it t’rough the clouds down yere.”

“How did you get there, Auntie?”

“How does you get from de cellar to the parlor, and from the parlor to de chamber, and from de chamber to de ruff? Why, de builder has put sta’rs thar, and you sees ’em and puts your feet on ’em and mounts, ha?”

“But there are the same stairs in our Father’s

house for all His children, as for you; and yet you say house-top saints are very scarce?”

“Sartin, sonny. Sta’rs don’t get people up; ’less dey mounts ’em. If dere was a million o’ sta’rs leading up to glory, it wouldn’t help dem dat sits at de bottom and howls and mourns ’bout how helpless dey is! Brudder Adam, dere, dat’s a blacking o’ yer boots, he’s de husban’ o’ my bussum, and yet he’s nothin’ but only a poor down-cellar ’sciple, sittin’ in de dark, and whinin’ and lamentin’ ’caus he ain’t up-stairs! I says to him, says I, ‘Brudder—I’s allus called him ‘Brudder’ since he was born into the kingdom—’ why don’t you come up into de light?’”

“O,’ says he, ‘Sibby, I’se too unworthy; I don’t deserre de light dat God has made for de holy ones.’

“‘Phoo,’ says I, ‘Brudder Adam! don’t you ’member,’ says I, ‘when our massa done married de gov’ness, arter old missus’ death. Miss Alice was as poor as an unfeathered chicken; but did she go down cellar and rite ’mong de po’k barr’ls and the trash ’cause she was poor and wasn’t worthy to live up sta’rs? Not she! She tuk her place at de head o’ de table, and w’ar all de lacery and jewelry massa gib her, and hold up her head high, like she was sayin’, ‘I’se no more poor gov’ness, teaching Col’n M’Ivor’s chil’n; but I’se de Col’n’s b’loved wife, and I stan’ for the mother of his chil’n,’ as she had a right to say! And de Col’n love her all de more for her not bein’ a fool and settin’ down cellar among de po’k barr’ls!’

“Dere, sonny, dat’s de way I talk to Brudder Adam! But so fur it haint fotched him up! De poor deluded creatur’ thinks he’s humble, when he’s only low-minded and grovelling like! It’s unworthy of a blood-bought soul for to stick in de cold dark cellar, when he mought live in de light and warmf, up on de house-top!”

“That’s very true, Sibyl: but few of us reach the house-top;” said the young man thoughtfully.

“Mo’ fools you, den!” cried Sibyl, “De house-top is dere, and de sta’rs is dere, and de grand glorious Master is dere, up ’bove all, callin’ to you day and night, ‘Frien’ come up higher!’ He reaches down his shinin’ han’ and offers fer to draw you up; but you shakes your head and pulls back and says, ‘No, no, Lord; I isn’t nothing.’ Is dat de way to treat Him who has bought life and light for you? Oh, shame on you, sonny, and on all de down cellar and parlor and chamber Christians!”

“What are parlor Christians, Auntie?” asked the young man.

"Parlor Christians, honey? Why dem is de ones dat gets bar'ly out o' de cellar and goes straightway and forgets what kind o' creatures dey was down dere! They grow proud and dresses up fine, like de worl's folk's, and dances and sings worldly trash o' songs, and has only just 'ligion enough to make a show wid. Our ole missus, she used to train 'mong her col'd folks, wuss den old King Furio did 'mong de 'Gyptians. But, bless you, de minute the parson or any other good brudder or sister come along, how she did tune up her harp! She was mighty 'ligious in de parlor, but she left her 'ligion dere when she went out.

"I do think missus got to heaven, wid all her infirmities. But she didn't get very high up till the brîdegroom come and called for her! Den she said to me, one dead o' night, 'Oh, Sibby,' says she—she held tight on to my han'—'Oh, Sibby, if you could only go along o' me, and I could keep hold o' your garments, I'd have hope o' getting through de shinin' gate! your clothes and your face and your hands shine like silver, Sibby!' says she. 'Dear soul,' says I, 'dis light you see isn't mine? It all comes 'flected on, to poor black Sibyl from de cross; and dere is heaps more of it to shine on you and every other poor sinnér dat will come near enough to catch de rays!'"

"'Oh,' says she, 'Sibby, when I heard you shoutin' Glory to God! and talkin' o' Him on de house-top, I thought it was all su'stition and ignorance. But now, oh, Sibby, I'd like to touch de hem o' your garment, and wipe de dust off your shoes, if I could only ketch a glimpse o' Christ.'"

"'Do you believe dat you's a sinner, missus?' says I."

"'Yes, de chief o' sinners,' says she, with a groan."

"'Do you believe dat Christ died for sinnors, and is 'able to carry out His plan?' says I."

"'Yes,' says she."

"'Well, den,' says I; 'if you's sinner enough, and Christ is Saviour enough, what's to hinder your being saved? Just you quit looking at yourself, and look to Him.'"

"Den she kotch sight o' de cross, and she forgot herself; and her face lit up like an angel's; an' she was a new missus from that yar hour till she went up. She died a singing—

'In my han' no pride I bring,
Simply, to dy cross I cling.'

"But she mought a sung all de way along, if she

hadn't forgot the hoomilation o' de cellar, and 'bused the privileges o' de parlor. Parlors is fine things, but dey ain't made for folks to spen' deir whole time in."

"What's a chamber-saint, Auntie?" asked the young man.

"Chamber-saints is dem dat's 'scaped de dark and de scare of de cellar, and de honey-traps of de parlor, and got through many worries, and so feels a-tired, and is o' rest. Dey say, 'Well, we's got 'long mighty well, and can now see de way clar up to glory.' And sometimes dey forgets dat dey's only half-way up, and thinks dey's come off conqueror's a'ready. So dey's very apt to lie down wid deir hands folded, thinkin' dat Satan isn't nowhere now! But he is close by 'em, and he smoooves deir soft pillows, and sings 'em to sleep and to slumber; and de work o' de kingdom don't get no help from dem—not for one while! De chamber is a sort o' half-way house made for rest and comfort; but some turns it into a roostin' place. You know Brudder Bunyan, sonny?"

"No."

"What, never heard tell o' John Bunyan?"

"Oh, yes."

"I thought you couldn't all be so ignorant 'bout 'ligion up in Boston as dat! Well, you know he wrote 'bout a brudder dat got asleep and lost his roll, and dat's what's de matter wid heaps o' Christians in de worl'. Dey fall asleep and loses deir hold."

"And do you keep in this joyful and wakeful frame all the time, Auntie?" asked the young learner.

"I does, honey. By de help of de Lord, and a continual watch, I keep de head ob de ole sarpint mashed under my heel, pretty gineral. Why, sometimes, when he raises up and thrusts his fangs out, I have such power gin me to stomp on him, dat I can hear his bones crack—mostly! I tell you, honey, he don't like me, and he most gin me up for los'."

"Now, Sibyl, you are speaking in figures. Tell me plainly how you get the victory over Satan."

"Heap o' ways," she replied. "Sometimes I gets up in de mornin', and I sees work enough for two women ahead o' me. Maybe my head done ache and my narves is done rampant; and I hears a voice sayin' in my ear, 'Come or go what likes, Sibby'—dat ar work is got to be done! You's sick and tired a'ready! Your lot's a mighty hard one, sister Sibby'—Satan often has the impudence to call me 'sister'—and if Adam was only a pearter man, and if Tom wasn't lame, and if Judy and Cle'patry wasn't dead,

you could live mighty easy. But just you look at dat ar pile o' shirts to iron, 'sides cookin' for Adam and Tom, and keepin' your house like a Christian oughter!' Dat's how he 'sails me when I'se weak!' Den I faces straight about and looks at him, and says in de word o' Scriptor, 'Clar out and get ahind my back, Satan! Dat are pile o' shirts ain't high enough to hide Him dat is my strength!' And sometimes I whisks de shirts up and rolls 'em into a bundle, and heaves 'em back into the clothes bask't, and says to 'em, 'You lay dar till to-morrow, will you? I ain't no slave to work, nor to Satan! for I can 'ford to wait, and sing a-hymn to cheer up my speerits, if I like.' And den Satan dröps his tail and slinks off, most ginerall: and I goes 'bout my work a singing:

' My Master bruise de sarpint's head,
And bind him wid a chain;
Come, brudders, hololujah shout,
Wid all yer might and main!
Hololujah! "

"Does Satan always assail you through your work?" asked the stranger.

"No, bless you, honey; sometimes he 'tacks me through my stummick; and dat's de way he 'tacks rich and grand folks most ginerall. If I eat too hearty o' fat bacon and corn cake in times gone, I used to get low in 'ligion, and my hope failed, and I den was such a fool I thought Christ had forgot to be gracious to me! Satan makes great weapons out o' bacon! But I knows better now, and I keep my body under, like Brudder Paul; and nothing has power to separate me from Him I loves. I'se had sorrows enough to break a dozen hearts dat had no Jesus to shar' 'em wid, but every one on 'em has only forced me nearer to Him. Some folks would like to shirk all trouble on deir way to glory, and swim into de shinin' harbor through a sea of honey! But, sonny, dere's crosses to bar, and I ain't meant enough to want my blessed Jesus to bear 'em all alone. It's my glory here dat I can take hold o' one end o' de cross, and help Him up de hill wid de load o' poor bruised and wounded and sick sinners He's got on His hands and His heart to get up to glory! But, la, honey, how de time has flew; I must go home and get Brudder Adam's dinner; for it's one o' my articles o' faith never to keep him waitin' beyond twelve o'clock when he's hungry and tired, for dat allus gise Satan fresh 'vantage over him. Come up to my place some day, and we'll have more talk about de way to glory."

THE APOSTLE PAUL—versus—THE LITANY.

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| <p>"Giving thanks unto the Father, who HATH made us MEET to be partakers of the inheritance of the saints in light: who HATH DELIVERED us from the power of darkness."—Col. i. 12, 13.</p> | <p>"Jesus, which DELIVERED us from the wrath to come."—1 Thess. i. 10. "From Thy wrath, and from EVERLASTING DAMNATION, good Lord, deliver us!!"—Litany.*</p> |
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I KNOW my Father's name is LOVE,
I see it in His suffering Son;
And cannot longer doubt His word,
Since JESUS HATH TO GLORY GONE.

I do not ask for what I've got,
I have eternal life;
Since I believe what God proclaims
Of JESU'S mortal strife.

That strife is o'er, God cannot lie,
I cannot doubt HIS WORD;
So now I never ask to be
Delivered from God's sword!

Why spend my time in asking still,
For what I do no longer want;
Whilst God has thousand extra gifts,
For which my thirsty soul doth pant.

How could I e'er insult Him now,
By thus expressing sad distrust,
And call it prayer, oh! shameful thought;
When all my bonds MY SAVIOUR BURST.

I know I am God's child, and so,
Though chastened I may be;
My FATHER, to the Lake of Fire!
Most surely won't cast me!

It can't be to our God of love
That wretched prayers are given
Which urge Him "do be reconciled,
And let us enter heaven!!!"*

If to their Father Christians went,
And let His Spirit guide,
They'd see His face, they'd know His love;
And rest in it beside!

* See Thirty-nine Articles, No. 2—The Litany—and "Church Hymnal."

Excommunication from the fellowship of the saints is tantamount to the assertion, on the part of the meeting, that the person so dealt with has sunk to the level of a "heathen man and a publican." Matt. xviii. 17. Until, therefore, the condition of the individual may be thus described, excommunication is an extreme of severity not to be resorted to. Such only as are worthy of this treatment ought to be excommunicated, and none else can be scripturally so treated.

COLOSSIANS iii. 14.

LOVE is the bond to bind us all,
Love, weaved on Calvary's tree,
A three-fold cord, divinely strong,
To bind us all, eternally.

Oh, put it on, ye *gifted* ones,
Around your brother's erring feet,
For these are dark and evil days,
We need love's sunshine while we meet.

And Satan knows it, so he tries
To sever loved ones, by a truth
Oh, let love's gentle voice be heard,
The Word will then appear *the* truth.

Time was when saints were one *in love*,
The truth was lived in all its power,
Long-suffering, forbearance, then
Reigned in each heart the passing hour.

But pride of heart began to work,
In *gifted* teachers' breast,
High-handed rule the signal gave,
The sheep were scattered, saints opprest.

Now, saints are scattered here and there,
And sad confusion reigns around,
The shepherds fold their hands and say,
"You're off the *true* and *only* ground!"

Oh, does the Master stand aloof?
Or fold His wounded hands above
No, in the glory He's the same,
He *follows* with the eye of *love*.

Oh, shepherds! by the Spirit moved,
Look on the flock in tender love,
As Jesus, smoothe their rugged way
That leads to glory's realms above.

Give up, give up, for their dear sake,
Go on *before them* in the road,
Drive not, but *gently bear with them*,
- Remembering, *they're dear to God*.

So shall the scattered flock be one,
As in the glory they will be,
When *gifted ones* themselves deny,
And live, as for *eternity*.

T. C.

No particular association of saints, or of assemblies is to be regarded as constituting the habitation of God by the Spirit (Eph. ii.) All who have received the Spirit are by this means "builded together;" and to meet in the name of the Lord is the way to *own* this truth. But failing to recognize our position does not alter it.

AMONG THE HILLS OF SWITZERLAND.

THE following extract is from a Letter by Albert Boswell to his sister in Bedford, and forwarded for insertion in the *Northern Witness*.—[Ed.]

SWITZERLAND, July 3, 1875.

In a lonely, quiet spot on the banks of the Lake of Geneva, I was again permitted to view the baptism of a number of those who have of late been brought to see their duty and privilege. This had not previously been brought before them. One brother of the age of 84, when spoken to on the subject of his baptism, sweetly remarked, "The Lord commands, and I must obey." The ages of three of the oldest baptised put together made 228 years, and it was a most interesting sight to see one who but a short time ago was himself unbaptised, burying these Fathers in Israel. This brother had used the old argument that it was so many years since he was converted that it would be throwing a reproach on all his previous Christian life to be baptised now, but when convinced by the portion of the Word brought before him (Joshua v. 7) (by my brother,) that disobedience in the past and ignorance were no excuse when he knew the mind of the Lord. At once he was obedient, and in his obedience got such a blessing to his own soul as he had not experienced for long. Not long since, I was also privileged to be present at a gathering of those who meet in the name of the Lord Jesus amidst the hills and pine forests of this beautiful land. Most of the day was spent under the shade of a wood (where some rough benches had been provided) in praise, prayer, and addresses. They then separated to return to their homes, some having come from a distance, and many of us, I believe, looking forward with longing hearts to the great gathering when we shall meet in the presence of our Lord never again to break up.

I was much interested on making some enquiries as to what had been the means of first leading these Christians to leave the sects in which they once were, to hear the names of those two servants of God mentioned to me, the Haldanes of Scotland. They seem to have been used in this land in leading many partly into light, and others entered in to their labours.

T. A. BOSWELL.

I SPEAK for the Christian body to which I myself belong, when I say I much fear our Faith in our church system, in our Creeds, and Formalities, and Sacraments, yea, and in the *Written Word* is *more real* and a stronger thing than our Faith in the living present person of our Divine Lord.—Dean Alford in *Good Words*, Jan., 1870.

FIRE LOW.

FIRE low, the order which generals have often given to their men before fighting began, suits the preacher not less than the soldier. The mistake common both to soldiers and preachers is to shoot too high over people's heads, missing, by a want of direct and plainness, both the persons they preach to and the purpose they preach for. So did not the prophet Nathan, when, having told his story of the little ewe lamb and kindled David's indignation, he fixed his eyes on the king to say, "Thou art the man." So did not the Baptist, when, recognising in the crowd Pharisees swollen with pride and with the spoil of orphans, he cried, "O, generation of vipers, who hath warned you to flee from the wrath to come?" and, though with speech less blunt, rude, and unpolite withal, as some might say, so did not the Apostle of the Gentiles but directed his addresses like arrows to the hearts and habits, the bosoms and business of his audience. Arraigned at the bar, he preached till, as the captive flashed and thundered, the judge on the bench grew pale and trembled.

UNITY.

WHAT is the worth of that witness which, for eighteen hundred years, organised churches, as such, have furnished to the unbeliever. Where and when has that unity been manifested *by them* which the world was to recognise, and before which it was to bow. The unity of each was, as it anathematised all the others. Whether we study the history of the ancient churches, of their Empire church, national churches, or churches of the denominations, we meet everywhere with overwhelming evidence that any society which necessarily comprehends, as all human churches must do, the spiritual and the unspiritual, the deceived and the sincere, can never, when regarded as a whole, be a witness for God, the dwelling-place of the Holy Spirit, or the visible depository of truth, &c., and the world have a testimony not of *oneness* but of division, and of *many-mindedness*.

A portion of the mystical body of Christ may be, and probably is, embodied in nearly every form of "*visible Christianity*," but this portion is known *clearly* only to God, and is supernaturally sustained; it alone is exempt from ordinary laws, and is imperishable. The parables which relate to the "*seed of the kingdom*," refer for the most part to this *visible Christianity*, or the professing body. The promises belong only to the body that is visible *clearly* only to God, though, for various reasons, but very partially seen by us.

(Ecclesiastical Organizations are but Gen. xi. 1, 4 repeated. "And they said one to another, go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime they had for mortar. And they said, go to, let us build us a city, and a tower whose top may reach up unto heaven; and let us make us a name, lest we be scattered abroad on the face of the whole earth." And it became Babel or confusion.)

The church which the apostles have presented to us in the most dignified and attractive forms, is, though invisible to the "mortal eye," growing up to be a spiritual and holy temple; the chosen dwelling-place of the Most High, the Spouse of the Redeemer, the Bride holy and without blemish, the Flock that the Lord has purchased with His own blood, the body of Christ, the fulness of Him that filleth all in all.

Viewed in this aspect—the only one in which glorious things are spoken of it—the church comes before us simply as a practical calling; a body that is ever changing, always departing, and always being reproduced invisible yet visible, *visible* to the extent that the Divine Life is manifested in individuals; *invisible* to the extent in which it embraces men and women whose true characters will never be known fully until the day shall declare it. It lives by faith and not by sight, it is sustained by the indwelling of the Holy Spirit in every one of its members, and it is kept in being, generation after generation, by a perpetual effluence from God.

This church which is the Mystical Body of Christ, cannot therefore be an *organized* body, nor can it consist of various organizations.

One indeed it is, but its unity consists in sameness of privilege and of relationship to Christ, not in discipline or organization of any kind. As a fact, it exists at this day to a great extent without intercommunication. It is influential, but its influence is like that of light, subtle and incomprehensible; it assimilates and it transposes, but it does not force into any inflexible mould. It is THE ONE HOLY CATHOLIC CHURCH, only because it has one Head, and one Lord, and breathes the One Spirit.

It has been said that an *outward and visible form* is inseparable from the idea of a living and growing body which the church is, and that its members can only know each other through organization. But this is not the fact, it is not needful to recognize men in the Flesh in order to have oneness with them.

FIXED FORMS OF PRAYER.

The Spirit also helpeth our infirmities, for we know not what we should pray for."—ROM. viii. 26.

"Quench not The Spirit."—1 THESS. v. 19.

WHEN God has *stereotyped* my wants,
He'll *stereotype* my yearnings too:
When *all* my needs from day to day
I see, my *future* prayers I'll know.

But while my wants they come and go,
As light clouds flit above my head;
So long I must *God's* guidings take,
My words *self-fixed* would be but *dead*.

The prayer my Saviour taught of old,
Whene'er *His Spirit* prompts I'll use it
If not, "*dead letters*" I can't pray,
And must not as a *charm* abuse it.

But e'en that prayer Christ never "*fixed*,"
For "*fixed*" times, like magic spell!
And *HE'S AS PRESENT NOW* to teach,
And gives me words my needs to tell.

As varying as an autumn's tints,
Which sun, and wind, and rain change oft,
So varying are my countless needs,
Which God reveals in whispers soft.

I know not what I e'er should ask,
But as The Spirit shows to me;
My Father takes me by the hand—
"Sit down by *Me* and you shall see.

"I, by *My Spirit*, shall lead you
To streams and living floods of peace,
And I'll remove your *doubts and fears*,
And cause your blindness all to cease.

"Then let not *man* e'er undertake
To guide *your* lips, he's blind like you;
And if the blind the blind shall lead,
To both I'll still be out of view.

"I am a *Living Present* God,
My Spirit dwells within thee now;
Then quench not *what* I tell, but say
What I shall prompt: refuse not thou.

"While earth shall last, and time itself
With varied seasons e'er shall run:
Man's wants from hour to hour shall change,
And I've *foretold* your wants to NONE.

"I am the first, and I'm the last,
And I am with you *all* the way;
THEN LET NO MAN MY CHILD PRESCRIBE
WHAT YOU SHALL TO YOUR FATHER SAY!

"I recognize no musty scroll
Or stiff memorial in your hand;
I do not wish formality,
Then as *My child* come tell thy want.

"I know your wants; I'll show your wants
To *you*, and not to men of old!
I'll guide you with *My Spirit now*,
And not by lips that long are cold.

"If I *foretell* your wants each week,
I write them down with *My own pen*,
I'll sign them with *My Name* at foot:
But USE NO FIXED FORMS TILL THEN.

"There is one '*fixed form*' you'll see
My children—call me '*Father*' now:
I've written this, so this observe;
And *treat Me* as a Father too.

"And when I *fix* another form
I'll write it that you all may see;
So till I do, no other *fix*,
But COME AS CHILDREN TO MY KNEE."

RIGHTEOUS dealing in judgment depends upon discrimination between degrees of offence, and the correspondence of the punishment to the offence. For example, one who received stolen goods knowingly is a thief, but the thief's friend, who neither steals nor receives stolen goods, is not a thief; again, to strike the king intending him injury is treason, but but to strike him in a clumsy attempt to serve him is no treason; again, to hang on the gallows all traitors, and their friends, relations, and companions, might be quicker, less troublesome, and less expensive than more moderate measures, and might exterminate treason, but would not be just nor good government; moreover, the judge who refused to pass such a sentence could not, in fairness, be charged with indifference to the safety and honour of the king.

NOTES OF THE FIFTH LECTURE ON THE TABERNACLE, by Henry Groves, Esq., are unavoidably postponed till next month.

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“For by the Works of the Law shall no flesh be justified.”—GAL. ii. 16.

“For by Grace are ye saved through Faith, and that not of yourselves, it is the gift of God.”—EPH. ii. 8.

No. 9.]

SEPTEMBER, 1875.

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~~~~~  
*“Hearken diligently unto ME, eat ye that which is good, and let your soul delight itself in  
FATNESS.” (Joshua i. 2).*

**J. R.**

TO THE EDITOR OF THE "NORTHERN  
WITNESS."

DEAR BROTHER,—I observe in your issue, for the present month an article from a correspondent T. C. on "Exclusivism."

I am glad to observe that he deals with some of the errors into which our brother J. N. Darby has fallen; but, I am sorry that he does not, as I think, sufficiently recognise the fact that, by far the larger number of those persons whom he wrongly classes as "J. N. D. and his followers," have not only not fallen into his errors, but have never even heard of them.

I feel sure this arises from inadvertence, and that persons much less informed than T. C. appears to be as to exclusive gatherings, would at once admit that, by far the large majority of Exclusives are as ignorant of the scope and meaning of "The question" as the child unborn.

The gatherings are most heterogeneous, and, in the especial point which constitutes their peculiarity as "Exclusives," they are, I believe, exactly described in Acts xix. 32.

There are many amongst them, as amongst ourselves, who have simply made the discovery that some former supposed ecclesiastical position was wrong; or, who have discovered the truth that God would have His children assemble together as Christians, and who, therefore, meet, (with exclusives or others, as the case may be), in entire ignorance of the existence of any difference amongst "Brethren." Some, perhaps, go a step further than this, and really are "Exclusives," because some exclusive teacher has told them it was right; and they know absolutely no reason whatever. Some, again, are under the impression that they have "judged the question," and others that they are "manifesting the unity of the body"; but the clearness of the ideas of different professors of these more abstruse doctrines, ranges from a perfect muddle (developed in a series of more or less accurately acquired phrases), upwards or downwards, to the sharply defined delusion of J. N. D., and a very, very few others equally misled.

I think it is a great mistake to class them all together, and deal with them *en masse*, as if they really were in any special way "one body". They are not to be classed in one common condemnation, nor made "offenders for a word," even if it should be the word "exclusive." No one supposes that the

self-sacrificing devotion of Mr. Darby reflects glory on some self-indulgent modern exclusive Mr. Demas! it does but throw a deeper shade of disgrace on the carnal walk of many; and, it would be most unfair to blame, for Mr. Darby's error, the humble believer who, in ignorantly meeting at an exclusive table, thinks solely of meeting with the Lord. We should always, I think, have prominently before us the fact that, in our dealings with other Christians, we deal not with separate "bodies," but with individuals. There is no such thing as a separate "body;" we "are all baptised into one body," and are "members one of another," and any Christian who shelters himself from other Christians under the wing of any supposed separate "body" is in error and schism.

Of course, there are amongst exclusives, as amongst ourselves and all other gatherings of Christians, many mere time-servers. The testimony has not improved since the days of the early Church; nor will it improve. (2 Tim. iii.) Paul said—"I have no man like minded who will naturally care for your state." "All seek their own, not the things which are Jesus Christ's." "All that be in Asia are turned from me." "At my first answer no man stood with me, but all forsook me." Mr. Darby himself does not pretend to have better converts to deal with than Paul had. Not only in intelligence of truth must our brethren be dealt with individually, but, alas! also in devotion and sincerity. We cannot praise alike, we must not blame alike.

No doubt there are also amongst the exclusives "false brethren unawares brought in." (Gal. ii. 4.) I never met with, nor heard of an exclusive who maintained in so many words that they were more exempt from this trouble than Paul was! And these false brethren do untold mischief. (Gal. v. 12.) Perhaps they are mainly responsible for the false witness, so current about what are called the "open" tables, namely, that we hold fellowship with sin or evil doctrine! I fain would think such slander is wholly due to such a source; but, if not, at least we must discriminate again, and not equally condemn the false originator, the tattling circulator, and the mere weak receiver of such reports.

We must act as individuals ourselves to our "One Master," keeping a "conscience void of offence towards God and towards man." We must be "gentle unto all men, apt to teach, patient." We must take the word of God as our guide in everything, and "ask" wisdom to understand it, "of God," and not of man.

(James i. 5.) If it is not clear to us that we are to "manifest the unity of the body" by "exclusive" separation from the large majority of its members, and the presentation to the public gaze of a mutilated fragment which we call "the body," at least it should be clear that we should manifest brotherly love to individuals, and kindly and in love, convey as we are able the needed truth to each.

The highest gifts are transcended by "a more excellent way," and that is the way the followers of the Lord should take.

Believe me, dear Brother,

Yours sincerely, J.

I ALWAYS GO TO JESUS.

I ALWAYS go to Jesus  
 When troubled or distressed,  
 I always find a refuge  
 Upon His loving breast.  
 I tell Him all my trials,  
 I tell Him all my grief;  
 And while my lips are speaking,  
 He gives my heart relief.

When full of dread forebodings,  
 And flowing o'er with tears,  
 He calms away my sorrow,  
 And hushes all my fears.  
 He comprehends my weakness,  
 The peril I am in;  
 And He supplies the armour  
 I need to conquer sin.

When those are cold and faithless  
 Who once were fond and true;  
 With careless hearts forsaking  
 The old friends for the new,  
 I turn to Him whose friendship,  
 Knows neither change nor end,  
 I always find in Jesus  
 A never-failing Friend.

I always go to Jesus!  
 No matter when or where  
 I seek His gracious presence,  
 I'm sure to find Him there.  
 In times of joy or sorrow,  
 Whate'er my need may be,  
 I always go to Jesus,  
 And Jesus comes to me.

THE ERRORS OF "EXCLUSIVISM."

"BY one Spirit are we all baptised into one body." On this we Christians are agreed with Exclusives and they with us. "The Lord knoweth them that are His."

Admission to "the Church which is His body" is the work of God alone. Whatever associations they may belong to, or be excluded from, all believers in Jesus are members in His body, and are baptised by one Spirit into one body. "No man can say that Jesus is the Lord but by the Holy Ghost." "Who-soever believeth that Jesus is the Christ is born of God." "Which were born not of blood, nor the will of the flesh, nor of the will of man, but of God." "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Next we are agreed with them and they with us, that it is the will of God, that there should be "no schism (division) in the body; but that the members should have the same care one for another".

This is man's department; not of course to be accomplished by the exercise of any inherent or acquired goodness of his own, but yet to be attained by so yielding ourselves to God, as that the fruits of the Spirit may abound in us, and the works of the flesh may cease. The power and the love of God is adequate to supply all grace to all believers; "God is able to make all grace abound towards you, that ye always, having all sufficiency in all things, may abound to every good work."

Next we are fully agreed with them and they with us, that when we look round on "the Church," we discover that in the great majority of believers the fruits of the Spirit do *not* abound, and the works of the flesh have *not* ceased. In this as in man's work from his creation onwards, there is failure, failure, failure, sin, division, and disorder.

Some believers we are to "put away from among us," because of sin; some we are to "withdraw from" because of disorder; some we find separated from us, and are keeping separate within barriers of man's devising. "If one member suffers, all the members suffer with it," and we are thus all suffering. As to the remedy, we are not agreed.

If Exclusives are right, we must be wrong, and if we are right, they must be wrong. The points to

difference should be clearly defined, so that all may have an opportunity of judging who is right.

It is said of us that we allow in our assemblies sin or false doctrine. In the mouths of some who make this assertion, it is a falsehood; in the mouths of others, a mistake; as a matter of fact, it is untrue; and, besides, it is *not* the point of difference between us. They (the Exclusives) refuse to meet with or receive brethren whose lives and doctrine are blameless, because their judgment of "the Question" is not that of the Exclusives.

Let us be corrected if we are wrong, but in the meantime, we suppose our brethren teach that 'all their assemblies are at one in discipline; each one endorsing every sentence of another, and thus "manifesting the unity of the body"; and that as we do not join in this, we are in schism.' We believe that we cannot join in this, firstly, because we are never told to manifest the unity of the body. On God's side we believe "the body is one"; on our side it is not united, but separated and torn. And God would not have us manifest unity which does not exist. The unity of the body manifested to the world, in the unity of all its members is most desirable, we admit, but we think we cannot manifest it until it exists, and that any association professing to manifest it, in the face of the fact that unity does not exist, is a mistake.

Next we cannot consent always to rely upon the judgment of the Exclusive assemblies. We are never told in the Word that we are to rely upon the judgment of a church—might we not expect that, if in Laodicea there was one earnest follower of the Lord, the others would have put him out? Paul, writing to the Church at Corinth, said, "with me it is a very small thing that I should be judged of you". The messages to the Churches have one message common to all, "He that hath an ear let him hear what the Spirit saith unto the Churches." The Churches might be wrong, but the *individual believer* is responsible not to be carried into error or false judgment, and we do not see, if so many of the Churches of Asia were astray, why an "Exclusive" assembly may not also be astray. Therefore we cannot consent to be bound by their judgments.

Then again we cannot discover in the Word of God that there is any association of any kind put before us, by joining which a carnal believer becomes spiritual, and we believe a carnal believer cannot

manifest anything pleasing to God or profitable for the world. We think if we abide in the Vine we shall be sure to abide in the vineyard, and that in proportion as believers abide in Christ so will they draw near to each other in love and manifestation of true unity; and we deplore and lament the putting forth of the external unity of Exclusivism because it is a spurious and not a true unity.

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" I A M."

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WHEN God first taught mankind His name  
He called Himself the great "I AM,"  
And left a blank, where Christians may  
Insert those things for which they pray.

The meaning is, as if He said,  
" 'I am' thy life, though thou be dead;  
If thou art weak, thou need'st not fear  
'I am' thy help, and 'I am' near.

" Dost thou because of sin repine?  
'I am' thy God, who saves from sin;  
Although thy footsteps wandering rove,  
Come taste my mercy, 'I am' love.

" If thou art dark, 'I am' thy light;  
If thou art blind, 'I am' thy sight;  
And when distressed, 'I am' indeed  
A present help in time of need.

" Art thou compelled to take the field  
Against thy foes? 'I am' thy shield,  
And thine exceeding great reward,  
Depend on me, 'I am' the Lord.

" 'I am,' to those who on me call,  
Their Lord, their Saviour, and their all,  
Their consolation, and their peace;  
'I am' the Lord, their righteousness."

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Read—Exodus xv. 25. Isaiah xliiii. 25 : xlvi. 17.  
Malachi iii. 6. John vi. 35 : x. 7-11 : xi. 25 : xiv. 6 : xv. 1.  
Rev. i. 18 : xxi. 6.

"Say unto my soul 'I am' thy salvation."—Psalm xxxv. 3.

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UNLESS we see the perfections of God we cannot rightly value His law or His gospel. God sends His truth into the heart to convince a sinner; it is inspired by His own majesty, and then it effectually does its office in one respect by condemnation; but so effectually, thus illumined by the truth of God, that it drives the sinner from himself and gives him no rest till he finds an eternal one in the bosom of a crucified Redeemer.

**"ARISE, LET US GO HENCE!"**

[*Extracted from some lines written after the removal of a beloved child.*]

. . . . Methinks the words  
 Sound to me as they never did before,  
 "Arise, let us go hence!" How can I dwell,  
 Lord, where Thou art not? where Thou could'st not  
 be?  
 Thou didst descend into a darksome world,  
 Leaving Thy Father's bosom. Couldst Thou rest  
 Here as an exile from that glorious place?  
 No, Son of the Most High! and shall Thy Saints,  
 Sons of Thy Father, born, too, from above,  
 Make the drear earth their home? No, let them soar  
 Hence to the bosom of their Father God!  
 And when Thou cam'st to earth, didst Thou not find  
 The world a scene of sin, and grief, and death?  
 How could the Holy dwell with wickedness?  
 How could the Blessed One 'mid sorrow rest?  
 How could the Resurrection and the Life  
 Make death His strange companion, and content  
 His glorious spirit with this wretchedness?  
 No. Upward to yon heaven He lifts His eyes,  
 Where all is light and love, and bids us go  
 With Him, and make that paradise our home:  
 For we, within whose hearts His hand had writ  
 The law of holiness, can find no rest  
 Save 'mid the holy in His presence bright.  
 "Arise, let us go hence!" Yes, Lord, to Thee  
 Life in the world was one long clouded day,  
 Or, rather, night of sorrow, for Thou cam'st  
 To be a Man of Grievs, and by Thy woe—  
 By the dark hour of ignominious death,  
 To ransom others from their sin and doom.  
 And though in sacrificial sufferings dread  
 Thou, Lord, dost stand alone, and none can share  
 Or drink Thy bitter cup, yet Thou dost call  
 Thy saints to suffering fellowship with Thee—  
 To wear for Thy dear name the cruel thorn,  
 To be cross-bearers in Thy company,  
 And e'en resist unrighteousness to blood.  
 How, then, if faithful, can we rest on earth?  
 No! from a scene where we must suffer thus,  
 While bearing grief with patience, we desire  
 And hasten to be gone. And, Lord, when Thou  
 Didst tabernacle here, it was to do  
 A work Thy Father gave Thee—finish it,  
 And then return to Him for Thy reward.  
 And Thou hast sent Thy saints into the world  
 To do a work for Thee, as 'Thou wast sent.  
 Haste we to finish, then, our course with joy,  
 And enter on our glory! Thou art gone!  
 The light eternal, uncreated, beams  
 Forth from the Father's presence on Thy face,

Which glows with living glory, as the sun  
 Of all those heavens, and all those angels bright,  
 And all those spirits of the just who gaze  
 Enraptured on Thy loveliness, and sing  
 Of God in Thee, His dear and only Son.  
 And we are risen with Thee, and we are there  
 The members of Thy body; for one God  
 Dwells in us by His Spirit—dwells in Thee  
 Who hast the Spirit's fulness; dwells in us  
 Who have received our measure of the gift.  
 And since we are not where we are, but seem  
 To be on earth, whereas our life is hid  
 With Thee in God—with Thee beyond the skies,  
 O Jesus! shall we rest amid these graves,  
 Or fix our dwellings here, or set our hearts  
 On things and scenes which we have left beneath—  
 Left in our resurrection with Thyself,  
 And left for ever? Nay! let us arise,  
 And seek the things above, for we are dead  
 To all that Thou art dead to, and alive  
 To all to which Thou risen art alive.  
 "Arise, let us go hence!" Farewell, vain world!  
 Thy glories are a fading flower—a dream.  
 Thy brightest beauty hath no lustre left,  
 By reason of the glory which excels.  
 I bid thy woods, thy vales, thy hills farewell.  
 Thy doom is written. The consuming fire  
 Of fervent wrath and judgment shall surround  
 Thy solid mass, and melt thy elements,  
 That from the dissolution of thy frame  
 Another earth may rise which shall endure.  
 Farewell, ye crowded haunts of sinful men,  
 Ye cities great, and scattered villages,  
 And lonely hamlets, temporary homes:  
 Awhile I linger in you, but my heart  
 Feels as a stranger here; the company  
 Of those who know not God, is dreariness—  
 Is a perpetual solitude and pain.  
 I would be here while God shall please, to serve  
 My day and generation. O that grace  
 May make me faithful in the work! but when  
 That work is finished, let my soul, set free,  
 Find her a home in that dear dwelling-place  
 Prepared and peopled by her Saviour God.

Farewell, Jerusalem below!—the temple rent,  
 The ruined walls, the broken columns strewn,  
 The piled-up dust of ages, the thick weeds  
 And thistles rank, and overspreading thorns;  
 The Church of God on earth, which has become  
 So mingled with the world, so torn by strife,  
 So fearfully corrupt with doctrines false  
 And deeds of darkness, that the weeping eye  
 May search amid its millions and yet find  
 But few who love the Saviour, and who bear  
 His blessed likeness. Yet a little while  
 And this great Babylon shall be no more.

And ye, ten thousand treasures, coveted  
 By men, Egyptia's vast and varied store  
 Of pleasing vanities, the wealth, the merchandise,  
 And gay attire, and luxuries of earth;  
 The endless books and learning of the wise;  
 The pomp and power which soon shall pass away,  
 I bid you all farewell! On things above—  
 On treasures true, and glories which endure  
 I fix my soul's affections and my hopes.  
 For God, whose wondrous grace hath chosen me  
 To be His child, hath chosen me to be  
 His heir—to be a joint inheritor  
 With His own Son, of all on Him bestowed—  
 Yea, gives me as the portion of my soul  
 Himself, my treasure best, my all in all!  
 O blessed Lord! without a sigh I leave  
 A scene like this, to dwell with Thee above.  
 Thy well-known words fall sweetly on mine ear—  
 From these still lips I seem to hear Thee say,  
 "Arise, let us go hence!"

H. G. G.

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"WHO LOVED ME."

*Gal. ii. 20.*

THREE little sunbeams, gilding all I see,  
 Three little chords, each full of melody,  
 Three little leaves, balm for my agony.

"WHO."

He loved me—the Father's only Son,  
 He gave Himself, the precious, spotless one,  
 He shed His blood, and thus the work was done!

"LOVED."

He loved, not merely pitied: here I rest—  
 Sorrow may come—I to His heart am pressed;  
 What shall I fear while sheltered on his breast?

"M E."

Wonder of wonders: Jesus loved me,  
 A wretch—lost, ruined, sunk in misery;  
 He sought me, found me, raised me, set me free!

My soul the order of the words approve,  
*Christ first—me last*—nothing between but love  
 Lord, keep me always down—Thyself above!

Trusting to Thee—not struggling restlessly,  
 So shall I daily gain the victory,  
 I, yet not I, but CHRIST—"Who loved me!"

H. W.

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TAKE heed, for mercy is like the rainbow—it is never seen after night. If you refuse mercy now, you must have justice to all eternity.

"THE TIMES OF THE END."

"In the last days, perilous times shall come." (2 Tim. iii. 1.)  
 "There shall come, in the last days, scoffers." (2 Pet. iii. 3.)

ONE of these modern scoffers, a noted physiologist, speaking of the Bible and the account it gives of the creation, says, "These accounts of the creation of the world are fossil forms of thought, and, after a time, they will take their place as the fossils in the history of our geological strata." Another noted scientific man says that "prayer never painted a flower, or photographed a sunbeam," and calls the Mosaic record of creation "the beautiful myths" of the Bible, and another modern writer of the same school calls the Bible "a fairy tale".

These are the world's "modern philosophers" who are "willingly ignorant that God in the beginning, by His Son, made the heavens and the earth, and without Him was not anything made that was made". Another of them, giving an account of how the world came into existence, writes, "The air was black, night eternal illumined only by lightning or volcanoes, the earth unconscious of the sun's existence. But the crust thickens, the atmosphere brightens, and the sun's rays penetrated to the earth." Thus he accounts for the origin of the globe, forgetting there must have been some *matter* before his supposed lightnings or volcanoes, the sun or his rays—and, before there could be matter, there must be the creator of it. As regards mankind, he says, with like consistency, "The ancestors of man were clots of animated jelly." (Q. Who made the jelly?) And belief in the resurrection he calls a "sweet fallacious hope of a barbarous and poetic age; illusions still cherished for mankind while yet in its romantic youth." But adds, "How sweet it would be to believe; the shortness of life would comfort us, and we should welcome death. But we do not believe it, and so cling to our tortured lives, dreading the dark nothingness, and dreading the dispersal of our elements into ever-unconscious space." This is not St. Paul's joyful assurance. "For we know that, if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2 Cor. v. 1.) "If in this life only we have hope, we should be of all men most miserable." (1 Cor. xv. 19.)

But these conceited sceptical philosophers who reject the Bible, prophecy a golden age in the future.

One of them says, "We are going to have great inventions in the future; motive force to take the place of steam, aerial locomotion to transport labour at a trifling cost to any part of the world, the manufacture of meat from the elements by a chemical process; food will then be cheap, and our enlightened posterity will look back upon us as we look back upon savages. Poetry and fine arts will take the place of religion. Science will transpose our bodies into something wonderful. Disease being extirpated, the secret of immortality will be discovered. Man will be perfect, but then no nearer to the first cause, the inscrutable mystery—God."

Read this, ye toil-worn, ill-fed, rheumatic sons of toil. Here is an unconverted man's heaven pictured out for you, but add to it, "Trees, mountain passes, gushing streams, fleecy clouds," &c., and it will be more complete still.

Read now Rev. xx., "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast

into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

What a contrast?

The just shall walk neither by reason nor by imagination, but by faith.

#### THE SIMPLICITY THAT IS IN CHRIST.

BY JOHN HAMBLETON.

NOTWITHSTANDING the present aspect of things both in the Church on earth and in the world "lying in the wicked one," while "the sieve of vanity" is passing through the nations in our day, "and a bridle in the jaws of the people, causing them to err" (Isa. xxx. 28), there are also many indications that mercy still rejoices against judgment. At several places of late, both in Scotland and England, we have seen with our eyes, and heard with our ears, saints built up in their most holy faith, sinners rejoicing and springing into liberty, being snatched as brands from the burning; crowds stirred up to come and hear the word of life preached, while a steady ingathering of souls goes on beneath all outward commotion and inward strife.

Truly we are on the field of action, and the thickest of the battle is coming on. Earthquakes are increasing, warlike storms gathering, pestilence and famine threatening, nations upheaving, the elements of nature out of course, and "men's hearts failing them for fear, looking after those things which are coming on the earth." Yet souls are coming to Jesus, and "we will rejoice in the Lord, we will joy in the God of our salvation."

At such a time, to be fully occupied in Gospel work

is the best position in which a Christian could be found. Working for Jesus, and, if bodily infirmity prevents us being out with the Joshuas on the battlefield, then with Moses, Aaron, and Hur, we should be on the mount of prayer. For my own part, had I the youth and ruddiness of some of those young soldiers of the cross, I would be ready; but for the weakness of this earthly tabernacle, to rush into the burning lava of lusts and corruptions, which, like streams from Vesuvius, are boiling and bursting over mountains and valleys in thousands of localities, hurling myriads of poor sinners into destruction around us on every hand. Yea, to pull them out of the fires of coming judgment is worth living and dying for.

Could our spiritual eyes be opened wider to gaze on the terrible realities of these things, we should cry shame on our indolence, supineness, lukewarmness, and especially on that wanton stupidity of wasting time in contentions and squabbings about questions and divisions with brethren, who, ignorant of the devil's devices, are drawing swords and fencing with each other, while souls are perishing, young converts starving for sincere milk of the Word, and saints fainting with fatigue by the way. Instead of quarrelling, there should be more meditation on the depths of Christ's suffering for us, His love for lost humanity, His great work of salvation, God's own estimate of the priceless value of the precious blood of His Son, the eternal loss of souls unsaved, the power of the enemy in blinding the minds of them that believe not, the shortness of time, the coming glory and the coming wrath. These things would be an antidote to the deceptions of the enemy, and a preventive to the incessant whirl of modern haste and earthly din.

Believers need eye-salve to keep them from sleeping at their posts, while the powers of hell are straining every nerve to deceive and destroy the souls and bodies of the people; hiding the Gospel of God's glory in the face of Jesus Christ from all who believe not, and putting out the lamp of God's children, while they are dreaming on the things of time. What! shall we not in such times keep awake and watch?

Oh, what can worldly Christians say when Christ shall be revealed? Did He command them to fight about the politics of this present evil world, and waste their precious time in company with the enemies of His cross? or, did He not tell them that "His kingdom is not of this world"? Did He not say, "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."

Look at that new-born soul, who has been in agony of spirit about his sins, now that he has got the first glimpse of God's love, would you speak to him of a political Christianity? his mind is on a theme which spurns your earthly thoughts. Ask the great Apostle Paul concerning such beggarly elements, his answer would be, they are all dung and dross; "This one thing I do, leaving those things that are behind, and pressing forward to those that are before, I press towards the mark for the prize of the high calling of God in Christ Jesus."

More and more am I persuaded of the deep necessity of those who have been called of God, with gifts of teaching and preaching, for the edifying of the body of Christ, to study first themselves, the wiles of the devil, watch his ministers, and then warn, caution, and instruct the young converts of his great powers of evil in these last days. As a serpent he corrupted the mind of Eve, and the apostle's fear was, that the chaste minds of the young converts should be corrupted also from the *simplicity that is in Christ*. (2 Cor. xi. 1-15.) "For if he that cometh preacheth another Jesus"—what! "another Jesus"? Oh yes, my dear brother, great preachers and teachers now-a-days can preach "another Jesus"—not Him who died and rose again—not Him who redeemed us with blood, and hath delivered us from this present evil world—but

"ANOTHER JESUS,"

who is a politician, entangled with the affairs of this life; "another Jesus," whose image they can carve on wood, or paint on canvas; a Jesus who gives wages in gold and silver, thousands per annum—not the Jesus that Paul preached, or who said to His disciples, "Marvel not if the world hate you," but a Jesus with whom the world is on excellent terms, a fashionable gentleman—Jesus, who can talk with the tongue of an angel, and catch the eye of multitudes with pleasing exterior and graceful ceremonial in worship, whose ministers can charm the ear with language sublime or music enchanting, causing the spirit to swoon with sentimental longings, while the opiates of hell are administered unto the deceived souls, and dancing demons drag them down with hellish glee to eternal death! Oh yes,



dear brother, Satan himself, we are told, is transformed into an angel of light, no wonder, then, if his ministers are working with him.

“ANOTHER SPIRIT.”

“If he that cometh preacheth another Jesus, or if ye receive *another spirit!*” what! again another spirit? “Examine yourselves, whether ye be in the faith; prove your own selves. Know you not your own selves, how that Jesus Christ is in you, except ye be reprobates?” The spirit of Christ is that spirit of life which makes the soul free from the law of sin and death, and gives liberty to worship God in spirit and truth. It is a spirit of love to God, and love, in the truth, to all mankind, a spirit of light, which, discerning between the spirit of this world and that which is of God, judges and reproves the darkness, making manifest to all that his works are wrought in God: a spirit of living faith in the Son of the living God, having no confidence in the flesh, but all confidence in the risen Lord Jesus Christ, who is the Way, the Truth, and the Life. This spirit of sonship waits for its future inheritance with patience down here, and thus has to suffer with Christ, who is rejected by this world, but who is coming again to rule and reign in righteousness, and put all enemies beneath His feet.

But “another spirit,” of whatever sort it be, must live to this present evil world, because not of Christ. It will seek self-exaltation and aggrandisement, or self-advantage in one way or other amongst men. Some peculiar creed or doctrine will be its theme, but never Jesus himself; often active in the flesh, but never passive, in the spirit of meekness, suffering for Christ’s sake. If it be a very religious sort of spirit, it wanders through dry doctrines and dry places of law, or dry ritualistic observances, doing ceremonial penances, always seeking rest, but never finding it, because working in self-righteousness, rather than believing in Him who says, “Come unto me, and I will give you rest.”

No, says the spirit of the world, our fathers worshipped in this place of worship or in that, so they do the same, and will not come to Jesus that they might have life.

Therefore Satan fills them with seven other spirits more wicked than the first, and the last state is worse with them than the first. “Beloved, believe not every spirit, but try the spirits whether they be of God, for greater is he that is in you than he

that is in the world;” “Christ in you the hope of glory.” “If any man have not the Spirit of Christ he is none of His.”

“ANOTHER GOSPEL.”

The prince or spirit of this world is a spirit of darkness, “but ye are light *in the Lord,*” and “this is the victory that overcometh the world, even our faith.” “If ye receive another spirit or another Gospel!” what! again another Gospel? Oh yes, beloved brother, Satan and his ministers have propagated scores of Gospels since Jesus sent His apostles to publish the Gospel of glad tidings to all nations.

Poor sinners, lost and helpless under Satan’s power in sin and death, need a greater power than either angel or man could bring for their deliverance. So God, in love, came Himself to this earth for the very purpose of making us free. God’s own power, and nothing else, could save lost man; and the Gospel which Paul and the whole of the apostles preached is this very *power* of God, which alone, when believed and rightly understood, is that which “opens their eyes, and turns them from darkness to light, and from the power of Satan to God.”

And Paul, who knew its power practically, said, when writing to the Romans, “I am not ashamed of *the Gospel of Christ,* for it is the power of God unto salvation to every one that believeth.” Now, all other Gospels invented by men and devils have this object in view—to prevent poor sinners taking hold of God’s power in Christ’s Gospel, to deceive their souls that they may be lost with themselves, and thus triumph over them.

Now the Gospel of God’s power to save is simple. Paul declares it (1 Cor. xv. 3, 4.) “How that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.” Here, you see, is death and resurrection. Jesus, who is “God manifest in the flesh,” was coming through the Scriptures in types and shadows for the very purpose of laying down His life for man’s deliverance from death and hell. His blood is the price of our redemption—He “died for our sins, and rose again for our justification.” The Unitarian believes in Jesus as a man, but will not believe in the atoning blood to put *away* his sins; so he has believed another Gospel. The Roman Catholic, too, has received “another Gospel!” He believes that Jesus died,

but not according to the Scriptures. He believes his priest, who says infant baptism puts away original sin, penance puts away venial sins, and purgatory puts away mortal sins; so there being no more sins that they know about, there is nothing remaining for the blood of Christ to put away, while the Scriptures say distinctly that the blood of Christ, God's Son, cleanseth us from ALL sin.

If in these last days the sin of drunkenness is slaughtering millions through the covetousness of those whose rusty gold heaps are a witness against them, that this traffic in human blood is sending thousands of souls down to perdition; and if the Gospel of Christ is preached as the power of God to save, then Satan sends out another Gospel. Teetotalism must supersede Christ crucified, and thus the Gospel of salvation is not believed. For he that believeth not is condemned already, whether he be drunk or sober; for the Gospel of Christ saves out of this present evil world. Riches here or honour from man, is not the Gospel of salvation.

If Popery has so disgusted Christendom with her lies and witchcraft, that people begin to see her judgments coming, then Satan sends his ministers from Salt Lake Valley, and these lying apostles tell a one-sided truth, that Babylon is to be destroyed; but instead of showing the people the Gospel of Christ and the precious blood, they baptize their dupes into another gospel, telling them that Utah, or Salt Lake City, is the ark of safety. Thus the adulterers and adulteresses find a suitable rendezvous for their fleshly desires, while Satan and His ministers go about preaching this other Gospel of Gomorrah. But the recent earthquakes, on the south and west coasts of America, may preach a word of warning to them. As Europe is doomed, so is America, and their blasphemous deceptions will not escape the coming wrath \*

All political Gospels which aim at perfection in the flesh, and would convert this present world by their progress in building and planting, or arts and sciences, to make a heaven on earth, and preach peace, peace and safety amongst all nations, without the Prince of Peace, are other Gospels. They ignore the Scriptures of truth: and all such creeds, like those that have gone before, whether mass-books

prayer-books, catechisms, litanies, formularies, ritualistic ceremonial and parade, or the thousand other plants which are not of the Lord's right-hand planting, shall be rooted up and burned in the fire of coming judgment without pity or compromise. Any and everything which have added to, or taken from and corrupted the truth, which are not of God, they cannot live, they must perish. Another Gospel is not a light thing.

Those anathemas of the Spirit, through the apostle writing to the Galatians, are terrible on any other Gospel preached by angel from heaven, or man on earth. Satan, as an angel of light, can play at religions and theologies as men play their cards. He can suit his doctrine to all nations that forget God. The serpent who beguiled Eve has not lost his craftiness. He can accomodate himself to each class of professors, who are ready to be beguiled from the simplicity that is in Christ—anything to hide that glorious Gospel of Christ, who is the image of God, from the minds of the people, that their hearts may settle down to this present evil world in Satan's kingdom. The Gospel of death and resurrection shows the believer an empty grave—each quickened soul has crossed it with our risen Lord and Master.

This blessed Gospel kills all human righteousness, therefore many receive it not. This Gospel of the free mercy and grace of God calls to a life of separation and holiness of walk after receiving pardon, a renunciation of sin, and a daily death to lusts and passions of the old-man nature, and newness of life in the new-man nature.

The simplicity of Christ teaches us to be little children in malice, but men in understanding the things of God.

To relish Esau's pottage, which the manifold Gospels of men provide, is to reject the eternal birthright of those who believe in Jesus and follow Him. We can indeed well bear with the Apostle when he so faithfully warned the Corinthians, and us by the same word—to watch against another Jesus, another Spirit, or the preaching of other Gospels; but how much more is the caution needed in these last days, when "perilous times" have indeed come. Millions of wicked spirits are seducing the minds of the people from the simplicity that is in Christ—itching ears are ever ready to catch any sound which will ignore the Word of God. No hell, or no eternal punishment is much heralded, and as much received. A pre-Adamate

\* Since this was written, the American Government have disturbed this filthy nest, and many of the unclean birds have flown away in search of another perch.

man is scientifically spoken of to overthrow the faith in God's Scriptures of truth.

But, beloved, it is by faith that we understand that the worlds were framed by the word of God. Believe in His word, which cannot lie, for "He that shall come will come, and will not tarry."

"Cease ye from man, whose breath is in his nostrils," and trust ye in the Lord, who has risen, and gives eternal life to all who believe in Him.

God's Gospel is still God's power unto salvation to all who believe.

The blood of Jesus has power to save; the blood of Jesus has power to keep us; the blood of Jesus overcomes the accuser of the brethren. All sin is met by the precious blood of God's beloved Son—both as our Substitute at the cross, and now as our great High Priest in heaven; and "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."

It is in His risen life we must walk in all simplicity and godly sincerity, looking for the promise of His coming again to receive us to Himself, and thus keep ourselves unspotted from the world and wordly Jesuses, wordly Spirits, and wordly Gospels, invented by men and wicked spirits.—JESUS ONLY!

"I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the SIMPLICITY THAT IS IN CHRIST." (2 Cor. xi. 2, 3.)

"Jesus only," (Matt. xvii. 8.)

WHEN the conscience is thoroughly purged from sin by the blood of Jesus, man is then provided by a mighty principle of action inspired by the energy of God himself.

THE consciousness of an interest in Jesus and His being our portion in life, and death, and for ever, was intended by the Lord as a little heaven to be carried within our bosoms while travelling through the wilderness to the mansions of eternal blessedness.

CHRIST'S omnipotence as God and His love and sympathy as man, are with His brethren every moment. This is all they stand in need of; His presence is enough in the absence of every earthly good; yes, and frequently much sweeter in their absence than in their presence.

## THE GOSPEL, BAPTISM, AND FELLOWSHIP.

THE four gospels set before us the life and death, and record the words and works of the Lord Jesus Christ. The book called the Acts of the Apostles takes up the thread where the gospels leave it, and shows us the coming of the Holy Ghost, whom the Lord Jesus sent down, when He had ascended to the right hand of the Father. Thus we read at the close of the gospel of Luke that the Lord, after His resurrection appeared to the disciples, and, having said, "Behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high," He "led them out as far as to Bethany, and He lifted up His hands and blessed them; and it came to pass, while He blessed them, He was parted from them and carried up into heaven, and they worshipped Him and returned to Jerusalem with great joy." And at the beginning of the Acts, after narrating how they occupied themselves in the interval, it is said, "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

This book is occupied throughout with the doings and sayings of those who went forth endued with the Spirit to preach the Gospel and build up the Church of God, so that we may say the Acts of the Apostles is the chronicle of the special actings of the Holy Ghost, even as the four gospels is the chronicle of the special actings of the Lord Jesus.

We are now living in the dispensation of the Spirit then begun. Christ having been crucified and raised from the dead, passed into the heavens. The Holy Ghost came and He has not gone. He is still with us in personal presence and gracious manifestation.

We turn, then, with attention to the book of the Acts for instruction, both as to the preaching of the Gospel, and as to what they are to do who receive it. What is revealed in that book applies now as it did at the first. Neither the Gospel nor the Christian course is changed.

It may be asked, "Has no progress been made since these days? Were we not meant to leave first prin-

ciples and go on?" We are to leave first principles as a building leaves its foundations, rising to completion according to the design of its founder; not as a statue leaves its pedestal to fall and be broken. We are to go on as a railway train goes on upon the rails, which it would be destruction to quit. We are to build on the foundations, and to run in the course revealed and lined out in the Scriptures. Progress apart from and outside of these is ruinous.

In the second chapter of Acts we read farther that, when Peter had preached Christ to the dwellers at Jerusalem, they were pricked in their hearts and said, "Men and brethren, what shall we do?" Whereupon they were told to repent and be baptised, and they should receive the gift of the Holy Ghost; and it is added, "Then they that gladly received His word were baptised, and the same day there were added unto them about three thousand souls, and they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." The way of salvation is by receiving the Word of God—a way which completely sets aside human merit and puts man in his true place. Without all contradiction, God is the giver, man, if he would be saved, only the receiver of eternal life. This is illustrated in the 18th chapter of the gospel of Luke, a chapter which might be headed with the words "He hath filled the hungry with good things, and the rich He hath sent empty away." At the 17th verse, we find the Lord Jesus saying, "Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein;" and immediately afterwards we have the record of His dealing with two men, one of whom did and the other did not take the humble and receptive position pointed out by these words. No sooner has He said, "Whosoever shall not receive, &c," than we find it written that a certain ruler, who was very rich, asked Him, saying, "Good Master, what shall I do to inherit eternal life." This man did not conceive of himself as without strength. He had not come to an end of himself, consequently he had not come to the beginning of the resources that are in God for a sinner. He assumed power in himself, and he was met on his own ground and shown that he could not stand there. Having said that he had kept the commandments from his youth up, Jesus said unto him, "yet lackest thou one thing: sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow

me. And when he heard this, he was very sorrowful, for he was very rich."

Then appears one presenting in every way a contrast—a blind beggar sitting by the wayside begging. Out of his poverty and blindness he calls aloud. The Lord stops, commands him to be brought, and asks him, "What wilt thou that I shall do unto thee?" Note the contrast. Here Christ is the doer, not man. Here the gospel is illustrated, not the law. The blind man says, "Lord, that I may receive my sight." The Lord takes up the word, "Receive thy sight, thy faith hath saved thee;" and it is added, "and immediately he received his sight and followed Him, glorifying God." The doer gets nothing, the receiver gets all he wants.

The men to whom Peter preached received the word, and having received it, they were baptised. This is the privilege of those who have become the children of God by faith in Christ Jesus. Having had part with Him in His death upon the cross, they are buried with Him by baptism unto death.

The precious blood of Christ has been shed for our sins, and they are gone. Moreover, as is the power of the blood of Christ to atone for sin, so is its power to purge the conscience of the believer. A perfect sacrifice gives a perfect conscience. We have no more conscience of sins. (Heb. x.) They no longer condemn us before God. But the fact that our sins were there, is not the only part we have in the Cross of Christ. Ourselves were there. We have been crucified with Christ. We died with Him. (Gal. ii., Rom. vi.) As the race of mankind came before God in the days of Noah and He judged it unfit to remain and swept it away by the flood, so did our nature come before Him at the cross, and there our old man was crucified and sin in the flesh condemned. "Sin in the flesh" is the regnant principle; "the old man" is the sphere in which it reigns. Both have been dealt with, and, so far as the believer is concerned, have come judicially to a full end.

But the believer is still in the body, though he has become a new and spiritual man. Hence there is conflict. Hence he is called to mortify the deeds of the body, and he is empowered to do so by the Spirit who is given to him, and who operates on the new man, as we read, "strengthened with might by His Spirit in the inner man." (Eph. iii. 16.)

Having thus two natures, one derived from the first Adam, the other from the Second Adam (who is

a quickening Spirit), he is a subject for baptism, and he ought to take the Lord's Supper—these two ordinances being suitable to his new dual condition. In baptism, he is buried as dead with Christ. In the Lord's Supper he feeds as a living man on Christ, our Passover sacrificed for us. Burial is proper for the dead; sustenance for the living. Had the daughter of Jairus remained dead she would have been buried. When her life came again, the Lord commanded to give her meat. The believer is baptised once; he takes the Lord's Supper often, and fittingly so, for men are buried but once, while they eat and drink many times.

That baptism is burial is shown in Rom. vi. 3, 4—“Know ye not that so many of us as were baptised into Jesus Christ were baptised into His death. Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” And Col. ii. 12—“Buried with Him in baptism, wherein also ye are risen with Him, through the faith of the operation of God who hath raised Him from the dead.” This Scripture also teaching that we are not only buried but risen with Christ, entered on new life in association with Him.

The answering figure in the Old Testament is the Flood. We read in 1 Pet. iii. 20, 21, that “the long-suffering of God waited in the days of Noah, while the ark was a-preparing, wherein few, that is eight souls, were saved by water. The like figure whereunto, even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God), by the resurrection of Jesus Christ?” Man as a sinner was judged and submerged, while yet in the person of Noah he was brought through the waters to begin life anew on the cleansed earth.

There are, at least, four baptisms mentioned in the gospel of Matthew, two of them being baptisms with water. They are the baptism of John unto repentance (iii. 11); the baptism of suffering endured by our Lord Jesus on the Cross (xx. 22); the baptism with the Holy Ghost (iii. 11); and the baptism in the name of the Father, and of the Son, and of the Holy Ghost (xxviii. 19). The baptism of John has passed away. Our Lord is no longer straitened, for His fiery baptism is over. There remain the baptism of the Spirit and Christian baptism with water.

If it be asked, Is not the baptism of the Spirit

sufficient? we answer, no; for we read in Acts x. that Peter, having preached to those assembled in the house of Cornelius, the Holy Ghost fell on all them that heard the Word, and “then answered Peter, can any man forbid water that these should not be baptised who have received the Holy Ghost as well as we? and he commanded them to be baptised in the name of the Lord.” Instead of their having received the Spirit being a reason for avoiding baptism, it was a reason for undergoing it.

Having, as needy sinners, received the gift of God, and having been baptised, we should be added to the fellowship of our brethren in Christ, the power of which fellowship is the Spirit we have received. We should gather with them around the Lord's table, enjoying the privileges and exercising the functions of members of the body of Christ. Through grace we know God, for “the Son of God is come and hath given us an understanding that we may know Him that is true.” (1 John v.) We are divinely capacitated to worship God, who is a Spirit and must be worshipped in spirit and in truth (John v.), and we are called each in his measure to serve God and our brethren. (Rom. xii.)

And as we ought not to take up such a position lightly, so we ought to stand in it firmly. They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. The Lord is coming again. Shall He find us so standing, so occupied?

A. STEWART.

THE work of Christ involved in it the brightest development of the glory of the divine perfections, and at the same time the highest good that can be imparted to finite beings.

THE rainbow is typical of the gospel covenant; it is a bow without a string and without an arrow and in its bosom peace. God has levelled the vindictive arrow of His justice at the bosom of His Son.

SIN never found an object capable of receiving all its malignity till Jesus appeared on earth, and man never found an object on which he could glut himself with transgression till incarnate Deity appeared. Then we find concentrated the aggregate hatred of men and devils, Jews and Gentiles, earth and hell. On the other hand, it is equally true that God never had an object towards which he extended the whole of His love till He found man sunk in the deepest degradation and pollution both in body and soul.

## ASSOCIATION WITH CHRIST.

I FIND no such thought in Scripture as "grasping the promises;" they are all yea and amen in Christ Jesus. God does not give promises to the sinner, but offers Christ. The saint gets all the promises. The sinner gets Christ, and he finds all the promises wrapped up in Him.

"He that spared not His own Son, but delivered Him for us all, how shall He not *with Him also freely give us all things?*"

(1) His *Cross*; "I am crucified with Christ." (Gal. ii. 20.)

(2) His *Death*; "Dead with Christ." (Rom. vi. 8.)

(3) His *Life*; "Quickened us together with Christ." (Eph. ii. 5.)

(4) His *Resurrection*; Raised "in His resurrection." (Rom. vi. 5.)

(5) His *Rising*; "If ye then be risen with Christ." (Col. iii. 1.)

(6) His *Position*; "As He is, so are we in this world." (1 John iv. 17.)

(7) His *Acceptance*; "Accepted in the Beloved." (Eph. i. 6.)

(8) His *Peace*; "My peace I give unto you." (John xiv. 27.)

(9) His *Joy*; "My joy fulfilled in them." (John xvii. 13.)

(10) His *Love*; "The love wherewith thou hast loved me may be in them." (John xvii. 26.)

(11) His *Glory*; "Glorified together." (Rom. viii. 17.)

(12) His *Rest*; "Entering into His (God's) rest." (Heb. iv. 1.)

(13) His *Throne*; "Sit with Me in My throne." (Rev. iii. 21.)

(14) His *Reign*; "We shall also reign with Him." (2 Tim. ii. 12.)

(15) His *Patience*; "Thou hast kept the word of my patience." (Rev. iii. 10.)

(16) His *Power*; "To him will I give power . . . as I received of My Father." (Rev. iii. 26, 27.)

(17) His *Inheritance*; "In whom also we have obtained an inheritance." (Eph. i. 11)

(18) His *Heirship*; "Joint-heirs with Christ." (Rom. viii. 17.)

(19) His *Likeness*; "We shall be like Him." (1 John iii. 2.) Like him *bodily*. (Phil. iii. 21.)

(20) His *Nature*; "Partakers of the divine nature." (2 Peter 1. 4.)

(21) His *Mind*; "We have the mind of Christ." (1 Cor. ii. 16.)

(22) His *Sanctification*; "I sanctify Myself that they also might be sanctified." (John xvii. 19.)

(23) His *Mission*; "As My Father hath sent Me, even so send I you." (John xx. 21.)

(24) His *Rejection*; "If they have persecuted Me, they will also persecute you." (John xv. 20.)

(25) His *God and Father*; "My Father, and your Father; My God, and your God." (John. xx. 17.)

(26) His *Yoke*; "Take my yoke upon you." (Matt. xi. 29.)

(27) His *Cup*; "Ye shall drink indeed of My cup." (Matt. xx. 23.)

(28) His *Words*; "I have given unto them the words which Thou gavest Me." (John xvii. 8.)

The believer might do worse than string together these "goodly pearls," and hang them as an ornament around his neck.

The unbeliever has only to receive Christ, and then in faith he can take up and appropriate to himself "Christ's things".

May the Lord lead into deepening knowledge of Christ, and into association with Him!

## COL. III. 17.

PROPERLY speaking the only true Church on earth at any given time is that portion of the mystical body of Christ which may be then living, whether the members of this believing host be known to each other or not, whether they unite in one or in various fellowships, or whether, as some commonly did in apostolic times, they forsake the assembling of themselves together, and so fail to "exhort and edify" one another.

Intercommunion or reciprocal action of any kind does not make believers a Church. If they never saw each others' faces in the flesh they would still be the Church, a brotherhood and a unity; and this simply because, in the absence of any outward bond of union, each would be allied by one Spirit to the same Head, and all would be one in Christ Jesus.

Nevertheless, it is as certain as anything recorded in Scripture can be, that believers met together for worship and instruction during the lifetime of the Apostles. Neither is there any question as to their meetings having been formed under the direction of the inspired guides of the Christian communities.

The pastoral epistles of Paul are full of instruction for their governance. What is desirable to ascertain, therefore, is not whether assemblies existed in the apostolic age, nor yet how they were governed, but *in what sense* they were called Churches, and to what extent they were intended to be models for our imitation. In other words, does the testimony of Scripture lead us to suppose that Christ and his apostles established, or at least laid the foundation of a society or series of societies *intended for permanence*, and more or less corresponding to what are now known as churches and sects.

Almost all Christians, whatever may have been their name, have for ages rested in the assurance that such a society has been established, and that union with it in one form or other is one of the first of Christian obligations. Modern Christians believe this as firmly as their fathers did. Their differences relate only to its kind or manner.

The early Christians did not become a Church by their association. They were a Church from the first and would have been a Church had they never been associated at all.

When they did combine in fellowship they were not united by a common adhesion to any particular doctrine or set of doctrines, since at their formation no material differences of opinion seem to have existed.

They were not gathered around a rite, the Lord's Supper; for although this ordinance was usually observed when they met together, there is no evidence that it formed in any sense the bond of their union.

They assembled only as a redeemed family and around the Head of that family, the Lord Jesus Christ. A person, therefore, and not either a rite or a doctrine, was the tie that kept them together.

In the salvation of sinners God has made Himself a voluntary debtor to His own perfections, a debtor to the sacrifice of His Son, a debtor to the Father, Son, and Spirit; a debtor to all the perfections that inhabit His own essence.

The marriage union was intended by God to refine and spiritualise the human feelings, and to prepare both husband and wife for a more glorious hereafter, when the friendship begun here below shall be purified from all earthly alloy, divested of every earthly adhesion, and perfected for ever in the friendship of God Himself

It is the duty of the Christian to reprove an erring brother, and that he does so evinces more genuine love than he could do in any other way. But there is an *infernal politeness* now-a-days amongst us which puts a stop to this.

"LET nothing be done through strife and vain glory." This is diametrically opposite to the spirit of the world—viz., vanity, pride, envy, and self-conceit, which are the sources of all the evil that exists in the world. Naturally each one thinks more highly of himself than he does of his neighbour. Now, if I think more highly of myself than I do of my neighbour, and if he thinks more highly of himself than he does of me, then we are prepared for fighting with each other through the endless ages of eternity, unless God Himself interpose between us, and when He interposes it is in this manner—He interposes with His own image. When invested with this I shall think more highly of my neighbour than of myself, and he will think more highly of me than himself. Heaven is then begun. God reigns in each heart, and when we die we must go to heaven—there is no hell in existence for such people—it cannot be found.

NOTES OF THE FIFTH LECTURE ON THE TABERNACLE, by Henry Groves, Esq., are unavoidably postponed till next month.

#### GOVAN.

THE Govan Gospel Tent is now pitched in the centre of the town. Prayers are specially requested for the work.

#### GLASGOW.

BESIDE the Tents, Argyle Hall is taken for a special effort, and already a great blessing has been given in it. It is requested that God's people may give thanks for this.

#### JARROW-ON-TYNE.

THE prayers of the Lord's people are requested for the efforts put forth by the Christians in their new Mission Room.

#### DUNFERMLINE.

THERE has been considerable blessing in the Gospel Tent here. Praise the Lord with us.

#### EDINBURGH.

THE work in the Gospel Tent (pitched off Jeffrey Street, between the foot of High Street and top of Canongate), is carried on nightly. R. T. Hopkins of Liverpool, and Richard O. R. Hoyle, Esq., Newcastle, have been helping us—John Scott always is. The Lord has given blessing already, but much more power is needed. On Sunday evenings the Tent is full, and about half, sometimes more and sometimes less, on other evenings. The locality is intensely necessitous.

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THE



**NORTHERN**



**WITNESS.**

"For by the Works of the Law shall no flesh be justified."—GAL. ii. 16.

"For by Grace are ye saved through Faith, and that not of yourselves, it is the gift of God."—EPI. ii. 8.

No. 10.]

OCTOBER, 1875.

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**NOTES ON LECTURES ON THE TABERNACLE.**

*(Delivered in Queen's Rooms, Glasgow, by HENRY GROVES.)*

FIFTH LECTURE.

**W**E now have come to our closing lecture on this interesting subject of the Tabernacle and its vessels. We have traced the pathway of God's grace towards us in Christ Jesus meeting the sinner in his defilement and estrangement, unclean and far off. He now stands before God, atoned for as to his sins, and regenerated as to his nature, and has become a child of God and a priest of the heavenly sanctuary. We are now in a position to understand Heb. x. 19-22, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the vail, that is to say, His flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water". The ground of our boldness rests on the efficacy of the Altar and the Laver in meeting all the need of our sins and of our nature; and on the fact of our High Priest having entered into the very presence of God for us. Let us now consider our entrance through the vail, and what it involved.

**THE VAIL.**

The vail was placed between the holiest, where the Glory dwelt, and the holy place, where the priests performed their service; and, as long as the vail remained, it shut out all access to God, except, as once-a-year, the high priest went in alone. The vail was supported by four pillars of Shittim wood overlaid with pure gold, and resting on sockets of silver (Exod. xxvi. 32), and it will be remembered that the door of the tent was a curtain supported by four pillars on sockets of copper.

There is another very significant distinction between the door and the vail, that, while the pillars of the former were crowned with chapiters of gold, and had connecting rods (fillets) of gold, the latter had neither. (Exod. xxxvi. 35-38.) The uncrowned pillars would seem to point to the temporary character of the vail, and of the separation it caused between the holy and the most holy places, so that, while the door between the sanctuary and the court had a typical perpetuity attached to it, the vail was to be rent, and, as a vail, then to hide the holiest no more. The silver sockets of the pillars indicate the atonement, on which all connected with the vail rested.

The four pillars of the vail would seem to be connected with the four faces of the cherubim, and to represent the Lord Jesus, the newly constituted and living way of access into the holiest, in the four different aspects in which He is presented to us in the four Gospels. Matthew representing Christ as the King, Mark as the Servant, Luke as the Man, and John as the Son of God. Thus do we need Christ ever as Lord and Master, but also as Servant; as Son of God, and yet also as Son of Man. If we had not a Christ in these His fourfold characteristics, we should not have the Christ of our necessities. God has not given us more than we need, but, thank God, the Christ of God meets all our need to the very utmost. The Deity meets and exceeds all the highest aspirations of our souls, which make man desire to be as God, and His humanity meets the utmost need of our faculties and weaknesses.

The vail is also distinguished from the door in that, on the blue, and purple, and scarlet, and fine twined linen, there were cherubim wrought of cunning work,

and this links the veil in a very special way with the mercy-seat and its cherubim of glory, which overshadowed that most significant emblem of the divine presence and glory, of which we shall speak hereafter. With these thoughts before us, who shall unfold the mystery of the *rent veil*? a rending in twain that divided not only the blue, purple, and scarlet, with their revelations of the divine and human glories of the Christ of God, but also the cherubim with their tokens of the divine power and glory. It is essentially important not to separate the divine from the human in the sufferings of the cross of Christ, otherwise the value of the atonement is lost sight of, and a suffering man takes the place of the suffering Son of God, and the blood is robbed of its intrinsic preciousness, and the Lamb of God of His essential value. The veil that was rent, like the rock that was smitten, have the emblems of Deity in them; and the rending of the one and the smiting of the other unfold the mystery of redeeming love, in the wounding and the smiting of the Son of God. There is no figure more frequently used for God in the Old Testament than that of the Rock. (See Deut. xxxii. 4, 15, 18, 30, 31, &c.) This subject of the indivisibility of the person of the God-Man is of the utmost importance. It is never as man only, but as God also, and never as God only, but as man also, that, since the resurrection, the only Begotten of the Father is revealed to us. He is undivided in His person, but not to be confounded as to His natures, and as such is presented to us in Heb. i. 3, where the One who, "by Himself purged our sins," is described as the One "*who being the brightness of His (i.e., God's) glory and the express image of His person (a substance) and upholding all things by the word of His power*". The passage tells us what He *was* and what He *upheld*, when on the Cross He made that infinite atonement adequate to meet all the sins and transgressions of ten thousand worlds, on which hang the proclamation of God's pardoning love to whomsoever will.

The veil, as the curtain, could, however, be seen only by the worshipping priest inside the sanctuary, and the rending of the veil, like the opening of the graves of many of the saints (Mat xxvii. 51), were emblematic of God's answer to the finished work on Calvary. The Saviour cried "It is finished," and God thus outwardly responded to that cry.

There is now no barrier to the nearest worship, or to the closest priestly fellowship. Outside worshippers

were not brought nigher, but priestly worshippers were, when the veil was rent "from the top to the bottom". Nothing now exists to separate from above on God's part, and nothing remains to separate from below on the part of the worshipping priest, the type of the whole Church of the living God which have been made kings and priests in a royal priesthood to the Father of our Lord Jesus Christ.

Under the Old Testament ministry, whether in Tabernacle or Temple, the high priest alone drew nigh within the veil once-a-year (Heb. ix. 11, 12); but now under the new covenant, all who believe can, by faith, always draw near boldly to the throne of grace, (Heb. x. 22), and will, when the Lord comes to gather His people to be for ever with Him, be taken into the heavenly City, the New Jerusalem, which needs no Temple, for it is itself the Temple and the dwelling place of Him who inhabiteth eternity, the Lord God Almighty.

The more we ponder the veil and its rending, the more completely shall we discern our right of access as secured to us once for all in Him who is there typified before us, and we shall see the hand of infinite grace turned to the little ones, and gathering them in when the terrible words have been fulfilled, "Awake, O sword, against my Shepherd, against the man that is my fellow. Saith the Lord of Hosts, smite the Shepherd."

#### THE ARK OF THE COVENANT.

We now come to consider the Ark which, with its covering,—the Mercy Seat, was the only furniture placed within the veil. It represented in itself typically that to which all the ministrations of the sanctuary were directed, for it was the emblem of the presence of God, the place on which He sat and where His glory was seen unveiled.

The Ark is described in Ex. xxv. 10-12, and as being essentially the most important part of the Tabernacle service, is placed first by God, as it must be when looked at from His point of view; but when looked at from man's point of view, it comes necessarily last, as the end to which all pointed.

The height of the Ark corresponds with the height of the grate in the Altar, to which allusion has been already made, pointing, as we would again remind our hearers, to the relation subsisting between the work of Christ on the Altar with the result of that work in the outflow of the grace and power of God from off the

Mercy Seat. The Ark, like the Altar, was made of shittim wood, but like the other vessels of the sanctuary gold occupied the place of the copper; for while outside were to be seen copper and silver, inside gold was the only metal that was visible. This seems to represent the enhanced value of atoning work in the relative value of gold to the combined copper and silver. It is as if the combination of the righteousness and mercy of God, as seen in the cross, had, in the divine harmony of the two, caused them to give place, in a certain sense, to that which in the gold gives expression to the value of both combined, and thus representing in the metals what the purple represents in the colours, with the additional most precious thought that, as we might emblematically say, the work of Christ had turned all God's copper and silver into gold, thus fulfilling what we read, (Isa. lx. 17), "for copper (not brass) I will give gold," &c. Thus it will be when Jerusalem's walls are called "Salvation" and her gates "Praise," and then the light of the sun shall be sevenfold and the light of the moon as the light of the sun." (Isa. xxx. 26.) This beautifully illustrates the enhancement to the eternal glory of God, which the work of Christ has caused. It is not merely a restoration to a former condition, it is infinitely and divinely more, and this we see unfolded in the substitution of gold in the holy and most holy places for the lower metals.

The Ark was provided with rings and staves which were never to be taken out of their place, and which were to be seen outside the most holy place, a witness through the veil that the ark was within, and intimating, at the same time, that amidst a pilgrim people there was a pilgrim God who went in the midst of them.

The Ark was a hollow chest of Shittim wood overlaid within and without with gold representing the divine and human in the person of the Son of God. Its special object was to contain the tables of the covenant, in consequence of which it was called the Ark of the Covenant. These tables of the covenant were hewn by Moses after he had broken the first tables, as a witness against the idolatry of Israel, when they made the golden calf at the foot of Mount Sinai. The first tables were made by God, the second were made by the Mediator, and were then, as the former, written on with the finger of God, but, when given to Moses, it was not that they should be committed to Israel to keep, but he was commanded to

put them direct into the Ark of the Covenant. They became thus in type a new covenant that had all its blessing secured, not by the faithfulness of the nation, but by the faithfulness of Him who had the law of God within His heart. (Ps. xl.) The ark becomes thus a witness of the requirements of the holiness of God met and secured for us in Christ, and also a witness of the delight that Christ had in the law of His God, which was His meditation day and night. There was never a greater student of the Word than the blessed Lord, who, when tempted, met the temptation, not by argument, but by saying, "It is written".

(To be concluded (D.V.) in our next.)

### MELCHISEDEC AND AARON.

"And having been perfected, He became, to all who obey Him, the cause of eternal salvation. Saluted by God high-priest, after the order of Melchisedec."—HEB. v. 9, 10.

THIS, then, is the new order of priesthood, new and yet old. Not the old Aaronic order, for if Aaron, in his holy garments, with the breastplate of precious stones, the Urim and the Thummim, mitre, and plate of gold, having "Holy to the Lord" engraven thereon, were thus to present himself offering to officiate before God on our behalf, we should be obliged to refuse his services. And we must refuse, notwithstanding the whole was originated with and was ordained by God Himself. The reason for so doing is that the arrangement has been superseded by the same authority that ordained it. This is a fact most strangely lost sight of in our day, when great efforts are made to reconstitute a modification of the Aaronite priesthood by an order of men assuming to stand between God and the people, officially presenting prayers and praises for them, and officially teaching the counsel of God accompanied by sacred vestments, and in some cases an *altar* and even *incense*. All this is subversive of the Melchisedec priesthood, an attempt at setting up again that which God has abolished.

Whilst, in these respects, the Melchisedec priesthood was new, in another point of view it was old, older than the Aaronic, inasmuch as Melchisedec lived before Aaron, his priesthood being recognised long before that of Aaron was set up. This shows us that the idea of a perfect priest occupied the divine mind before the establishment of the imperfect priesthood.

## A FEW WORDS ON BAPTISM, BREAKING BREAD, WORSHIP, AND MINISTRY.

### BAPTISM.

I. INSTITUTED by Christ. (See Matt. xxviii. 19 ; Mark xvi. 16.)

NOTE.—The commission to Baptise goes with the mission to preach the Gospel ; therefore, so long as the Gospel is to be preached, Baptism is to be observed by those who have received it.

II. Practised by the Apostles. (Acts ii. 41 ; viii. 12-26 ; ix. 18 ; x. 47 ; xvi. 15-33.)

NOTE.—1st. In these Scriptures we read of men and women, Jews and Gentiles, baptised, but not infants. In Scripture there is no precept for, or example of, infant sprinkling. 2nd. The order presented here is exactly the same as in the commission ; viz., the Gospel preached first, then believers baptised.

III. What is taught in Baptism ? (Rom. vi. ; Col. ii. 12.)

NOTE.—In Rom. vi., the words “like,” verse 4 ; “likeness,” verse 5 ; “likewise,” verse 11. These expressions point out our oneness with Christ. As He died so have we ; as He lives so do we. We died with Him, and with Him we live, live to God in newness of life, as those “dead to sin.” (Rom. vi. 22.) “Dead to self” (Gal. ii. 20) ; and “dead to the World” (Gal. vi. 14.) This is what Baptism shows in figure.

### BREAKING OF BREAD.

I. Established by the Lord Jesus. (Matt. xxvi. 26 ; Mark xiv. 22 ; Luke xxii. 19.)

NOTE.—While commemorating the Passover, He instituted the breaking of bread. The supper told out Israel's deliverance from Egypt, and its bondage through the blood of the slain lamb ; the broken bread and poured out wine, prefigured the broken body and shed blood of Christ, by which we are delivered from wrath.

II. How often to take place. (Acts ii. 42 ; xx. 7 ; 1 Cor. xi. 26.)

NOTE.—Believers should break bread every week on the first day ; it was on that day the risen Christ broke bread (Luke xxiv. 30-35) ; and on that day disciples came together to remember the death of the risen Lord as he had appointed (Acts xx. 7) ; on the first day of the week, not once a month.

III. Purity connected with it. (1 Cor. v. 8 ; 1 Cor. xi. 28.)

NOTE.—Israel kept the Passover without leaven ;

believers are equally responsible to break bread free from all leaven, whether leaven of doctrine, or leaven of malice and wickedness. The Lord's table is not the place for confession of sin, but should be approached with purged consciences (Heb. x. 22), and cleansed hands and feet. As the priests went into the holy places of the tabernacle, having cleansed themselves at laver (Ex. xxx. 18-21), so believers should remember Christ, and give thanks as cleansed from all defilement. Indeed, without this, there can be no worship.

### WORSHIP.

I. The Father seeks worshippers. (John iv. 23.)

NOTE.—In Luke xv., it is the Shepherd seeking lost ones, *i.e.* sinners ; but here it is the Father seeking for worshippers, which implies the need of relationship. There is no such thing as public worship, only those who are children of God can worship Him.

II. The nature of worship. In spirit and truth. (John iv. 23.)

NOTE.—The Spirit is the power for worship, and the truth the direction of it. To worship intelligently, we must know the truth ; to worship acceptably, be subject to the Spirit. This stands in contrast to the formal worship of past dispensation.

III. Basis of worship. (Ex. xv. ; Ps. xl. 2, 3 ; Rev. i. 5, 6 ; Rev. v. 9.)

NOTE.—Israel sang as those redeemed. The Psalmist's song resulted from being brought up and out, and his feet put upon a rock ; and in Rev. i. 5, it is worship resulting from what the blood effected. The blood of Christ has redeemed us (1 Pet. i. 19), and he also hath made us priests. (Rev. i. 6.) As such, we are privileged to bring the fruit of our lips, giving thanks to His name.

IV. The place of worship. (Heb. x. 19.)

NOTE.—Israel had a place of worship ; it was where God put His name (Deut. xii. 5 ; Deut. xxvi. 2), that place was Jerusalem ; thither the people resorted with their sacrifices and worshipped. But John iv. 21 shows us this earthly place set aside, and Heb. x. 19, another place opened to us. Jesus has gone into the holy place by His own blood (Heb. 9-12), and made a way for us to follow. Unlike Aaron, who entered into the holiest alone once every year, unable to take another in. (Heb. ix. 7.) Jesus has gone in once, and by His blood enables us to enter too. There is our place of worship where He is—no earthly place—but the heavens.

V. Worship preceding Ministry. (Heb. xiii. 15, 16 ;

1 Pet. ii. 5-9) shows a holy priesthood offering fruit of lips, the sacrifice of praise to God first; then as a royal priesthood doing good to man. As the Levites were given to Aaron (Num. iii. 9; Num. xviii. 1-6) to serve in subordination to the priesthood, even so should the ministry of God's children flow out from worship rendered to him first.

#### MINISTRY.

I. Its source. (Eph. iv. 8.) The risen Christ is the source. Hence John said, "a man can receive nothing except it be given him from heaven." (John iii. 27.) And Paul asked Corinthians, who were making more of gift than the Giver, "What hast thou that thou didst not receive?" It is not a man's education or attainments in knowledge that fit him for ministry, but the possession of a gift from Christ, and grace to use it. The Levites' service and charge was portioned out to them by God, and each division of the tribe served accordingly; so now, as every man hath received the gift, even so minister, &c. (1 Pet. iv. 11.) It is unscriptural for Christians to choose a pastor, &c., but our responsibility is to recognise whatever gift the risen Christ has given.

II. Its power (Cor. xii. 11) is the Holy Spirit. Christ gave gifts to men, and also the gift of the Holy Ghost (John xv. 26; Luke xxiv. 49; Acts ii. 33), by whom the gifts are to be exercised. As Aholiah and Bazaleel were called for the work of the tabernacle (Ex. xxxi. 1-3; Ex. xxxv. 30-35; and therefore filled with wisdom and fitness, so those who receive gifts have also received the Spirit, in whose powers those gifts should be used. It is of unspeakable importance that gifted men grieve not the Spirit.

III. Its character:—Twofold. 1st.—Towards man in the Gospel (see Mark xvi. 15; Acts viii. 4; Col. i. 23), and for which special provision is made in the gift of evangelists. 2nd.—In the church, for which the gifts of pastors and teachers are bestowed; but in addition to these prominent channels of ministry the body is benefited by the proper action of each member. (See Eph. iv. 16.)

IV. Responsibility connected with ministry. (Rom. xii. 6-8.) Whatever the gift, it is to be exercised in responsibility to the Lord as in the case of the talents. (Matt. xxv. 14.) The man held his servants responsible to use *his* money as *his* servants; so a gift is to be looked at as committed to our trust to be used for the Lord as His, not as ours to do what we like, but His, to do what He bids. This principle not only applies to those who have special gifts, but to every member of the body.

#### THE BELIEVER'S CALLING.

- IT is a high calling. (Phil. iii. 14.)
- I. It is a holy calling. (2 Tim. i. 9.)
- It is a heavenly calling. (Heb. iii. 1.)
- It is God who hath called us. (2 Tim. i. 9.)
- It is not according to our works, but according to His own purpose and grace. (2 Tim. i. 9; Rom. viii. 28.)
- It is in and by Christ Jesus. (Phil. iii. 14; 1 Pet. v. 10.)
- It is a calling independent of all worldly honour and distinctions. (1 Cor. i. 26-28.)
- We are called to be saints. (Rom. i. 7; 1 Cor. i. 2. 1 Thess. iv. 7.)
- We are called to following now in Christ's steps. (1 Pet. ii. 21.)
- We are called to exhibit now all love, and forgiveness, and Christian graces. (Eph. iv. 1-3; 1 Pet. iii. 8, 9.)
- We are called to liberty. (Gal. v. 13.)
- We are called to glory and virtue. (2 Pet. i. 3.)
- We are called to be with Christ. (Rev. xvii. 14.)
- We are called unto the fellowship of Jesus. (1 Cor. i. 9.)
- We are called into God's marvellous light. (1 Pet. ii. 9.)
- We are called to eternal life. (1 Tim. vi. 12.)
- We are called to an eternal inheritance. (Heb. ix. 13.)
- We are called to the *obtaining of the glory* of our Lord Jesus Christ. (2 Thess. ii. 14; Rom. viii. 30.)
- God hath called us unto his kingdom and glory. (1 Thess. ii. 12; 1 Pet. v. 10.)
- The believer prays to be counted worthy of this calling. (2 Thess. i. 11.)
- He prays to know what is the hope of this calling; to realize his high calling. (Eph. i. 18.)
- It sets before us a prize to press forward unto. (Phil. iii. 14.)
- We should seek to walk worthy of this calling where-with we are called. (Eph. iv. 1; 1 Thess. ii. 12.)
- We should give all diligence to make our calling and election sure. (2 Pet. i. 11.)
- "Faithful is He that *callth* you who also will do it." (1 Thess. v. 24.)

## THE GREAT OPEN-MEETING OF CHRISTIANITY.

WE have been seeing and hearing not a little of late of the revival of God's work ; but in order to enjoy and retain spiritual vitality, freshness, fervour, and power, we require to be kept in living contact with CHRIST HIMSELF, and this can be done only as our minds are freshly nourished by the truths of the Holy Scriptures.

If we study the word with prayer, faith, and dependence, and get the knowledge of CHRIST in His person, life, death, coming, and glory, we shall have the elements of vitality and freshness within our reach ; but in the Lord's Supper, we are brought very solemnly in contact with CHRIST in His death, and thereby the desires and affections are drawn forth towards Him in a manner and with an intensity of fervour and spiritual enjoyment that will lead to the happy and spontaneous outflow of thanksgiving, adoration, and praise.

If the open-meeting of the Apostolic Church, with the Lord's Supper as its centre, were restored, it would be the best means for conserving a revived Christianity and deepening the fervour and spirituality of the saints. Young Christians would be mightily helped if they found themselves every Lord's day in the midst of an assembly of believers, where the one object before them was CHRIST.

In order to give those who are young in the divine life an inkling of the worship-meeting of primitive times, we have drawn the following plain principles from the Word of God, and we believe they are such as they will never need to unlearn, for they are things which are undoubtedly according to the Scriptures :—

1.—That the coming together of believers every Lord's Day, for partaking of the Lord's Supper, and for praising, thanking, and worshipping God, should hold a prominent place in the assembly. The full, proper worship of the Church of God is found in Scripture connected with remembering the Lord's death. (Acts xx. 7. 1 Cor. xi. 17-34. Heb. x. 25.)

2.—That faith in the Lord Jesus forms the only ground for being at the Lord's Table ; and while all believers should be there, due precaution should be taken to keep back the unconverted—and even Christians who are not walking in holiness, as Christians ought. (1 Cor. v.)

3.—That, as the Lord's Supper is a disciples' feast, and not a sacrifice, there is no place for any one acting

as priest, either as to offering sacrifice or mediating for others, and there is not a line in Scripture to warrant any one to presume to occupy it. When assembled "to His name," as His saints are now, while, in *bodily* presence, He is absent, faith hears His voice saying, " 'There am I in the midst of them : ' take it and divide it amongst yourselves, ' I am your Master, all ye are brethren.' " "Let all things be *done unto* edifying." (1 Cor. xiv. 26.)

4.—That, as we read of the Pentecostal saints (after Baptism), that they (1) continued steadfastly in the Apostles' doctrine, and (2) fellowship, and (3) in breaking of bread, and (4) in prayer,—(Acts ii. 42)—Christians who are not abiding in all these four elements of Christian profession lay themselves open to the charge of not walking in the truth, and hence to the action of brotherly admonition ; and they should be dealt with lovingly and faithfully, for the glory of Christ, and their own good : and none but believers, and believers assembling regularly at the Lord's Table, are fit persons to take any part in the worship of God in the assemblies of His saints.

5.—That the gathering at the Lord's Table is not an assembling of Christians for the sake of one another, but for THE LORD JESUS, to confess CHRIST, shew forth His death, have their hearts filled with him, and "worship the Father in spirit and in truth". It is to CHRIST only, and not to Christians, we are gathered, and where He is in the true holiest, and not to any earthly Zion ; and our great aim should be to have CHRIST uppermost in all our hearts, and not to be thinking of ourselves or of one another ; far less judging whether this one or that one ought to be present at the Table. (That should be done and settled beforehand.)

6.—That, although there should be freedom of action for the Holy Ghost using whom He will in doing anything at the Lord's Table, yet the table is not a place for confession of sins, supplication for mercies, or for preaching or teaching ; but for worship, thanksgiving, adoration, and praise, and all the teaching that would seem proper on such an occasion, is that which would unfold simply to the eye of faith the person and work of Christ, the graces and glories, the death and dying love of our adorable Lord Jesus. Man should be hidden : CHRIST alone appear. We want to be occupied with Him alone at His table, and not with our own edification : and all that would lead on our hearts to praise Him more would be in place ; all else, even though precious truth, would generally be found to be an

intrusion at the Lord's Table. Christ is our exclusive Centre of gathering—Christ our one object when at His table. We come together to meet with Him who says—“Where two or three are gathered together in *my name*, there am I in the midst of them.” The worship of God, presented by “a holy priesthood,” who “offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Pet. ii. 5), is the great thing there, though, as a result, nourishment is granted to the saints for growing up into Christ in all things. (Eph. iv. 11-14.)

7.—In coming to the LORD'S TABLE, and there breaking with others that “*one loaf*,” we manifest our membership in “*the body of Christ*”: we by no means witness to our own special association (as if the Lord's table were the table of a party with some distinctive name), but to the general truth of the oneness of the body of Christ; and our association in the breaking of bread is simply the outward expression of this blessed reality. Meeting thus, we assemble on ground that admits of all saints, gathered to Christ alone, being there; and if they do not come, they could not then say that any human barrier had been erected to prevent them. There is no membership, but OF CHRIST, for “we are all members of His body” (Eph. v. 30)—“members of Christ;” (1 Cor. vi. 15), and Holy Scripture speaks of no other membership, unless it be that which springs out of this—“members one of another;” (Eph. iv. 15) and, therefore, there can be no human membership of anything on earth, as a term of communion at the Lord's Table; but saints assemble simply on the ground of being constituents of a unity already formed and existing—“The unity of the Spirit” (Eph. iv. 3)—and all Christ's members are free to come together for the breaking of bread: only they must satisfy the assembly that they are Christ's: for, although grace gathers us to Christ, holiness must be preserved; for the church is “an habitation of God in the Spirit” (Eph. ii. 22), and to admit of evil were a denial of Christ in His person, and of the whole work accomplished in His death, as well as of the presence of the Holy Ghost. The Lord Jesus is “the Holy One,” and “let him that nameth the name of the *Lord depart from iniquity.*” (2 Tim. ii. 19.)

It will, therefore, appear clear that the unsaved, however religious, and obviously those who are frequenting theatres, races, circuses, operas, dances, public-houses, or making companions of the ungodly, or who are living loosely in any way, are excluded by

the Holy Ghost in the Holy Scriptures from the fellowship of the Church of God. (2 Cor. vi. 14-18.)

All God's children in any given place, if walking in holiness, ought to be present together at the Lord's Table every Lord's day, and none but children of God should be at the table, although unsaved persons may be present in the place of meeting as spectators and hearers. (1 Cor. xiv. 14-18.)

The present object of Christ's death is not fully attained unless we COME TOGETHER, “*on the first day of the week to break bread*” (Acts xx. 7), for he died “that He should gather together in one the children of God”. (John xi. 52.) *Coming together* for breaking of bread, worship, and mutual edification, is mentioned seven times in 1 Corinthians xi. 17, 18, 20, 33, 34; xiv. 23, 26.

Reading the Bible by one's self at home as a substitute for the worship of the Church is unscriptural. The Holy Ghost saith, “Not forsaking the assembling of yourselves together, as the manner of some is.” (Heb. x. 25.)

The revival of God's work is carried forward to its proper goal only when it leads us to worship Him in accordance with His own principles (as we have indicated them in the foregoing propositions); for His provisions of grace are surely not intended to terminate with the blessing of the creature, but to lead to the glory of the Creator and the exaltation of the all-glorious name of our Saviour-God. The great awakening at Pentecost resulted in an incorporative unity, for “*all that believed were together*,” “and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers” (Acts ii. 42-44); and an awakening that is really of the Lord, and that will continue, will always lead, if not interfered with, to a similar issue.

The great open-meeting of all believers for true and Spirit-led worship, mutual edification, and the observance of the Lord's Supper having fallen into disuse throughout Christendom, we plead for its restoration in the name of our dishonoured Lord, and on behalf of His much-injured saints. Meetings for evangelists preaching the gospel to the world, and meetings for true and Spirit-taught ministers teaching the saints are right; but it is wrong to leave off the great scriptural meeting of apostolic times, the assembling of the Church “*on the first day of the week*” for the worship of God.

We are happy to find an attempt being made at present towards having an *open-meeting* among believers on all other days save the Lord's day ; but it is strange to stop it on that day, seeing that *the great open-meeting of Christianity*, as we have shewn, is the assembling of the saints "on the first day of the week" for the breaking of bread and the worship of God ; and no human substitute for it will nourish and perpetuate the spiritual vitality of the children of God. Let all believers, renouncing sectarian practices and human expediency, and acting in the spirit of "*love to all saints*," and on the ground of the divine principle of being "*members of Christ*," "come together" for worship on the divine footing of being Members of Christ, and they will verify His promise—"there am I in the midst of them".

Our meaning will be made plain if you bring our modern Churches face to face with the 1st Epistle to the Corinthians, for they will there see an assembling of the saints in the unity and freedom of the communion of the Holy Ghost which finds no counterpart within their limits. But there is a door out of man's confusion into God's order. "These things, saith He that is holy, He that is true, He that hath the key of David. . . . Behold, I have set before thee an open door, and no man can shut it ; for thou hast a little strength, and hast kept my word, and hast not denied my name." (Rev. iii. 7, 8.)

"Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen." (Eph. iii. 20, 21.)

SIN has petrified all the human powers. Its effects are astonishing. Individuals frequent the theatre. They behold there a mere fiction, a creation of human fancy, and nothing more. Tears flow down their cheeks, and they imagine they have such good hearts and fine feelings and go home applauding themselves and wondering that any person can dream they have bad hearts. O, how richly they pay themselves for these tears they shed. But place before these same individuals, the dying Saviour in His agonies, they are then hard as adamant and cold as ice. Alas ! alas ! the hardest heart is sometimes to be found in the midst of this sensibility and sentimentality.

## RESPONSIBILITY.

TO see man's responsibility with respect to law is another very important point, before we can see clearly, and understand intelligently, his relationship and responsibility with respect to the gospel. And here much injury is done to souls from confounding the two things, viz : the law as given by Moses, and the gospel.

The two things being so distinctly separate, and we might say opposite, the one to the other ; we have only to take heed to the testimony of the word in order to see the difference and be convinced of the impossibility of knowing both,—the law and the gospel, by mixing them together, as is often done ; by claiming justification from the condemnation of the law, through the gospel, and at the same time claiming the law as the rule of life for the daily walk of the justified man.

No man can serve two masters ; for he will hate the one and love the other, or he will hold to the one and despise the other. (Matt. vi. 24.)

The law as given by Moses is not the same as Jesus Christ ; though it was the same God who gave both ; and if the law is my master, (and in order to be the rule for my life it must be my master) then Christ cannot be my master.

Or, if Christ be my master, then the law cannot be, for I cannot have two, and hence it cannot be the rule for my life, since Christ, who is my master, is also the law and rule for my life. So again, if I am justified by the law, then it is the law which gives the ground of my justification, the ground of my relationship, and the ground of my responsibility ; hence the rule for my life. But if, on the other hand, I am justified by Christ," then He is the ground of my relationship and responsibility, hence the rule and law for my life. But again, if I claim justification by the deeds of the law, it must be on the ground that I have perfectly kept it ; and in order to have perfectly kept it, I must have begun without sin in the start, for it would be absurd to claim that I have kept the law while I was all the time a sinner ; and if I have not kept it then I am cursed by it, and if cursed then I am not justified at all. "For as many as are of the works of the law are under a curse. For it is written, cursed is every one that continueth not in all things written in the book of the law to do them." (Gal. iii. 10.) The Book of the law is clearly the book of Leviticus, and the word does not make any exception, for it is the book of the law,



not "the moral law," as many would have us believe; for the Scripture says nothing of a *moral law*, but it does speak of "a fiery law," and of the law given by Moses. But we will suspend this line of thought for a little, and turn our attention in another direction.

And it is well to remark, first of all, that there are many wrong views entertained upon this subject, of which we have need to disabuse ourselves, before we can look in the right direction. For the colour of the medium through which we look will tinge every object at which we look. For instance; that which has been erroneously misnamed *the moral law*, with many occupies the first place, or is of the chiefest authority; and hence everything in the Bible must be interpreted so as to harmonize with that view.

Now, while we would not in the least lower the standard of morality in the mind of any, much less in the mind of any dear child of God; neither would we detract in the least from the importance, authority, and jurisdiction of the law of Moses; yet, we would seek to have the mind of every one so well informed on the subject as to give it just the place which it occupies in the mind of God as regards this present dispensation.

For this only can truly honour God, and that which does most truly honour God will result in greatest blessing to souls. Now when we speak of law, we would be understood as referring to the law of Sinai as given by Moses, and *never to moral law*. For we know but little about *moral law*. All of our ideas are relative. And God has dealt with us relatively. We know but little of things in the absolute, when speaking of God and His works. So that if God would give us what He would be pleased to call a moral law, we have but very little conception of what it would be. We judge relatively as to what is morality, and what immorality, from what God has revealed.

But when God said to Moses, "Thou canst not see my face, for there shall no man see me and live," (Ex. xxxiii. 20), it is plain that the absolute is intended; while again it is said in the ninth verse, "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." And Jesus said, "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him," gives us the only thing possible for us, the relative.

Now, then, we will note a few points upon which the Word is very clear and plain. And first, the law was not given until Moses, and had no jurisdiction or au-

thority over man until twenty-five hundred years after Adam went out of Eden. Now, the law says (Levit. xxiv. 17), "And He that killeth any man shall surely be put to death". But Cain slew his brother, and instead of this law being executed upon him, God said, "Therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain lest any man finding him should kill him." (Gen. iv. 15.) Also, (Rom. v. 13), "For until the law, sin was in the world; but sin is not imputed when there is no law". Here the truth is acknowledged which was implied in the case of Cain. "The law was given by Moses." (John i. 17.) "Did not Moses give the law." (John vii. 19.; Gal. iii. 17-25.)

Second, the law was given to Israel exclusively, and never to the Gentiles, and its jurisdiction and authority applied to Israel only, and never to the nations. Ex. xx. 2, "I am the Lord thy God which have brought thee up out of the land of Egypt, out of the house of bondage." And then follows what is called the ten commandments, with other statutes and ordinances. The book of Leviticus opens with, "Speak unto the children of Israel and say unto them," and closes with, "These are the commandments which the Lord commanded Moses for the children of Israel in Mount Sinai."

And in the xxvi. chap., 45th verse, "But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt, in the sight of the heathen, that I might be their God: I am the Lord". These are the statutes and judgments and laws which the Lord made between him and the children of Israel, in Mount Sinai by the hand of Moses. And there are scores of just such passages in the Old Testament. These passages, with many like them, show conclusively when, and to whom, the law was given.

And now as to the nations, we have one passage in Acts xiv. which is very clear, Paul says to the men of Lystra, verse 16, "who in times past suffered all nations to walk in their own ways". But again, we find when Jonah was sent to Ninevah it was not a question of law-breaking; and in the prophecies, where Babylon, Egypt, Tyre, Sidon, and even Edom, (who was the brother of Israel, and seed of Abraham,) or others,—we find it was never a question of law; God never threatens judgment on them because they have not walked in His commandments, statutes, and ordinances; nor does He say, ye have forsaken me, mine ordinances, my law,—

but these are common expressions in the word of the Lord to Israel.

Another fact worthy of note we get in the New Testament is, that when Jews or Israelites, to whom the law was given, came to Jesus with questionings, in many cases He put them upon the law. But when the Roman centurion, the woman of Samaria, and of Syro-phonencia, any of the outcasts who could not or did not set up a claim on the ground of the law, came to Jesus, He met them in grace and did not refer them to the law.

How very blessed it is for us Gentiles to see that we can be, and are, received on the ground of grace, pure grace. The law required man to do something for God; but grace reveals God as doing something for man, while as yet he had no strength and no heart to do anything for God. And this is clearly set forth in the case of the Prodigal. His brother could say, "*neither transgressed I at any time Thy commandment*". But he could not claim anything, and yet he could receive everything. Blessed be God. This is what we need. His brother knew grace only to despise it, while he stood on the ground of having kept his Father's commandment. But the Prodigal knew law only in the bitter cup of its judgments which he had tested in the *far country* where *sin abounded*, and he knew grace *now much more abounding* in the father's kiss, the father's arms, the father's honour and trust; and that grace had given him *now* a better heart in himself, and a better rule by which to walk, a deeper sense of his father's love, and a lower place of humiliation, from which to receive a correspondingly higher exaltation in his father's presence.

Dear reader, do you know anything of this? On which side of the Father do you stand? Are you occupied with what you are doing for God, or are you occupied with what God *has done for you*? Are you trying to find in *yourself* some good doing, good feeling, or good experience by which to make a fair estimate of yourself? Or, are you self-emptied, like the Prodigal, adoring the grace that could do such wonderful things for a lost sinner. It may be very comforting to the flesh to say, "all these things have I kept from my youth up". But that thing, "*the flesh*," God can never save at all, nor any of its works.

OH, how easy it is to triumph over all our ills and sins when God's grace is shining on us, and He is pouring into our hearts His gracious Spirit!

## "WHERE IS YOUR FAITH?"

LUKE viii. 25.

"LO, I am with you always, even unto the end of the world," are the assuring and comforting words of Jesus to His own at the close of the Gospel of Matthew. The assurance of His abiding presence with them, coupled with the statement, "all power is given unto Me in heaven and in earth". It is this consciousness of the personal presence of Jesus, and the realisation that *all* power is in the hands of Him, who is with us, that gives the heart such entire rest during the journey of life to glory.

It is not enough to know, and to know clearly and certainly, that by His death He has saved us; that through Him we have eternal life and are accepted in righteousness in Him as risen from the dead; that He intercedes for us, and watches over us at the right hand of God in heaven; and that at any moment He may come to take us out of the scenes and circumstances of this life to be with Himself in the Father's house; the soul may know all this and yet be restless and unhappy by reason of what it is passing through down here on the "troubled sea of life". The living presence of Jesus, with the knowledge of the boundless resources of His hand, alone can carry the heart in peaceful repose above this troubled sea.

Christ is, and ever is, all that in His love He declares Himself to be. With Him nothing changes. He is "the same yesterday, to-day, and for ever". And not only does He Himself never change, but once having taken a place in nearness to us He never leaves it. Nothing in us can alter Him. Nothing we do ever puts Him one hair's breadth distance from us.

Not only does He say, "I will not leave you comfortless, I will come to you," but "I will never leave thee, nor forsake thee" is the assurance He gives with it. All this depends upon Himself. Upon Him who *alone* can say "I will," as being divinely competent to will, and be all His own blessed heart prompts Him to be.

Infinitely blessed for us is it that this is so. But alas, how much our poor hearts live outside His blessed presence. I say, "our poor *hearts*," for this is all it can be, for *actually* near Him, or rather He near us, we ever are. We can distrust Him, it is all we can do; but His love and power are ever in activity to bless us, and to recall us to the sense of His presence, and when recalled, we hear no rebuke from Him save the one that touches our hearts most nearly, "where is your faith?"

Most touching and instructive is that scene on the lake of Galilee, where these memorable and affecting words fell from the lips of Jesus. With wonder and amazement did those loved ones with Him witness the display of power that saved them, as they supposed, from a watery grave; but surely those words should have taught them how groundless were all their fears.

They knew He was with them. They turned to Him in their distress. But, oh! how little they knew the love and fulness of the One they had with them. Could the boat sink in which Jesus was? Could the tempest-tossed waves of the lake of Galilee engulf the Son of God? Could the waters of creation forget their Maker, and cause Him to "perish" whose word had called them into existence? Their eyes were shut to all this, and His words and acts of goodness did but cause their hearts to tremble in another way, as their little bark became still beneath the word of Him who had stilled "the ragings of the water". Outside now all was "calm," and, as to circumstances, cause for fear there was none, and yet we read, "they, being afraid, wondered, saying one to another, what manner of man is this! for He commandeth even the winds and water, and they obey Him".

Poor disciples! Is this all, as yet, you have learned of Him who journeys with you along "life's troubled sea"? First to distrust the one who journeys with you, and then to fear and wonder at the answer His love gives to the cry of your distress that has roused Him from His rest?

Is this the only language of our hearts, as we gaze upon these companions of Jesus? Alas! for our hearts if it be so. True we know more of Him than they did, but do we trust Him more? We have seen more of His wonder-working power, but are we less taken aback sometimes, when in answer to *our* cry of distress, He has wrought a deliverance for us?

They *ought* to have behaved differently, and they were well rebuked by the blessed Lord, who so loved them, in those words of pity and reproach, "Where is your faith?" But do not these words more fitly search our own hearts than enlighten our eyes about theirs? Are any words more to the point for ourselves than these? With all we know of Jesus, and we do know infinitely more than they did, for love has fully shown itself to us, so that there is even no more to *know*, do we honour Him in proportion more? or rather can we not say we honour Him less? and that these words are a standing reproach to us, meeting us at every twist and

turning of life down here, is it to keep us in an abiding sense of His presence, who, ever with us, has no path for us with Himself save by faith?

"Where is your faith," as falling on our ears from His own lips, not only recalls us to the sense of His presence, but reveals to us the cause of all our distress. A distress we often attribute to some change in the circumstances that surround us, rather than to the change in our hearts concerning Him who is with us in the midst of the circumstances. Circumstances, too, not only in the midst of which He is, but into the midst of which He leads us with Himself, and over which He has the most complete control.

A moment's glance at the scene we have before us will show us this. Not only was Jesus with the disciples in the boat, but He it was who said, "Let us go over unto the other side". They but did His bidding when "they launched forth," and as they thus sailed under His guidance, "He fell asleep". Had He made a mistake in thus taking them on to the lake and exposing them to this, to them, unlooked for "storm of wind on the lake?" Was it selfishness that made Him fall asleep, and leave them exposed to the dangers that came upon them through His will, as if indifferent to their fates? It would almost seem as if some such thoughts as these were in their minds as they wake Him and exclaim, "Master, Master, we perish!" or, as it is put in Mark, "carest Thou not that we perish?"

And do we never question the love and wisdom of Him who guides our fragile bark over the seas of time? Do we never, as it were, wake our Lord in words implying that He is forgetful of our difficulties?

His love now, as then, is above all our weakness and wretchedness, and in mercy He oftentimes makes for us a calm in our circumstances, while He humbles us by the words, that show the folly of our fears, "Where is your faith?" Is there more danger when the waves rage, or less when they are calm? Are our hearts tossed upon the raging wave, or quiet only upon the still one; if so, it is no question of Christ in the boat with us, our hearts are *on the waves*, and not on Him who is on the waves with us. Is He disturbed by the raging waves? Had the disciples looked on the sleeping Jesus and felt who He was, and thought of the love that brought Him to be with them, they would have had no fears, and they would not have waked Him, while at the right moment He would have stilled the waves, and owned the faith that trusted Him and rested in Him while circumstances seemed all against them.

Yes, blessed be His name, Jesus is the author of our journey from shore to shore. He is with us in the boat, and *all* we have to do is to keep our eye on Him, and then raging waves or smooth waves are all the same. The storms of life we cannot escape, they are part of His wise ways with us, and, though for the moment He puts forth no arm of strength to still the storm, faith rests in the love that travels with us, and orders all things well.

Such should be the abiding condition of our souls, and all else is but sin and unbelief, still do we forget Him, and for the moment lose sight of Him, or even question, in our unbelief, His care of us, all He says to us is, "Where is your faith?" He does not disguise from us the truth. "In the world ye shall have tribulation," He plainly tells us, but he adds, "In me ye shall have peace."

The blessed Lord, in His grace, *keep* our eye simply resting *by faith* upon Himself till we see Him, and are with Him in glory.

#### BEGIN THE DAY WITH GOD.

**T**HERE are many toiling ones whose time is not at their own command. But there is not one who cannot hold converse with God. His ear can hear amid the clang and roar of machinery; or the hum of hundreds of voices. The heart can go up to Him, no matter what the surroundings. Wherever Abraham pitched his tent, there he raised up an altar to the Lord. So wherever the Christian heart is, there also prayer and praise may ascend. There are few who may not, if they will, find time and place for private communion with God before entering on the morning's duties.

General Havelock would rise at four, if the hour for marching was at six, rather than lose the precious privilege of communion with his God before setting out.

Luther, in his busiest seasons, felt that praying time was never lost. When pressed with labours, he would say, "I have so much to do, that I cannot get on without three hours a day of praying."

Sir Matthew Hale also bears testimony, "If I omit praying and reading God's word in the morning, nothing goes well all day." How many of us may find here the cause of many of our failures, and consequent loss of happiness!

#### THE RUINED MERCHANT.

**A** MERCHANT some few years ago failed in business. He went home in great distress and agitation of mind.

"What is the matter?" asked his wife.

"I am ruined! I am beggared! I have lost my *all*!" he exclaimed, pressing his hand upon his forehead.

"All!" said his wife, "no; I am left."

"*All*, papa," said his eldest boy, "here am I."

"And I, too," said his little girl, running up and putting her arms around his neck.

"I'm not lost, papa," repeated Eddie.

"And you have your health left," said his wife.

"And your hands to work with," said his eldest child, "and I can help you."

"And your two feet, papa, to carry you about, and your two eyes to see with, papa," said little Eddie.

"And you have God's promises," said the grandmother.

"And a good God," said his wife.

"And heaven to go to," said his little girl.

"And Jesus who has gone there to prepare a place for us," said his eldest child.

"God forgive me!" said the poor merchant, bursting into tears; "I have not lost my all. What have I lost to what I have left?" And he took comfort, and began afresh.

#### THE CLEANSED LEPER.

LEVITICUS xiv.

**B**EHOLD a leper, Lord!

Now purified by blood;

An outcast once, but now brought nigh,

To serve and worship God.

How foul my former stains,

How true the cry, "Unclean";

My earth-born spirit felt the power,

Of fatal inbred sin.

Oh, depth of pitying love!

Oh, strength of priestly grace!

Which brought a once polluted thing

Within the holy place.

With solemn, hallowed joy,

I enter and adore;

Accepted, sealed, made one with Him

Who lives for evermore.

## FOR THE LAMBS.

ROMANS viii. 33.

NOTICE first the Holy Spirit's definition of justification. "It is God that *justifieth*"—"who shall lay anything to the charge of."

A justified sinner is one who can have *nothing* laid to his charge.

It is the condition of one who has been *legally* tried and *legally* acquitted of *all* charge. He goes out from the presence of *his* judge without a stain.

"No condemnation! precious word,  
Consider it my soul."

The believer in Jesus does well then to note *who* it is that justifies. It is *God*, the holy, holy, holy One, with whom we have to do.

Looking to chapter iii. 10-20, we have the indictment read. God the judge reads it, and God the judge brings in *all* guilty, for all have sinned and come short of the glory of God.

But in chapter iv. 5, God the judge declares *Himself* to be the justifier of the *ungodly*. Here God reveals Himself as able to *legally* acquit, and set down as justified even a *guilty* one.

It is not now a question of *our* ability, but of God's. Here was the error of the Pharisee in Luke xviii., he was trying *his* ability to justify himself. The publican, on the other hand, contemplated rather God's ability to do it, and he went down to his house a justified one. Why? because God *is* able to justify the *ungodly*.

What kind of *ungodly* ones does God justify? Rom. iii. 26 tells us. God is the justifier of him *who believeth in Jesus*; therefore, as Rom. iv. 5 puts it, "to him that worketh not, but believeth on *God* who *justifieth the ungodly*, his faith is counted unto him for righteousness.

On what *ground* does God justify the *ungodly* one who believes in Jesus? Rom. iii. 24-26 gives the answer. "Christ Jesus, whom God hath *set forth* to declare at this time *God's* righteousness." Mark this, it is a question of the righteous God, *justifying an ungodly* one.

What a problem to solve! How *can* the righteous One justify the unrighteous? But God *has* solved it. Jesus was delivered for our offences—He bare our sins in His own body on the tree—He died, the just for the unjust; and God raised Him from the dead *for our justification*.

Here, then, is the anointed Jesus set forth as our

justification, and also, *as the justification of God*, in His ways of grace *to the ungodly*.

God is seen *to be just*; He has dealt with sin, and God is seen in the anointed Jesus *to be righteous*. He has punished sin. His justice and righteousness are vindicated in the wounded Lamb, who now lives as the Lamb that had been slain.

God's character is thus seen to be the same in redemption as when He said, "dust thou art, and unto dust shalt thou return".

As *holy*, in receiving the believing sinner, and using His power to save him, as when He used that power in Gen. iii., turning every way to keep the sinner *out of His presence*. He is just, *and* the justifier.

On what principle, then, are we justified? On the principle of *faith*. "Being justified by faith we have peace with God, through our Lord Jesus Christ." Rom. v. 1.

Thus it is *of faith* that it might be *by grace*; that is, faith in the power of another (to do what we never can do, and who alone provided the means to do it), as opposed to justification *by works*, which throws us back on *our own ability*. Thus, we say with Paul, "*not* by works of righteousness which *we* have done, but according to His mercy *He saved us*."

"Oh, to grace, how great a debtor,  
Daily I'm constrained to be;  
Let that grace, Lord, like a fetter,  
Bind my wayward heart to thee."

T. C.

## THE ALTERED MOTTO.

BY THEODORE MONOD.

OH, the bitter shame and sorrow  
That a time could ever be.  
When I let the Saviour's pity  
Plead in vain, and proudly answered:  
"All of self, and none of Thee!"

Yet He found me; I beheld Him  
Bleeding on the accursed tree,  
Heard Him pray, "Forgive me, Father!"  
And my wistful heart said faintly:  
"Some of self, and some of 'Thee.'"

Day by day, His tender mercy,  
Healing, helping, full and free,  
Sweet and strong, and, ah! so patient,  
Brought me lower, while I whispered:  
"Less of self, and more of Thee."

Higher than the highest heaven,  
Deeper than the deepest sea,  
Lord, Thy love at last hath conquered;  
Grant me now my soul's desire—  
"None of self, and all of Thee."

### BELIEVERS' RULE OF LIFE.

**J**ESUS said, "If ye love me, keep *my* commandments," but never said, "If ye love me, keep Moses' commandment, or the ten commandments".

Jesus said, "Do this in remembrance of me".

Peter commanded them to be baptised in the name of the Lord. (Acts x. 48.)

"Do good to all men, specially to the household of faith."

The Law given by Moses never said these things. Jesus is our Lord and Master, Moses' Law never.

### MY NEVER-FAILING FRIEND.

**A** FRIEND I have who never  
Forsakes me in my need;  
Whose love, continuing ever,  
Is proved by word and deed.  
He sought me when in folly,  
I wandered far abroad;  
To Him I owe it wholly  
That now I walk with God.

I often vex and grieve Him  
By sinful unbelief;  
And oft forget, and leave Him  
To seek elsewhere relief.  
But when my troubles gather,  
And sorrows overpower,  
He leaves me not, but rather  
Seems kinder than before.

Though now thick clouds enfold me,  
Not knowing what awaits,  
Thy smile, it will uphold me  
In all my trying straits.  
I know He will my losses  
Convert to heavenly gains,  
And He will use my crosses  
To break my earthly chains.

### FRAGMENTS.

THIS is the chief thing, in putting on the armour, for night or for day. The Lord is our armour, our shield, our helmet, our sandals, our girdle. Help me to live in the spirit of prayer. Give me to mingle in spirit with those above, and to see and feel as they do. It is the Lord. Grant that all difficulties may fly at the sight of Thy glory.

I HAVE found repeatedly how little the gospel is known, and how little, Lord Jesus, thou art understood. Men walk with Thee as if Thou wert a Lawgiver from Sinai, and not a Saviour from Zion; as if they must follow Thee and serve Thee wholly at their own charges. O my only Wisdom, my only Ability, help me to preach, and teach, and live down this error! May I see springing up a number of humble, believing souls, that feel their poverty and wretchedness, and yet rejoice and glory in Thee as their righteousness and strength! Fit me for my work here; save me from all earthly selfish motives and impulses, baptize me with power; and so may I break in upon the preserves of the god of this world, and break through all the cordons of worldly etiquette and carnal ecclesiasticism."

WHY should we not feel so warm in the love of God, that we should not be sensible of the coldness and unkindness of men? Why should we not be so strong and confident in His help, that we should not be much concerned though men stand aloof or oppose? Why should we not be so filled with the earnestness of coming glory, that we should not much mind the crooks and holes in our worldly lot?

LET Thy increasing goodness make me Thy humble, holy, adoring, burning lover and servant. My heart, my whole heart, I want to be entirely, eternally Thine. Teach me to distinguish between law and Thy blessed gospel. May I never look to myself for my warrant to come to Thee; but may what I growingly see in myself of all baseness, sin and vileness, and what I desire growingly to see in Thee of all goodness and worthiness, and grace and beauty and desirableness, make me pant and languish, and long and die, of heart-love sickness.

IF I look at myself, or at outward things, I become gloomy; but in Thee, Blessed One, is no darkness at all. Even a Pilate could say, "I find no fault". I desire eternally to cry, "Chiefest among ten thousand, and altogether lovely!"

I AM longing to know a little of "being made perfect by suffering," and becoming a partaker of His holiness. My life has been a sadly broken, intermitted one; but I know I have a complete and perfect life in Christ. When the Lord turns my captivity, He will show us what to do. He never does things by halves. Look at the end of Job and Nebuchadnezzar. The valley of Achor is a door of hope. The Lord is with us, and will appear for our help in due time.

## R E S T.

ONE single thought, my trusting soul  
Dwells on with sweet repose,  
That Thou, Lord Jesus, died for me,  
And conquered all my foes.

In calm confiding faith, I now  
Can view a Holy God ;  
Can gaze upon His purity,  
For He beholds Thy blood.

The judgment that my sins provoked,  
Fell in its force on Thee ;  
My heavy countless debt was paid,  
And Justice says I'm free.

The thunder cloud of fiery wrath  
Burst on Thy guiltless head ;  
Clear'd was the sky, the storm was gone  
When it had struck Thee dead.

'Tis not on me the Father looks,  
But on His righteous Son ;  
And my assurance firmly rests,  
On work which He has done.

In Him I stand, in Him draw near,  
Mighty through death to save ;  
For He, by suffering, overthrew  
Both Satan and the grave.

M. W.

## GREENOCK FAST-DAY,

September 30th, 1875.

## MEETINGS.

## IF THE LORD WILL.

From 10 till 11 a.m., for Prayer.

,, 11 a.m. till 2 p.m., for Ministry.

In dependence on the Lord to supply our need.

From 4 till 6 p.m., for Conversation and Answering of Questions on the Word, which must be put into the Box at door on entering.

From 7 till 9 p.m. or so, Addresses by various Christians from Glasgow and elsewhere.

Our Readers are heartily invited to these Assemblings, which, God willing, shall be held in the Gospel Hall, WAVERLEY LANE, WEST BURN STREET, GREENOCK.

*Dinner, &c., provided for Friends from a Distance.*

## MEETINGS OF CHRISTIANS

WILL BE HELD IN THE GOSPEL HALL

149 GREAT CHARLES STREET, BIRMINGHAM,  
On THURSDAY, 30th Sept., 1875.

At 10.45 A.M., Meeting for Prayer.

At 1 P.M., there will be Dinner for Believers coming from a distance.

At 2.30, CONFERENCE, Matthew, 9th chap., 37 and 38 verses.

At 5, TEA.

At 6.30, ADDRESSES, II. Timothy, 4th chap., first 5 verses.

*The object of these Meetings is for Believers to strengthen each other's hands in God against the evils of our times, to consider the best means for awakening to, and carrying on, the work of God in conversion, and to draw the heart to cry, COME, LORD JESUS.*

## GLASGOW.

On Wednesday evening, Sept. 15, the Gospel Tent at Town-head was literally crammed at a tea meeting given specially for converts.

It is intended to take down the tent forthwith and transfer the meetings to a hall in the neighbourhood taken for that purpose.

R. T. Hopkins and J. Ritchie are at present addressing the meetings.

## FAST-DAY MEETINGS.

As usual the Fast-day Meetings will be held on Thursday, October, 21st, (probably in Queen's Rooms).

On Friday, in Buchanan Court Hall, as usual.

## BELFAST.

THE Gospel Tent has just been taken down, and the meetings are now held in a hall.

## MOTHERWELL.

A NEW Gospel Hall has been recently opened here, and Mr. Murray of Stirling has had a series of successful meetings.

## WISHAW.

HERE a series of meetings have been held.

## EDINBURGH.

THE meetings still continue in the Tent.

JOHN SCOTT has had meetings recently in Lanark and in Rosewell.

## DUNFERMLINE.

MR. STACK has been preaching in the Gospel Tent here.

## SHETLAND.

COLIN CAMPBELL and Paterson have had good meetings here recently.

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"For by the Works of the Law shall no flesh be justified."—GAL. ii. 16.

"For by Grace are ye saved through Faith, and that not of yourselves, it is the gift of God."—EPI. ii. 8.

No. 11.]

NOVEMBER, 1875.

[PRICE ONE PENNY.]

## NOTES OF LECTURES ON THE TABERNACLE.

(Delivered in Queen's Rooms, Glasgow, by HENRY GROVES.)

### FIFTH LECTURE (Continued from p. 147.)

#### THE MERCY-SEAT.

THE Ark of the Covenant was covered by the mercy-seat of gold, overshadowed by the cherubim. (Ex. xxv. 17-22.) The mercy-seat would be more properly designated the atonement-seat, as its name in the Hebrew, Kephoreth, is taken from the verb, "to atone". This it is well to notice, as it is of special importance to connect all mercy with atonement. This truth is still further illustrated by the fact that the blood of the sin offering on the great day of atonement was sprinkled on the mercy-seat. (Lev. xvi. 14, 15.) Thus both in the name given to the mercy-seat, and in the action of the High Priest once-a-year, does God reiterate the same solemn truth, that without blood-shedding there is no remission, and, when there is no remission, there can be no mercy and no salvation. The mercy-seat was made of pure gold, thereby connecting it with the divine glory of the Son of God, in whom, and through whom alone, God finds a throne from which He can send forth His light and His salvation to the ends of the world.

The mercy-seat is called in the Greek Hilasteerion, both in the Old Testament, and in Heb. ix. 5; a word which signifies a Propitiatory, or place of propitiation. I would here call attention to Rom. iii. 25, the only other place (besides Heb. ix. 5) where the word is used in the New Testament. It is there rendered "propitiation" when in speaking of "the redemption that is in Christ Jesus," through which we are "justified by His grace," Paul says of Christ, "whom God hath set forth a propitiation through faith in His blood."

That is, that God has presented Christ to our faith as God's mercy-seat, whereat propitiatory grace, can meet us, and where, He can be "just, and the justifier of him that believeth in Jesus."

Thus is Christ our atonement-seat, where, as sinners, we seek pardon; but He is also our "throne of grace," to which, as saints, we can at all times come, and find grace to help in every time of need." (Heb. iv. 16.) This unfolds what the mercy-seat is designed to represent. But, as has been said, it rests on the Ark, and we are thereby taught that mercy rests on a basis of righteousness, and this agrees with what we read in Ps. lxxxix. 14, "justice and judgment are the habitation (marg. : establishment) of Thy throne, mercy and truth shall go before Thy face." Without righteousness there could be no establishment of God's throne, but, when that is established, mercy and truth can proceed hand in hand, and the just God becomes the Saviour.

The truths thus beautifully blended and united in the combined symbol of the Ark and its Mercy-seat (or cover) are also developed in the Melchizedec priesthood of the Son of God, who is "first King of Righteousness, and after that King of Peace." (Heb. vii. 2.) Personally and essentially, He was the Righteous One, who maintained the righteousness of God; and thus he became afterwards officially the Prince of Peace, who prepares the way for the outflow of the infinite grace that dwelt in the heart of God, but could not come forth. "The flaming sword" of righteous judgment "turned every way to keep the way of the tree of life." (Gen. iii. 24.) Man could not come to Life, and Life could not go out to man.

As the Righteous One, Christ was accepted as a sac-

ritice from off the Altar, and, but for that, could never have become the administrator of peace to guilty man, so that in going away, He could leave His believing people a legacy of peace, and say, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John xiv. 27.)

The Mercy-seat was exactly the same length and breadth as the Ark. It perfectly covered it, but it did no more, and hence we learn, that as is the righteousness of God in its measure and extent, so is the grace of God. The latter cannot go beyond the former, but neither, on the other hand, can it come short of it. God cannot save where the atonement fails to reach, and God cannot condemn when the claims of righteousness in atonement have been met. The best man by nature out of Christ is as sure to be lost, as the feeblest believer in Christ is sure to be saved. As is the certainty of the one, so is the certainty of the other. Condemnation and salvation rest on the same immutable basis, the righteousness of God.

#### THE CHERUBIM.

Upon the mercy-seat were placed two cherubim wrought out of the same piece of gold. Of this we read: "And thou shalt make two cherubim of gold, of beaten work shalt thou make them in the two ends of the mercy-seat. And make one cherub on the one end, and the other cherub on the other end, even of the mercy-seat shall ye make the cherubim on the two ends thereof. And the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; towards the mercy-seat shall the faces of the cherubim be." (Exod. xxv. 18-20.) Of these we read in Heb. ix. 5, "And over it (the ark) the cherubim of glory, overshadowing the mercy-seat, of which we cannot now speak particularly."

To enter fully into the Scripture testimony about these glorious objects, it would be necessary minutely to study the earlier chapters of Ezekiel, and the 3rd and 4th of Revelations, but this would take us far beyond our limit, we must therefore confine ourselves to the description of their faces, remarking only that the cherubim appear to represent the ministry of God, in the combined operation of the several attributes indicated in the form of the faces as presented to us. We read in the Psalms, that "he rode on the cherub, and did fly;" and in Ezekiel the wings and the wheels

are specially noticed, as revealing God's provisions for ministry, whether the wings for heaven or the wheels for earth. This divine power and ministry in Old Testament times was no doubt angelic, but the Revelation connects the cherubim with the church as the source of that special ministry indicated by them.

In Exodus we read nothing about the form of the faces. Our first intimation of what they were we get from Ezek. i. 10, where the description is the same as that given by John in Rev. iv., where, however, in both cases the cherubim are four in number, and not two, as in Exodus.

The four faces were those of a *man*, of a *lion*, of an *ox*, and of an *eagle*, representing, as it would appear, under those similitudes, certain primary attributes of God, and reveal to us what God is to those who seek Him, the One who dwelleth between the cherubim on the mercy-seat, which is called "the throne of God and of the Lamb".

The *human face* seems to speak of the love, the philanthropy (Tim. iii. 3), the sympathy of God with man, whom He made in His own likeness and image. This was realised in its fulness when "the Word was made flesh"; thus linking together the divine and the human in one Person, Christ becoming thereby redeeming Kinsman to all who receive Him. Sympathy is one of the most endearing and ennobling capabilities of our nature; without it, love fails to realise its object, and distance, coldness, and isolation must ever prevent the possibility of communion and fellowship. Thus sympathy and love to man is one of the divine attributes of God, which took not hold of angels, but laid hold on the seed of Abraham, and by the Man on the throne gives us to see what that fellowship is. We suffer not alone, for in all the affliction of His people He is afflicted; and of our High Priest we are told, that "He is touched with the feeling of our infirmities".

The *lion face* represents the attribute of Power. It tells us that God is King—the Almighty, and in the cherubim the lion witness to the omnipotence of Him who exercises all His power and might, for those who believe. Of this we are reminded in Rev. v., where John was told that the Lion of the tribe of Judah had prevailed to open the seals of the Book that no one in heaven or earth dare touch. The right, the power was His, and so amidst all the oppressions of the enemy here, we are thereby assured it will not be always so. God is king still, and is waiting, and "in His times

will shew who is the Blessed and only Potentate, the King of kings and Lord of lords”.

The *ox facies* speaks of that which is the reverse of the former. It represents God as the Burden-bearer—the unwearied Worker and patient Servant. The one who is labouring for us as our Servant, carrying us on His mighty shoulders, ever ready to our call as the servant of our necessities, and in the person of His Son as the ox of our Sacrifice on the altar. Oh, who can tell, all that is implied in this lowly attitude of service. Surely if He is Master, He is Servant too; and were it not for this what would become of us! We have made Him to serve with our sins, and yet He is not wearied of us. He bears still, and says, “Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are born of one from the belly, which are carried from the womb: and even to your old age, I am He: and even to hoar-hairs will I carry you: I have made and will bear: even I carry, and I will deliver”. (Isa. xlv. 3, 4.)

The last is the *face of an eagle*. The eye of the eagle sees afar off, and thus it is said of God. “The eyes of the Lord run to and fro throughout the whole earth to shew Himself strong on behalf of them whose heart is upright before Him.” (2 Chron. xvi. 9.) It tells of the omnipresence of God. Where ever is the need, there is He. Moses says to Israel, “What nation is there so great who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?” (Deut. iv. 7.)

Such then seems to be the interpretation of the mystery of the four faces, and such the unfoldings of the grace of God towards us in Christ, in whom all these gracious attributes are treasured up for us in the power of Him who sits on the Throne of grace, to which we are called to come in every time of need, with the precious promise that we shall find help.

After the description of the ark, the mercy-seat, and the cherubim, God adds the following:—“And there will I meet with thee, and I will commune with thee from above the mercy-seat from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel”. (Exod. xxv. 22.) Of the fulfilment of this we read Num. vii. 89. “And when Moses was gone into the tabernacle of the congregation (or of meeting) to speak with Him, then he heard the voice of one speaking unto him from off the mercy-

seat, that was upon the ark of the testimony, from between the two cherubims, and He spake unto him.”

Thus then is the mercy-seat, the place of speaking, and of hearing. We need to be reminded of this, ever prone as we are to be more ready to speak out our wants to God, than to hear Him speak to us.

We have also to remember that not only was blood sprinkled on the mercy-seat, as meeting God’s requirement in His intercourse with us, it was also sprinkled before the mercy-seat, as meeting the requirements of our need, to give us boldness of access unto the presence of our holy God our heavenly Father.

(To be concluded in our next.)

### OUR THREEFOLD JUDGMENT.

NOTES OF AN ADDRESS BY T. SHULDHAM HENRY.

1. OUR judgment as *sinner*s.
2. As *sons*.
3. As *servants*.

1. The whole question of sin was gone into between God and Christ on Calvary, and perfectly settled. There His name was glorified, His love manifested, His majesty upheld, His justice satisfied, His truth vindicated, His law magnified, and His righteousness displayed in the putting away of sin; so that, since Calvary, God’s controversy with sinners is not so much about *sin*, as about His Son; therefore He promised that when He “shed forth” the Holy Ghost, as the result of Christ being glorified, He would “convict the world of sin, because they believe not on Jesus”. The rejection of His Son is therefore the greatest sin and blackest crime under heaven, and will meet the severest punishment. For those who do believe on Jesus, how blessed to think that there is no more judgment for sin. Jesus said (John v. 24), “He that *heareth* my word, and *believeth* on Him that sent me, *hath* everlasting life, and shall not come into condemnation (literally judgment); but is passed from death unto life.” Let me use an illustration: Suppose some one became bankrupt, and could not compound with his creditors. He is brought before the judge of the bankruptcy court, and stands there a miserable pauper. Suppose some one of well-known integrity, and possessed of much wealth, comes into court, and says to the judge, “I will be answerable for all that man’s liabilities.” “If that is the case, let the bankrupt go free; for I will now look to his surety.” So, beloved,

Jesus became answerable to God for us when we were poor, miserable bankrupts; unable to meet our liabilities, or pay our debts, He undertook our cause and became our surety. The question about our sins is therefore between Christ and God, and not between God and us who believe. God looks to him.

"He bore on the tree the sentence for me,  
And now both the Surety and sinner are free."

As another has said, "If any one is to be kept out of heaven for my sins, it is Christ." Our judgment for sin is past and over, and *never* shall any child of God appear in judgment for his sins. Jesus did not merely bear our confessed sins—for some teach that our unconfessed sins will be brought up at the judgment-seat of Christ—but *all* our sins. When we believed, God made a clean sweep of them all from His book and from his memory. Blessed be His name, no question of sin will or can ever be raised again! It was all settled on the cross. Full atonement was made. All our sins, past, present, and to come, were atoned for. Our judgment as sinners borne by Jesus—our surety. Though *all* are atoned for, *all* are not forgiven; for forgiveness is connected with confession of sin. When we believed, God forgave us all the past, and made provision for the future.\*

This brings us to the second division: *Our judgment as sons.*

The moment we believed on Jesus to the saving of our souls, our relationship to God was changed. We became His sons. As long as we are in these bodies pent, we have sin *in* us, an attendant evil; though no longer sin *on* us, a condemning power. We are not now obliged to do wrong; but enabled to do right by the Spirit of God dwelling in us. It is to our shame if we sin. We are responsible, as sons of God, energized by the Spirit, not to sin. "Sinneth not" is our normal state. Sin will never be dead to us; but always an active principle, ready at any moment to break out. We are to reckon ourselves dead to it. This is our power.

There are two things God requires of His children—self-examination or judgment, and confession; then comes forgiveness. This is the divine order. Unconfessed sin will be dealt with here, and not at the judgment-seat of Christ. (Turn to 1 Cor. xi. 31, 32.) "For if we would judge ourselves, we should not be

\* This subject is fully gone into in tract on "Confession," by T. S. H. Iron Room Series. No. 7. S. W. Partridge & Co., 9, Paternoster Row.

judged. But when we are judged, we are chastened of the Lord." "But," says some one, "that only applies to the sin of the Corinthians." Let us see. The Corinthians had fallen into a sad state in perverting the ordinance of the Lord's Supper, in making it a social meal, where many, not discerning in it the Lord's body, got drunk. There was no self-judgment about this; therefore many were sick and weakly, and many were removed by death. They were to examine themselves—not to see whether *they* were worthy, but as to their *manner* of eating and drinking. There was no question about *their* worthiness; for in a few chapters before (vi. 11) Paul wrote of them that they were washed, sanctified, justified; but they eat and drink unworthily, *i.e.*, in an unworthy manner; therefore the apostle called on them to examine or judge themselves.

Turning from the *particular* charge against Corinth wherein he speaks of "you" and "ye," he brings out a *general* truth, using the words "we" "ourselves." What is this? Self-examination. It is a most necessary and healthy exercise, and one little practised by God's people. What do we mean by it? Certainly not the unhealthy, unscriptural practice of examining our frames, feelings, experiences, actions, to see whether we are God's people or not; in other words, that if we do not come up to a certain standard of our own making, we are not God's people at all. This is from the devil, not from God. How absurd the idea of my setting my child down to examine herself, and if she did not come up to a certain measurement of her actions and ways to come to the conclusion that she is not my child! But because she is my child, I require her to examine herself, her actions and ways, to see how she is pleasing me, lest she grieve me. And so with God, He requires His children to examine themselves, their ways, their motives, their actions, to see whether we are pleasing Him. We are not to measure ourselves by ourselves, or among ourselves; for this would end in self-justification; but he puts Jesus—"the holy, harmless, undefiled, separate from sinners"—before us, as our example and measure; this will end in humility and confession. There is a verse which, at first sight, would seem to favour the thought of our examining ourselves, to see whether we are Christians or not; and we may as well dispose of it, lest Satan use it with some against the truth. It is in 2 Cor. xiii. 5. Taken by itself without the context—which many do in this and other passages of scripture—it seems to imply

examination as to our salvation. Such is not the case. Read verse 3 in connection—verse 4 being parenthetical. “Since ye seek a proof of Christ speaking in me, examine yourselves whether ye be in the faith.” False teachers had crept into Corinth, who unsettled the saints there by denying the apostleship of Paul, because he was not a witnesser of the miracles, sufferings, and death of Christ. The apostle appeals to *them*, as the proof of his apostleship, or Christ speaking in him. As if he had said, “My being used of God in the conversion of your souls, is the proof of my mission. The fact of your being in the faith through my preaching ought to be to you sufficient proof of my being a God-sent man—an apostle of Jesus Christ.” So we see this refers not to self-examination to unchristianize ourselves.

I said before, God requires us to judge ourselves, that we be not judged. There is one of two alternatives, self-judgment or God-judgment. God will do by chastisement what we ought to do by self-judgment; viz., bring us to confession on our part, and forgiveness on His. “When we are judged we are chastened of the Lord.” I repeat it—it is *here* God deals with us for unjudged, unconfessed sin, and *not at the judgment-seat of Christ*. Remember, I do not say all chastisement from God is for unconfessed sin. Chastisement may be preventive, corrective, instructive, and curative, as well as punitive. Let us look at Heb. xii. 5-10, where chastisement—its end and object—is brought before us. There are three ways here spoken of, in which we receive chastisement from God.

1. Despise it (ver. 5), that is, make light of it. How many of us make little of God’s dealings in love when sent lightly. The blow of the rod is not felt much; we despise it. We forget that Satan’s object is to rob us of the blessing God intends us to receive from the chastisement, however slight it may be. A light sickness, a trivial accident, a disappointment, &c., are made little of. We despise them, and lose the blessing. The 2nd is the other extreme, faint under the rebuke. When the light blow is despised a heavier one is sent. It may be a blow that will rend our heart-strings—crush us down to the earth. Satan intrudes at such a time, and whispers, “Can a God of love do this? Do you call this love?” The vile suggestion is listened to, and rebellion comes in, and with it misery and darkness, and the soul is utterly prostrate, fainting under the chastisement of God.

There is a 3rd way, and the right way, to receive all His rebukes of love (ver. 7), to “endure,” viz., to bear up under it, and say, “Even so, Father; for so it seemeth good in Thy sight”—to see and to acknowledge that it is all in love; to say, “Not my will, but Thine be done;” to bear patiently and resignedly the chastisement, knowing there was “a needs be” for it, that we may bring forth the fruits of righteousness. Conformity to the image of Jesus is the great object of God’s dealings with us in chastisement as sons, that we may be partakers of His Holiness. Surely it is for our profit. Oh what lessons we learn in these seasons of discipline! lessons we would never learn otherwise; lessons of self, poor, sinful, deceitful self; lessons of His unalterable love and tenderest care and sympathy. How truly it has been said, “The vinedresser is never so near the vine as when the pruning-knife is in his hand”. We would not have been without the chastisements for anything this world could give. They were times of rich blessing; for they brought us to pour out our hearts in deep confession of our past failures and sins, and brought to us once more the sweet assurance of a loving Father’s forgiveness. He did with the rod what we ought to have done as the result of self-judgment. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

We now come to the third aspect of this subject; namely, Our judgment as *servants*.

This will be at the judgment-seat of Christ, where all God’s children will be manifested, not in their character as *sons*, but as *servants*; where we shall receive rewards, or suffer loss of them. Our service will pass in review, and each servant will have to give an account of his stewardship, and how he spent his Master’s talents committed to him. Let us remember, beloved, that every child of God is a servant of God, and as such he is responsible to his Lord and Master for the time, money, opportunities, and abilities committed to him here.

Before we enter on this subject, there are two matters I wish to dispose of. (i.) *When* will the judgment-seat of Christ be set up? Many confound the judgment-seat of Christ with the great white throne; they think that at the latter, good and bad will stand in a promiscuous multitude before God, and then the good will be separated from the bad. The great white throne is only for the wicked dead, and no saint of God will be

before it, blessed be His name! Our judgment for sin is passed and gone at Calvary, as we have seen; and "we shall not come into judgment". The judgment of the great white throne will be the closing scene of this world's history, where all the unsaved will have to answer for their sins, where there will be no pity, no salvation, no escape; but where all will be cast into the lake of fire, with Satan and his demons; the fallen angels who kept not their first estate, and the man of sin, and the false prophet. The judgment-seat of Christ, on the other hand, will take place when Christ comes for His church. "Ye shall be recompensed at the resurrection of the just," said Christ (Luke xiv. 14); again, in Revelation xxii. 12, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (ii.) *How* shall we be manifested before the judgment-seat of Christ? In glorified bodies, perfectly conformed, morally and spiritually, to the image of Him before whom we appear. There we shall be as He is, without spot, or wrinkle, or any such thing. There we shall see eye to eye with Him, and His verdict will be ours on all our service. We shall look back from that blaze of glory at all our pathway of service—see our blunders, our mistakes, our mixed motives, our half-heartedness, and the wondrous grace that bore with us all through, and then shall burst forth from our adoring souls loud and rapturous hallelujahs. The apostle Paul takes the figure of this scene from the Isthmian games, where the judge sat on the *βῆμα*, and witnessed the games; and gave to the successful competitors their crowns of victory. Our blessed Master will sit on His *βῆμα* at the resurrection of the just, and before Him will be gathered those He left in this world to fight the good fight of faith, to run their race, and to keep their stewardship, and "then will every one have his praise from God".

There are three great subjects to be brought up at the judgment-seat of Christ:

1. Our *conduct* to our fellow-servants.
2. Our work as regards its *quality*.
3. Our *motives* for doing the work.

In Rom. xiv. the first is brought most solemnly before us. There never was a time in the history of the church when the exhortations of this chapter were so needed. Never was there so much judging, condemning, and despising one another among the servants of God as now. Many there are who see notes in others' eyes; but perceive not the beam in their own! Oh,

beloved, may the Lord write the solemn words before us on our consciences, that we sin not against our fellow-servants, and grieve our loving Master's heart! We are exhorted not to judge, condemn, or despise one another. How many prejudices we take against some servants of God, whom, perhaps, we have never seen or known! What erroneous judgments do we form of others! What evil surmisings! What jealousies about the success of some the Lord is using! What unkind, unchristian remarks concerning others, behind their backs! All this heap of rubbish will be brought to light, judged, condemned, and burnt up at the judgment-seat of Christ. "Who art thou that judgest another man's servant? To his own master he standeth or falleth." Would to God there was more of that love that thinketh no evil; instead of the accursed jealousies and backbiting, distrust and suspicions among the saints of God towards each other, especially if one belong not to the same sect and party as the other! It is hateful to God, and a fruitful cause of the weakness of the church in the midst of a Christ-rejecting world. Let us have done with it. Let us cease to do the devil's work; and "let us love one another; for love is of God". It is true we cannot love the crooked ways, the crochets, the angularities of many christians. Let us love the servants of Christ for their works' sake—for the Master's sake. Let us see what is of Christ in them, and thank God, and pray for them. May the Lord empty us of our self-esteem, self-importance, self-exaltation; and may we "esteem others better than ourselves," and ever exalt the blessed, peerless Person of our adorable Lord. Let us ever remember we have "to give an account of ourselves to God;" therefore, says the apostle (ver. 13) "Let us not judge one another any more; but judge this rather, that no man put a stumblingblock, or an occasion to fall, in his brother's way". Oh, beloved, may we be watchful over our actions, ways, and words, lest we stumble each other!

May these solemn exhortations lead us to holy carefulness from day to day—how we behave to, think and speak of each other! It must be brought to light at the judgment-seat of Christ, and cast into the fire. May we ever remember the words of our blessed Lord before leaving this world, "By this shall all men know that ye are my disciples, if ye have love one to another".

2nd. Our work will be judged of what *sort* it is. Read I Cor. iii. 10-15. Here we have the "foundation laid, which is Jesus Christ". What are we building

on it? Either wood, hay, stubble; or gold, silver, precious stones. Remember, beloved, it is not the *quantity* of our work but the *quality*, that will be tested. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If a man's work abide, which he hath built thereupon, he shall receive a reward. If a man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."

I cannot believe, with some, that the works here spoken of are persons, viz., false professors, whom we have perhaps introduced into fellowship with the saints. That would make us responsible to read the hearts of men; which could not be. And besides, the judgment-seat will not be the place where professors are dealt with and burned. As far as I understand the passage, it is work done from a single eye for the glory of Christ, that will be able to stand the testing of Him whose eyes are as a flame of fire. Every particle of our work will have to stand the all-searching eye of Him with whom we have to do. What stands the test, passes His eye—the gold, silver, precious stones, will call forth from His blessed lips, "well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of Thy Lord." Oh, what an amount of rubbish will be burned up that day! Things that seemed so praiseworthy, and made a great noise down here among men, will be as wood, hay, stubble.

Christian workers seem to glory in popularity and success. The disciples in days of old, who were sent out two and two to do the Master's work—to heal the sick, cleanse leprosy, cast out devils, were eminently successful, and rejoicing in their achievements, return to Christ, and tell Him *what great things they had done*. Not so Paul. He gathered the church together, and told them *what great things God had done by him*. There is so much now about "my work," "my success," "my blessing," "my converts." How many are writing tracts and religious periodicals, about the blessing they are having, and so many converted through them. Others are parading their "movements," and feel quite annoyed and disappointed because no notice is taken of *their work* in the religious papers. This rubbish must be burned up. It puffs up the poor instrument, and causes many to lose their heads and their usefulness; the flesh cannot stand it. At the judgment-seat of

Christ rewards will be given for whole-hearted service; but I think that for the conversion of souls the rewards will be distributed. For example: A young man is brought to the Lord at a certain meeting, through the preaching of the Word. Will the preacher get all the reward for that soul? I trow not. First the parents. How they have watched over and prayed for that young man! Will they receive naught? Surely they will. Then there was the faithful teacher in the Sunday-school, who taught him the way of life; then there was the Word spoken by some companion or friend. Will these have no "Well done" from the Master? I believe they will. Let us not therefore talk so much about "our converts". Let us wait till the work is put into the balances of the sanctuary and duly weighed and estimated, and then, and not till then, shall we know the share we had in the work of Christ.

There will be plenty of wood, hay, stubble to be burned up; but, blessed be His name, none will be better pleased than we to see all consumed. We may safely leave all in Christ's hands, knowing well that the Lord, the righteous Judge, will do right, estimate aright, and reward each according to the grace that flows from His loving heart. May we then, beloved, ever seek to build on Christ, that which will be recompensed by His smile of approval, and the welcome "well done".

3rd. Our *motives* are to be judged. In 2 Cor. v. 9, 10, Paul writes: "Wherefore we labour, that, whether present or absent, we may be accepted of Him. For we must all appear (be manifested) before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." We are accepted *in* the Beloved; but we are to strive to be accepted *of* Him. These two things should never be separated, the one the outflow of the other. Even now we should walk in the light of the judgment-seat, and constantly endeavour to be accepted of Him. The word translated "accepted of," should more correctly be "well pleasing to;" it is translated so in other places. This word is the keynote to this aspect of the judgment-seat of Christ. This could not apply, as some make it, to the unconverted, as they can do nothing to please Him (Rom. viii. 8); but to the children of God, whose whole aim and object ought to be to please the blessed Master, who never pleased Himself. This brings us to the motive, the test of our service. Why do we work, preach, teach? Is it

for the sake of pleasing men, to be popular, to be thought highly of? Is it to please the church, or our friends? or is it to please Jesus? It is either; not both. Paul said, "If I please men, I should not be the servant of Christ," (Gal. i. 10.) How much is done to please self! What gratification it is to the flesh, to give large sums of money to this charity or that society, to see the name in the newspaper and the report, and to be looked upon as a benefactor, and lauded by the world and the church! At the judgment-seat this will be burned up, unless done with the sole object of pleasing the Master. There is many a poor unknown saint of God, who for the glory of Jesus, and to please Him, gives a cup of cold water, and who in that day will get a brighter reward. Everything will come out there in its true colours; we shall see things in a different light altogether then. Things we thought a great deal of down here will be "found wanting" and defective then; and, on the other hand, many little things which were done in self-forgetfulness and love to Jesus, will be blessedly remembered, and abundantly rewarded. Then we shall see how much of our service, our work, was engaged in from mixed motives. What is "*bad*" will in grace be put away, burned up; and what is "*good*" will receive a reward. We shall suffer loss—not of soul, or of eternal life, but of reward—for everything done to please any one but Christ.

This ought to lead us to examine our motives continually; so that "whatever we do we may do it heartily unto the-Lord, and not unto men". We should look to it, that we bring no wood, hay, stubble into the light of that coming day. We should endeavour earnestly to do what is pleasing to our blessed Lord; not from any fear of that scene, or for the sake of reward, but from the love of Christ constraining us; and never will we have so deep a sense of that love that passeth knowledge as when we stand before Him, and receive from His pierced hands the crowns of reward. Oh what unmingled joy! What rapturous songs of praise to Him who has brought us through all our toils and dangers, borne with all our mistakes and failures, and called us to share His joy, and to bask in the bright beams of His glory, and shine in His image for ever and ever.

"Now unto Him who is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

[The above Address is supplied in small Tract size, 1d. each. Quantities post free.]

### A LETTER ADDRESSED TO AN EXCLUSIVE BROTHER.

DEAR BROTHER IN THE LORD,—In returning the accompanying numbers of the *Bible Treasury*, for the opportunity of reading which, I thank you, I will endeavour to fulfil my promise in stating as concisely as may be, the ground of my separating from an ecclesiastical position which still retains so many who are personally dear to me.

In the August number of the *British Herald*, edited by Mr. Reid, there is an article apparently from the editor himself, in which he tells the reader that the "movement" with which he is now identified "took a fresh start with more distinctness and pronouncement in the year 1845." This witness is probably true; but I was connected with the movement he speaks of four years before it took the "fresh start," and went on with it for years after the date he mentions, without suspecting any change, yet change there was, as eventually became evident enough, and I found that those who had originally assembled simply as disciples of the Lord Jesus, with a hearty welcome for all true-hearted saints, who sought fellowship with them upon this ground, had in fact abandoned this position for another, which has lately been set forth with much "distinctness" and "pronouncement" as "Meeting on the Ground of the One Body". This has practically changed everything as regards their position, resulting in high and extravagant ecclesiastical pretensions, which have been rightly described as *High Church*. To be outside this fellowship is, we are told, to be outside the "Church of God on earth".\*

Misapplied truth is the worst form of error, and I judge that the Scripture teaching as to the unity of the Body of Christ is mis-apprehended and perverted when used as the foundation of an ecclesiastical system.

Scripture teaches that Christ is the risen Head of a body, now in course of formation, and which will be found when complete, to consist of all who, since the Lord's departure and until His return, have been brought to a saving knowledge of Himself. In seeking to present a "corporate testimony" to the oneness of the Body, these brethren have confounded things that differ; they have acted as though the Body consisted of so many *assemblies* instead of so many *saints*, though the difference is all-important. "Manifested unity" is the great object proposed, and the "mani-

\* Is this so? [Ed.]



fested unity of the body here below", says Mr. J. N. D., "is maintained by discipline". Hence we find assemblies of Christians throughout the world who, for the sake of displaying this unity, accept the action of one assembly, in rejecting from its fellowship as "valid for all". Scripture knows nothing of the principle here indicated, nor of a unity founded on such. In all the addresses to local assemblies *direct* responsibility to Christ is enforced; and upon this ground alone—not on the ground of a previous action by some other assembly—is discipline to be exercised. In carrying out the above mode of maintaining unity, misgivings would soon arise in the hearts of the simple-minded, were it not for another theory equally unscriptural and still more dangerous, but which in fact will always be found in connection with claims to be God's recognised expression of the "One Church". If assemblies are to be implicitly guided in matters of discipline, by what other assemblies in the same fellowship have done, they must have some assurance that in doing so they will not go wrong; and this is supplied in the claim for Divine Authority, as stamping each particular act of an assembly. I will give you the precise terms in which this claim of infallibility is advanced in a paper largely circulated. Speaking of the Lord's presence with those who are gathered in His name, it is said that He is "present especially to stamp with His own authority, by the power of His Spirit, *every Church Act*". Nor does this writer stand alone in making such a startling statement, it has been repeated in substance again and again. In the tract entitled "Communion of Saints" the writer says, "every particular assembly when acting (I speak of the principle, not of man's failure in it) having Christ in the midst, and the binding and loosing on earth being the binding and loosing of heaven, that *act is valid* for every individual that owns the Head, and every assembly that has Christ in the midst". This is one of the gravest errors into which these brethren have been permitted to fall, striking as it does at the very root of Christ's authority, by substituting the *authority of the Church* after the manner of Rome.

Such principles and claims must needs bear corresponding fruit, and the results have been painfully manifested in the pride and self-complacency of ecclesiastical position on the one hand, and the way in which individual consciences have been subjected on the other.

Of the addresses to the Apocalyptic Churches, that to *Philadelphia* has been selected by these Brethren as especially descriptive of their corporate state and position; and the reason for this selection may be found in an article in the September number of the *British Herald*, where it is remarked that of the four churches Thyatira, Sardis, Philadelphia, and Laodicea, "The only one that escapes rebuke is Philadelphia", and it is through Philadelphia, in other words, through these brethren, that God is carrying out His purpose of having a people "who are an expression of faithfulness to Christ". I must be forgiven for expressing my sorrowful conviction that this self-complacency savours more of Laodicea than of Philadelphia.

There can be no manifestation of a body in its completeness apart from the head, and the Head of the Church is confessedly in *heaven*, while the members are (many of them) on earth, hence while by one Spirit we are all baptized into one body; we are never told to make this the *ground of gathering*, but rather to assemble in the name of the Lord Jesus. Yet the question is asked by these brethren, "do you not know that Christ would have His Saints assemble themselves as the one body—His body"? but what saith the Scripture? Mr. F. G. Patterson tells us that the body of Christ is the "entire number of Saints *in the world at any given time*", and consequently "those who have died", he says, "have lost their present actual connection with the body, having passed away from the sphere where as to personal place the Holy Ghost is". The personal place of the Holy Ghost being "in the world", as explained by Mr. P. previously; but the same argument would apply to the *Head*, and go equally to prove that Christ had no "present actual connection with the body", for assuredly He is not "in the world", but has gone to the Father (John xvii. 2).

I must bring this letter to a close. I have purposely avoided introducing questions of detail, or alluding to the division and sorrow arising from the carrying out of these principles, for if the principles themselves will not stand the test of God's word, it is no matter of surprise that the results are disastrous to the Saints and dishonouring to God. Commending the whole question to your prayerful review,

Yours affectionately in the Lord,

C. E.

BRIGHTON, October, 1875.

## LETTER FROM CANADA.

**D**OUBTLESS a large number of our Scotch and North of England readers will be glad to hear once more of and from our brother, D. Munro, who has been labouring in Canada for the last three years. He refers in his letter to other three Aberdeenshire labourers, John Smith, John Carnie, and Henry Ironside. The receiver of the letter handed it to us.—Ed.

GALT, ONTARIO, CANADA,  
September 15, 1875.

MY DEAR BROTHER IN CHRIST,—In looking into our Father's blessed Word this morning, I was greatly refreshed and cheered with the first two verses of Isa. lxvi., where we find a state of matters described in Israel the exact parallel to what now exists—the great mass of the professed people of God occupied with *temple building, temple decorations, temple service, &c. &c.*, to the entire exclusion of the Lord of the temple. But see where the Lord has His eyes, and where His heart finds an object of satisfaction, not with anything so highly esteemed among men as the temple (now desolate without His own presence) and temple idolaters, but in "*that man that is poor and of a contrite heart, and trembles*" at His own word.

How blessed this is in these days of darkness, confusion, and all but universal apostacy, when the mass of our blessed Lord that He is ready to spue it out of His mouth. There is the same grace for the man who is poor, &c., that is, that takes the place of weakness and dependance, entire dependance, as well as the path of hearty obedience to His blessed word. To such a man the Lord still looks. Yes, He comes in and sups with him and gives him the blessed privilege of supping with Him, and so far as we have been led by the Holy Ghost to know this place, not in the letter, but indeed and in truth, so far we know it by blessed personal experience.

Personally, my dear Brother, I have to testify to the faithfulness and grace of our Lord. Never did I know the blessedness of the path of entire dependance on Him, as well as obedience to His truth, as since coming to this country. When I landed, now nearly three years ago, I knew no one (of course with the exception of the members of our own family, who lived in comparatively an obscure village in the west of Ontario), nor where we could have a gospel meeting, that is,

where we could get an open door, as the only reputation those known as Evangelists had in the country was that their only object was the breaking down of Churches, which made them such an object of dread that it could not be worse were our reputation to be burning the people's property. Thank God, He left us no arm of flesh to lean on, we had just Himself, and O how blessedly He has opened the way for His own Word, and led us on, giving victory to the name of Jesus, both in saving the lost, and leading saints into light and liberty, and to own His blessed name. And while we have had the privilege of thus going on with the Lord in His blessed work, He has enabled us to do so hitherto without fear or distraction with regard to the supply of all our temporal wants, for He has graciously and faithfully met all that has been needed for His own work. And now I have to acknowledge another instance of His care of us in a letter I had from Brother D. Ross, Edinburgh, the other day. As for all blessings we have already thanked Him for it. I would just ask you to read Heb. vi. 10.

As you are aware Brother John Smith is also out in Canada; we have been mostly together since he came. Also during the last year, Henry Ironside and John Carnie have been preaching the gospel, only John has had intervals of sickness. There are also here and there among the gatherings, a few who have some gift and heart for preaching the gospel; but beyond these instances, I don't know of any in this Dominion who are labouring simply for His name sake. Will you and the saints pray the Lord to send forth labourers to this land, where worldliness and hypocrisy are without hindrance, leading the masses down to a lost Eternity; and that He may give great victory to the Word where it is preached.

How blessed that soon our Lord will come, when all the scattered family will be gathered home to be with, and like, our glorified Lord.

Brother Smith has been poorly for a day or two, and is not with me at present, else he would send you and all the saints his love, which please accept and give to Mrs. P. and all the saints from

Your Brother in our risen, exalted, coming Lord,

D. MUNRO.

P.S.—If you should write me any time I will be so glad to hear from you. Please address care of Munro Brothers, Parkhill, Ont., Canada, and it will find me.

D. M.

### THE INFLUENCE OF THE MIDDLE AGES ON OUR CHRISTIAN TEACHERS.

**H**APPY the Christian teacher who can adopt the memorable words of Paul to the elders of the church at Ephesus:—"Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." He had "testified the gospel of the *grace* of God;" he had "gone among them preaching the *Kingdom* of God;" and thus by these harmonious utterances, the two sides of the great salvation, he had "kept back nothing that was profitable unto them".

Can all who profess to walk in the footsteps of the great apostle truthfully use his declaration? Is "all the counsel of God" concerning the Lord Jesus and His Church—so far, of course, and only so far, as that is revealed—openly and clearly proclaimed by all who profess themselves loyal to Pauline doctrine? Is there not much revealed which not a few "shun" to declare? It is no uncharitable charge, but a very mournful fact that, so far as their exhibition is concerned, many portions of the Bible need never have been written. They are either systematically ignored as if they had no existence, or so misrepresented that their value as parts of Divine revelation is lost. They are either shunned or explained away, and practically it matters not which. In either case they *are not* as a living power and clear light from heaven. It is a solemn thing either to take from or add to the words of God; and the responsibility which rests upon Christian teachers, is therefore such that they have the most urgent need for light and faithfulness.

To declare the thing just as it is,—to set forth the truth as it is found in Scripture, is clearly the duty and privilege of all who minister the Word. No one will deny this proposition. But schools, systems, theories, churches, sects, parties, philosophies, have intervened, all professedly with the best intention—and we quite believe them, although the result is exceedingly lamentable. What would not easily adapt itself to the school or system was left out or modified; what would not comport with the logically arranged creed was so interpreted as to fall quietly into its destined place; and what would not harmonize with the philosophy was trained without scruple to do so. The result was systematic theology, taught in colleges, preached in pulpits, embodied in commentaries, believed by the people. The kingdom of God was the church; the second coming

of Christ was death; the resurrection of good and bad took place simultaneously; and the day of judgment was a period of twenty-four hours at the end of the world. All this was held to be the veritable teaching of the Holy Spirit in Scripture; and those who denied the proposition were denounced by the guardians of the so-called orthodoxy as dangerous heretics.

Ah! those *dismal middle ages!* What a legacy of error they have left us, and how remarkable it is that with all our boasted achievements we never get beyond the influence of that bewildering legacy! Those middle ages rule us yet. They speak from the professor's chair, they preach and they wield the pen of our religious writers. Everywhere they meet us, casting a dark shadow over the beautiful book of God, plunging in mystery that which is clear, and clothing in perplexing figure, which no one *can* solve, the plain declarations of prophecy. The middle ages compose our catechisms, our manuals of devotion, our hymnals, and our prayers. Thus the emancipation of the Bible from the thralldom of Popish darkness is not yet effected, notwithstanding over three centuries of so-called Protestantism. Doctrines are taught and opinions handed down from generation to generation, which are at variance both with the spirit and the letter of Christianity. If all this be so, how terrible the responsibility which rests upon our public teachers!

We are distinctly assured in the Word of God that the end of this age will be characterized by a fearful apostacy. "There shall come a falling away first," before the day of Christ sets in, and "the Man of Sin, the Son of Perdition, shall be revealed." "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons." "In the last days perilous times shall come." "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" "Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift

destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." "Many false prophets shall arise and deceive many."

This is a closely condensed view of what is said in the New Testament on the character of the close of this dispensation, just before the *promised appearing* of our Lord Jesus Christ, to set up His glorious kingdom. But is this in harmony with the representations of popular teaching regarding the Christian dispensation? On the contrary, instead of the apostacy of Christendom, characterized by daring impiety and atheism, under the leadership of the Man of Sin, the Son of Perdition, popular teaching represents the gradual triumph of the Gospel over every nation and tribe, until all mankind shall become Christian and the Church be co-extensive with the human race. This is the picture which the pulpit delights to exhibit, and a very beautiful picture it is. For imagination, poetry, graphic detail, and bursts of enthusiastic eloquence, it offers an exceedingly fruitful theme. But there is this drawback—it is *not true!* The Holy Ghost "speaketh expressly" against it. It is not only *not* the predicted issue of Christian testimony, so far as the nominal Church and the world are concerned, but that issue is directly the reverse—apostacy, direful wickedness, impiety, blasphemy, atheism, doom! For mercy spurned, and grace refused, the end of the age is terrible "*judgment!*" For disobedience to the Gospel of our Lord Jesus Christ, the close of the dispensation is "*vengeance!*" The day of long suffering is ended by the "*wrath of the Lamb!*"

Why, then, do so many of our teachers who are set apart (by men) for the vindication and exposition of Divine truth, venture to proclaim theories, which are so broadly contradicted by their sacred text-book? Assuredly it is no pleasure to us to ask this question. We are keenly pained to put it; but after reading it over and over again, conscience compels us to send it to the printer just as it is. Good, wise, learned men *do* teach that "the Gospel will convert the world to Christ" before His return in glory to judge the quick and the dead. But, as His own word denies this with startling emphasis, and brings forward in proof of that denial appalling representations of the enormous wickedness of the world at the time of the Lord's second coming, we have no alternative but to say that those teachers and the inspired writers contradict each other.

This is no trifling matter. It is intensely real, and,

therefore, unspeakably appalling. When the waiting Church that loves the appearing of her Lord shall be removed, the condition of those who are left will be fearful in the extreme. This subject is too painful for prolonged thought, but surely a mere allusion to it suggests the necessity of fidelity to revelation, and the solemn responsibility which rests upon every man who occupies the position of a Christian teacher.

But is it really a matter of revelation that Christians shall escape the predicted horrors of the atheistic domination? We have already seen that the close of this dispensation will be characterized by unprecedented wickedness culminating in unparalleled judgments; and that, therefore, the popular notion of an evangelized world, through the agency of the Church, is a great delusion, having no authority whatever in the Word of God. In view of these facts, the question we have just asked assumes great importance, and the answer given to it in the Holy Scripture will again remind us of the solemn responsibility resting upon those who, though recognised as ministers of Jesus, practically unite with the scoffers of these last days in saying, "Where is the promise of His coming?"

Our Lord speaking of the day that shall come as a snare on all them that dwell on the face of the whole earth, says, "Watch ye therefore, and pray always that ye may be accounted worthy to *escape all these things that shall come to pass*, and to stand before the Son of Man". (Luke xxi. 36.) This intimation that His disciples shall escape the terrors of the closing scene, when the times of the Gentiles are fulfilled (for it is to *that* period, and not to the destruction of Jerusalem, that these words point), is one of the things which the Holy Ghost brings frequently to the minds of the apostles. "Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven, even Jesus, who delivered us from the wrath to come." (1 Thess. i. 9, 10.) Here the present is put for the future, denoting the certainty that Jesus will deliver those who look for Him from the wrath to come upon the world of the ungodly. "For yourselves know perfectly that 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. But ye, brethren, are not in darkness, that that day should overtake you as a thief. . . . But let us, who are of the day, be sober, putting on the

breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." (Chap. v. 2-4, 8-10.) The contrast here between those who shall *not* escape, and those who shall be saved from the day of wrath, is very striking. The salvation which the latter are to obtain is, of course, deliverance from the tremendous terrors of that day. Spiritual salvation it is not, for that they have already. It is the righteous taken away from the evil to come. "Then shall two be in the field; the one shall be taken"—graciously, as in John xiv. 3, "I will come again and *receive* you unto myself"—"and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." (Matt. xxiv. 40, 41.) Those who are "left" shall be exposed to the tempest, before the bursting of which on the earth the others are "taken". Referring to the cases of Noah and Lot, Peter says, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished". (2 Pet. ii. 9.) The flood came not until Noah was safe in the ark; the fire fell not upon the cities of the plain until Lot was removed from danger; the vials of wrath will not be poured upon the earth until those who "wait for the Lord" are taken to a place of glorious safety. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." (Rev. iii. 10.) Most remarkable is this verse, "the word of my patience;" what a revelation there is here of the dispensation of grace, and of the certainty that, in consequence of grace rejected, it will end in judgment; and what a proof that to look and wait for the patient, long-suffering Saviour is the duty and privilege of the believer—an attitude which is to be rewarded by removal from the scene of trial before the Apocalyptic judgments descend upon the earth.

Now, if these two momentous truths—namely, that Christendom ends in apostacy, and that those who wait for the Lord will be gathered lovingly to Himself before the judgment due to that apostacy descends upon the world,—were presented to our congregations, it is impossible to avoid the conclusion that the indifference to the sublime realities of the Gospel, the sleep, the deadness, of which the complaint is so lamentably general, would, to a great extent, disappear. The rule is—*God's blessing on His own truth.* A faithful ex-

hibition of that truth, therefore, is the bounden duty of all the ambassadors of Christ. The great realities of the Gospel should be presented to men as things wonderfully *near*, not as things afar off, or cold abstractions concerning which curiosity may speculate. And if the day of grace, the era of Divine long-suffering, is rapidly coming to a close; if the Gospel dispensation, like its Edenic, Patriarchal, and ~~Aaronic~~ redecessors, is to end in apostacy; and if the new epoch of royal rule manifested by the Messiah, with the Church of the first-born ones as his co-assessors, converted Israel as his ministers of salvation to the nations, and the entire world as his empire, is just about to begin, the necessity of fidelity to God's Revelation, always pressing, is now vehemently imperative. The great crisis to which all generations and all purposes of God have been tending is near at hand. To talk *now* about the respective merits of ecclesiastical systems is comparatively a waste of precious time, for they are all doomed to dissolution, that the sons of God may be manifested in glory with Him who is at once their Redeemer, their Life, and their Head. To insist *now* upon form, and ceremony, and ritual is perfect madness, for "the Bridegroom cometh;" those who are ready will go in with Him to the marriage, and the door will be shut. We have had trifling enough; let us now be in earnest; let us give Christ such a place in our hearts as He never had before, so that the prospect of His coming may fill us with hope and joy!

### THE RICHES OF HIS GRACE.

EPHESIANS I. 7.

**S**URPASSING joy! that I shall rise,  
And see my gracious Lord!  
But wondering faith discovers too,  
A Mansion and Reward.

How great the grace, that by His death,  
I have a pardon known!  
But love like His exceeds all thought,  
And tells me of a throne.

O depth of love, that He should die,  
My ruined soul to save;  
Should taste the lowest depths of woe,  
The manger, cross, and grave!

It was not when my heart was turn'd,  
And I could love my God;  
But while a harden'd sinner still,  
He shed for me His blood.

An earthly lot of pain and grief,  
He was content to bear,  
That such as I should reign with Him,  
And all His glory share. M. W.

### THE WICKED MERCHANTS.

"And through covetousness shall they make merchandise of you."—2 Peter ii. 1-3.

WHO are the merchants?

The false teachers.

What the merchandise?

The people. Covetousness on the part of the teachers induced them to become merchants, and therefore the question with them is how to secure the thickest fleece. There are three ways in which this is often attempted. (1) By surrounding themselves with a halo of sanctity. (2) By flattering the people to fleece them. (3) By laying more stress on their giving of their substance, than on their being born again.

### DENOMINATIONALISM, THE SHAME OF CHRISTIANS,

IS the result of men substituting their own thoughts for God's Word, and undoubtedly, if men laid aside their *creeds, confessions, catechisms, systems, theories, &c.*, and take the word of God *only*, there would be unity, at least to a much greater extent than now, for it has but *one voice*. In giving spiritual instruction to children, they should be taught only in the Word. How and why is it that denominations lay such stress on Catechisms, if not with the view of getting people to look at the Bible through their spectacles. Strange that Paul did not propose a Catechism when the care of all churches were his. The naked word of God being such a terror to people, suggests to one the *Index Expurgatorius* of Rome. The Pope himself does not (under a squeeze) object to the Douay Bible, with his own church notes.

Christians often divide the word of God into two parts—the Essential, and the Non-essential. By the essential they understand that part of it which relates to the sinner's deliverance from hell, and eternal safety in heaven. The non-essential is supposed to refer to the truths concerning the honour of Christ, Christian walk and practice, such as Church government, the Lord's Supper, baptism, ministry, elders, deacons, deaconesses, &c. The question is, who gave any Christian the liberty and right to sit in judgment on God's word, and think, believe, or say that the God of love and truth has put anything in His word that is not essential? It must be extremely selfish on my part to conclude that that part of it which refers to my salvation is essential, but that the rest of it is not.

It is written, "Buy the truth, and sell it not" (Prov. xxiii. 23), that means, we take it, *get it by every means, and part not with it, on any consideration*. This, me-

thinks at once, is in direct opposition to the common cry of *charity*,—a word which evidently had a very different meaning at the time the Bible was translated from what usage has now given it. Then it meant *love*, now it is used to mean indifference to truth and to people's souls, as well as to an inclination to help needy persons and needy causes. Then, this last meant liberality.

### HOLD THE HEAD, AND WAIT HIS COMING.

TUNE—"Hold the Fort."

HO, y brethren and my sisters  
In God's ways go on,  
Jesus an example left us,  
Follow Him alone.

Chorus—Hold the head, and wait His coming,  
Those asleep shall rise,  
Then the raised and changed shall meet Him,  
In the opened skies.

With the many winds of doctrine  
Be not driven about,  
Walk in *Truth* and in the *Spirit*,  
This dispels each doubt.

Not forsaking the assembling  
Of ourselves together,  
As the manner of some is, but  
Comfort one another.

Still receiving one another  
As the Lord received you,  
To God's glory, that the SPIRIT  
In us be not grieved.

Pure and peaceful in the Spirit,  
Cleave to Christ the Lord,  
Live for God and *love as brethren*,  
All with one accord.

One we are in Christ already,  
One in Spirit joined,  
Cleave to Him as individuals,  
Cleave to Him combined.

We shall see Him, and be like Him,  
Gathered in the air,  
We shall dwell in glory with Him,  
We His throne shall share.

Chorus—Hold the head, and wait His coming,  
Those asleep shall arise,  
Then the raised and changed shall meet Him,  
In those opened skies.

JAMES CHEYNE,

BERVIE, 13th Sept., 1875.

[To the Assembly in Bervie.]

**WHEN SHALL I BE SATISFIED?**

PSALM CVII. 6.

**L**ORD, Thou hast said the hungry soul,  
With food shall be supplied,  
And promised that the longing soul,  
Shall be well satisfied.

I take this gracious word of Thine,  
The promise is applied—  
But how, while still unlike to Thee,  
Can I be satisfied?

It was not for imperfect love,  
Imperfect faith, I cried;  
The thirst Thou did'st Thyself create,  
Remains unsatisfied.

I must see Him my soul adores,  
See Him who lived and died,  
Never till then can I know rest,  
As fully satisfied.

But when these longing eyes behold  
Jesus the Crucified;  
Then, chang'd by that transforming sight,  
"I'll wake up satisfied!"

Psalm xvii. 15.

M. W.

**OUR HIGH CALLING AND RESPONSIBILITY.**

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light."—1 PETER ii. 9.

**E**ACH member of the Church of God (*the called-out assembly*) is, through the eternal purpose of God, chosen in Christ before the foundation of the world, that he should be holy and without blame before Him in love; to the praise of the glory of His grace that, in the ages to come, He may show the exceeding richness of His grace in His kindness towards us who believe.

Truly our calling is heavenly.

All the seed of Abraham are partakers of this calling under the promises of God confirmed with the oath, "In thee and in thy seed shall all nations of the earth be blessed." Being Christ's, we are Abraham's seed, and heirs of the promise. Our risen Head, our Lord and Master, whom down here in the flesh glorified God, and sent us into the world for the same purpose. "As my Father hath sent me, even so send I you." (John xx. 21.) We enter the conflict with those words ringing in our inmost ears, and let us not forget that our "business" is to glorify God.

Being children of Abraham through Christ, we should walk as He walked. When called of God, He separated Himself from His fathers, country, and followed God, believing His promise, and the example of Abraham is most instructive to us.

Abraham set out relying on God's promise, and Lot went with him. Abraham was not exempt from trials and temptations. He came up out of Egypt very rich, and Lot with him—the land was not able to support

all the cattle—they separated, Lot taking the plain of Sodom, Abraham dwelling in Canaan, resting on God's promise. See God's delight in His servant. "And the Lord said unto Abraham, after that Lot was separated from him," &c. &c. (Gen. xiii. 14-17.) Lot soon got into trouble, and was taken captive with the people of Sodom. Abraham is ready, and up at once to save and restore him, and on his return from the conflict, Melchizedek meets him and blesses him, and, though tempted by the king of Sodom to take the spoil, he refused to take from a thread to a shoe latchet, lest he should say, "I have made Abraham rich." After these things, God said to Abraham, "Fear not, I am thy shield and thy exceeding great reward." If we receive not honours of men, God will not fail to honour us. Abraham had nothing to do with Sodom, though living in the neighbourhood—we do not find that he even entered it. Lot dwelt in it.

Sodom appears to be a well-ordered place—people marrying, laws respected, and in a worldly way like the world at present. Lot saw these ungodly deeds and his soul was vexed thereby. He sought to improve them, but was his testimony received by them or his own family? no, when he told them the place was going to be destroyed, he seemed as one that mocked. "God remembered Lot for Abraham's sake," and sent the angel who drew him, his wife, and two daughters out of the city, and save them out of the burning, and brought them to Zoar. Lot, either afraid to remain in Zoar, or ashamed of the inhabitants, retired with his two daughters to a cave, and all we find of him afterwards is utter debasement. Awfully solemn is the teaching we get in the life of Lot. When a child of God mingles with the world with a desire to improve it, seeing the evil of this or that system still remaining in them, in order to improve them, thinking that if all the godly men leave these, they will become depraved and openly ungodly. Although God in faithfulness will save precious souls, "save them as by fire," they fall short of what God intends us to perform, viz., to glorify Him on this earth, and they are ashamed here, and will even be so at the coming of the Son of Man. Abraham still waited on God, a stranger in the land of promise, but his manner of living was not unobserved by the inhabitants of the land. We find the King of Gerar and his chief captain coming to him, and saying, "God is with thee in all that thou doest."

Doubtless the Christian's walk is as difficult now as Abraham's pilgrimage was to him, but if we set out to witness for the Lord and glorify God on this earth, we must do it separate from the world and all its reformed systems, be their morals or creeds ever so commendable—as Abraham lived,—not in the world as Lot in Sodom, otherwise the end will be as Lot's was. Remember Lot's end.

E.

J. A. BOSWELL is returned from the Continent. For the future his address will be Oixmuin Lodge, Potters Street, Bedford.

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“For by the Works of the Law shall no flesh be justified.”—GAL. II. 16.

“For by Grace are ye saved through Faith, and that not of yourselves, it is the gift of God.”—EPH. II. 8.

No. 12.]

DECEMBER, 1875.

[PRICE ONE PENNY.]

## NOTES OF LECTURES ON THE TABERNACLE.

(Delivered in Queen's Rooms, Glasgow, by HENRY GROVES.)

### FIFTH LECTURE (Concluded from p. 183.)

#### THE BOARDS AND BARS.

THE boards of the Tabernacle, with their bars, are described in Ex. xxviii. 15-30. There were twenty boards on the north side, and twenty on the south side, and eight at the end westward. They were made of shittim wood and covered with gold, and therein corresponded with the ark, the table, and the altar in the Holy Places. We have, therefore, to regard the boards as representing the person of the Lord Jesus, in His divine and human natures, as the one by whom the Tabernacle of God is upheld; as without the boards the Tabernacle could not have stood. In the boards as in the walls of the temple we are reminded of our Saviour's words, “Destroy this temple, and in three days I will raise it up”. The shittim wood overlaid with gold always speaks of Christ in resurrection, and as such, of Christ both personal and mystical, Christ in Himself and Christ in His Church.

The boards were made with two tenons each, and these were made to rest in sockets of silver. As already noticed, the sockets of the pillars of the court and of the door of the tent were of copper, thereby indicating a foundation of righteousness, which of necessity must be first secured; but when that has been attained through the blood of the cross, a foundation of grace and mercy can be laid in atonement, and therefore the sockets of the boards are of silver and not of copper. This is very precious to faith, and reminds us of what is said of the foundation-stones of the temple, that they were composed of *great stones, costly stones, and hewed stones*, 1 Kings v. 17; and in

Rev. xxi. of the heavenly city (itself the temple) we read that “the foundations of the wall of the city were garnished with all manner of precious stones”; as if each were intended to set forth some special unfolding of the atoning work of Christ. This clue we get from the silver socket of the tabernacle.

But not only has its *stability* to be secured by sockets, but its *unity* has to be provided for by bars. Of these there were five, and it seems most probable that the centre bar was made to run through a mortice in the boards, and hence the expression in Ex. xxvi. 23, “and the middle bar in the midst of the boards shall shoot through (not simply reach) from end to end”. Do we not here learn that God has not only given an outward bond of union in the four bars, which above and below, outwardly and visibly, reached from end to end of the boards, but an inward bond of union, hidden and invisible, and yet real; and by placing it not only in the middle of the length of the boards, but in the centre of the boards themselves, it makes this middle bar a figure of the central power of unity in the body of Christ, even Christ himself, in the church the inward bond of fellowship, the secret tie by which “the whole body” becoming “fully joined together,” builds up itself in love. (Eph. iv. 18.) The upper and lower bars had rings of gold through which they passed, thus indicating as in the taches of gold in the tabernacle, a divinely maintained unity. The bars themselves, as the boards, were overlaid with gold, presenting Christ in resurrection as He in whom the structure stands a united whole, God's dwelling place.

#### THE FLOOR.

The floor was the desert sand; and while the temple was floored with cedar and overlaid with gold, in the tabernacle God, who would identify Himself with His

people, tabernacled with them on the wilderness ground, so that while there were witnesses to glory above and around, *below* glory is in contact with the earth; God thereby reminding us, that whatever of glory His grace may surround us with here, we are never to forget we are pilgrims and strangers likewise, having with us the God of our pilgrimage, who would have us to realize the fulness and perfectness of His identification of Himself with us, till we have passed through the wilderness, and our feet tread the golden streets of the heavenly city.

In conclusion, may our God bless abundantly those speaking types and shadows to us all, making every figure a living reality, and every shadow a living substance. It is thus that faith has to deal with them, and therein read the eternal purposes of God secured to us in Christ Jesus, in whom all obtain its "yea," and its "amen" to the glory of God by us.

We conclude these Lectures with a deep feeling of how little has been said compared with what lies unfolded still in these precious symbols, the fulness of the reality—of which we shall never know till we see Him as He is. May all go away seeking to know what this means: "Thy word was found and I did eat it, and it was the joy and the rejoicing of my heart". If you eat it, it will be so, for says the Risen Saviour, "Moses wrote of ME," and we cannot feed on Him without being filled with joy unspeakable, and full of glory.

#### EXCLUSION OF SAINTS FROM THE KINGDOM AN UNSCRIPTURAL DOGMA.

THE doctrine of Exclusion from the Kingdom of God of believers who, in the inquisition of Christ at His appearing, shall be judged as defaulters or short-comers, has recently been presented as the teaching of Holy Scripture. Numerous passages has been adduced as declaring it, and much argument has been employed in the support of it. Amongst other Scriptures, 1 Cor. vi. 1-11, Gal. v. 19-21, vi. 5-10, Eph. v. 5-7, Matt. xviii. 7, 17 & 18, xxiv. 51, Luke xii. 47, are brought forward as announcing and urging it. This doctrine is in importance second only to the doctrine of Salvation by the grace of God through faith in the Lord Jesus Christ: in the propounding of it therefore and in the receiving of it much lowliness and guilelessness, much spiritual discernment and aptitude, and much "fearing and trembling" are demanded. In the ardent advocacy of it certain considerations seem to have been overlooked: let us now entertain them.

The marriage of the Bride is to take place at the coming of Christ, and Christ and His Bride are to reign in the kingdom. If then the Bride be composed of all

the believers in Christ of all the ages, and of all the believers because they *believed*,—because "foreknown and predestinated and called and justified" *in grace*, and now to be glorified because *justified*,—and because *accepted* (i.e. graced, grasped and taken in grace—see the Greek) *in the Beloved*, our inquiry is closed; the Bride consists of "the flesh and bones" of the Bridegroom, and the Marriage is of all the members with their life-giving Head; there is no Exclusion: for "the Lamb's wife hath made herself ready" and "the dead in Christ shall be raised, and we which are alive shall be caught up together with them". If however, the Bride be composed of select believers—of the preëminently faithful and fruitful, the strictly obedient, the closely observant, and the ardently attached,—is this discriminative law of constituency to be applied to those believers only who shall be alive at the Appearing, or to all the multitudes of all the generations of the whole believing Family, that is, to the teeming multitudes whose bodies are now bursting their graves, instinct with life and "incorruption," arrayed with beauty, "glory, and power," immortal, spiritual, bearing the image of the Heavenly, "all, yea, all, the very similitudes of the King? If the teachers of Exclusion hold that this law of constituency applies solely to the Unready and Unworthy of that Day, whilst the hosts and legions of "the fallen asleep" and now emerging and ascending enter, without exception and without test or question, into the membership of the Body and constitution of the Bride, surely they should cite the Oracles of truth, or give argument and reason for this grave specification: if, disclaiming this monstrous dogma, they hold that all, yea, all the Holy Offspring of God shall, in order to the determination of their worthiness of the kingdom, and in order to their admission or exclusion, be subjected to the standard of obedience and attainment, that is, Responsive righteousness and goodness, surely again they should cite the authorizing Word, or show ground and reason; or, how much the rather should they acknowledge that their dogma, devoid of authority from the Word, involves countless and sore perplexities, and has ground and weight and congruity only upon the scheme of the personal and proper sufficiency of the Redeemed man to accomplished his perfection in godliness and goodness, and of the standing of such man and accountability of such man as the once-for-all enlightened and quickened and capacitated, rather than the perpetual

elemosynary of the inshining and inworking of God ; as the competent and solvent servant rather than the supplied and sustained and still-succoured son ; as the subject indeed of Law rather than the continuing object and beneficiary of Grace. (See Phil. ii. 12, 13.) "Work out . . . for it is God that inworketh."

Again, all the saints, both the fallen asleep in Christ and the remaining alive, shall appear (before the judgment-seat of Christ) in *glorified bodies*. Whither in these radiant habiliments are the "Excluded from the Kingdom" to betake themselves, and where to dwell? What the fashion and what the purpose of their intercourse with the unregenerate masses "with-out the city"—"the dogs, sorcerers, whoremongers, murderers, idolaters, and whosoever loveth and maketh a lie?" What their occupations, engagements, works, and with what object? Their "glorified bodies" need no support from labours in the arts and crafts and professions ; and their "spirits" "created in righteousness and holiness," the "workmanship of God created in Christ Jesus," effluences from the Father of lights and the Fountain of good, are now wholly sanctified (separated) from fleshly filthiness, fleshly contradiction and conflict, and all fleshly connection and relation. Or, as meeting this our counter-position and counter-reasoning, is it taught that the discrimination betwixt the thoroughgoing saints and the shortcoming saints does not demand that the *whole* Body, the *whole* "Fulness of Him who filleth all in all," the *whole* substance and person of the mystic Christ, should "appear before the judgment-seat ;" but, that it will be effected in the raising and transfiguring of the approved portion and in the leaving in their graves or in their unchanged bodies of the disapproved others? How numerous the difficulties here! How licentious the speculation! How defiant of the revelation that we all shall be *manifested* (*i.e.* discriminated and declared—*φανερωθῆναι δεῖ*) BEFORE THE JUDGMENT-SEAT OF CHRIST!

But now it is time to take notice that these our embarrassments and inquiries concerning the dwelling-place, the intercourse or associations, and the occupation and employments of the Excluded, are all considered and determined in the Scriptures of Truth. "That evil servant . . . the Lord shall cut off, and appoint his portion with the hypocrite ; there shall be weeping and gnashing of teeth." (Matt. xxiv. 48-51.) "Cast the unprofitable servant into outer darkness ; there shall be weeping and gnashing of teeth." (Matt.

xxv. 30.) "If thy hand offend thee, cut it off . . . if thy foot offend thee, cut it off . . . if thine eye offend thee, pluck it out . . . it is better . . . than, having two hands . . . two feet . . . two eyes, to be cast into hell, into the fire that never shall be quenched ; where their worm dieth not, and the fire is not quenched." (Mark ix. 43-48.) From these and other Scriptures well known and too numerous to be cited, we learn, that the "Excluded" are not amongst "God's servants, the prophets, or the saints, or them that fear His name, small or great," or of the raised and transfigured dead, or of that refulgent company in array before the judgment-seat of Christ, but the wicked LIVING, they of whom "the Son of Man, coming in His glory, shall be ashamed ;" they who, having "denied the Lord before men, shall by Him be denied before the Father ;" they who, "not knowing God and not obeying the gospel of the Lord Jesus Christ," shall, when the Lord shall come to be glorified in His saints, have vengeance in flaming fire and be punished (*i.e.* make expiation) with everlasting destruction". *These*—these "children of disobedience," these sons of perdition, these "sinners and enemies," these, whether open opposers or glowing professors, these workers of iniquity without (the Visible church) or "offences and scandals" within it, *these* are the objects of the awful denouncement, "They shall be gathered out of the kingdom, and be cast into a 'furnace of fire ;" "they shall be cast into the outer darkness, where there is weeping and gnashing of teeth". Here let the "beloved of God" take notice, that all these and all other passages which declare the award of the Excluded to be "the outer darkness," the weeping and wailing and gnashing of teeth," "the place and portion of the iniquity-worker and the hypocrite," are not less than strict and exact equivalents with Matt. v. 22-30 and xiii. 41-50, Mark ix. 43-49, and other Scriptures wherein this award is declared in the further terms and expressions (see verses 42 and 50 of Matt. xiii.), Hell, the prison, the furnace of fire, the fire that never shall be quenched, and the worm that dieth not, terms, therefore, or designations utterly without relevance or significance to the men begotten by God into Eternal life, and predestinated and called by God to the Kingdom and Glory of Christ.

Again, concerning "the outer darkness and the wailing and gnashing of teeth" we are instructed by Matt. xxii. 11, 12, that this fearful region and doleful

occupation, together too with "the binding hand and foot," are the award, not of the delinquent saint, but of the "servant not having the Wedding garment". The Excluded then are *not* they who, "of God, are in Christ Jesus, who, of God, is made unto them wisdom, and righteousness, and sanctification, and redemption".

Again, the Scriptures teach, and with all reiteration, that "he that believeth on Christ shall be raised up at the last day". See this solemn utterance four times in John vi. and, if deep impression be desired, see it further in John xi., Rom. viii., 1 Cor. xv., 1 and 2 Thess. &c. &c. Observe here, that the *believer, every believer, and simply as believer*, shall be raised at the last day, that is, shall be partaker of the first resurrection, and this is, according to our most acceptable Authority, to be "Blessed and holy, to be priests of God and of Christ, and to reign with Him a thousand years". (Rev. xx. 6.) The several dogmas then, both the dogmas expressly affirmed and taught, and the dogmas involved or consequent, that, not all the sleeping believers, but those only who walked worthily of their Lord, shall be raised . . . that, although all be raised, and all, accordingly, be manifested at the judgment-seat of Christ, only the portion which shall be approved there shall be declared "blessed and holy," and shall reign with Christ . . . that that class of believers who shall, on their manifestation before the judgment-seat, be disapproved and excluded, shall, in the Judge's presence of their coming short, and that the theory of Exclusion may be shielded from the enormities of the affirmation that they are raised in glorified bodies, be raised in unglorified bodies, in their pristine bodies, therefore, reconstructed and revitalized for the dismal occasion . . . that the whole multitude of disapproved believers, whether the teachers of Exclusion please to deny to them or to grant to them glorified bodies, shall be consigned unto the region "without the city, wherein are dogs, sorcerers, whoremongers, murderers, idolaters, and whosoever loveth and maketh a lie;" or into the "outer darkness where there is wailing and gnashing of teeth;" or into "the furnace of fire" (!) which, in Matt. xiii. 42 and 50, is revealed as the very place of the wailing . . . that this consignment, notwithstanding that this whole multitude, whatever unrighteousness or fleshliness defiled them in their life on earth, are *now* "holy, just, and good," wholly spiritual, heavenly, godlike, wholly transformed into, wholly delighting and rejoicing in, and

wholly refulgent with, and thus worthy proclaimers and commenders of, the glory and majesty of their Head, is decreed for ten long centuries of mortals or the whole term of the Regeneration or "Times of the Restitution" . . . that, from amongst that host, vast host, of believers who, from Abel down to the latest departed believer, shall have been sleeping (consciously too, and confidently, and expectantly, and in blissful intelligence of and fruition of their Beloved's calming, yet assuring and inspiriting love) in the bosom of Jesus, hosts, yea, vast hosts, shall be summoned to the judgment-seat, to stand their trial, to hear their censure and sentence, and to be precipitated into the outer darkness, or into weeping and wailing within (Matt. xiii. 42 and 50) the furnace of fire . . . these dogmas, aye, one and all, stand in the most direct and defiant contradiction to the explicit and emphatic assurance that, "he that *believeth* shall be raised at the last day," and that "blessed and holy is he that hath part in this first resurrection".

Our inquiries above as to the disposal of the Excluded saints are, by some, met and silenced by the citation of Rev. xx. 5, "The rest of the dead (*i.e.*, say these ex-pounders, *dead saints*) lived not again until the thousand years were finished". This passage, so interpreted and applied, obviates indeed our difficulties with "the glorified bodies," but it introduces difficulties yet greater. 1st, If these dead who are left be Saints, then the raised saints consist (according to the preceding verse) solely of "them who were beheaded for the witness of Jesus and for the word of God, and who had not worshipped the beast, nor his image, nor had received his mark". 2ndly, Of these "rest of the dead" it is implied (see *v.* 6), that on them the second death, that is, "the lake burning with fire and brimstone," hath power. Are these Saints? 3rdly, These saints, not living again to appear before Christ's judgment-seat, are punished (and how awfully!) without judgment. 4thly, The *spirits* of these saints, which have been, some for hundreds, some for thousands of years, reposing with calm happiness and surely with happy anticipation, in the bosom of the Lord, are, their bodies being left "in corruption and dishonour," whither consigned? how dealt with? how now regarded by Him who, through these hundreds or thousands of years, has been ministering to them, communing with them, and testifying unto them His love, His joy, His delight, and His appreciation of His treasure? 5thly, How speaks the

Authority? "In Christ shall all be made alive. Every man in his own order. Christ the first fruits: afterward *they that are Christ's* at His coming." "The Lord my God shall come, and all the saints with Him." "The Lord cometh with His holy myriads." (Jude 14.)

With this utterance of the Authority we might "rest and be refreshed". But the teacher of Exclusion must yet further be interrogated. If these *spirits*, prejudged to Exclusion, come with the Lord, they come to unraised bodies and unburst graves. Ah! whither, dismayed and confounded, are they to return?—to their repose in the consolations of the Beloved?—to the Elysium of the Sons of God whilst tarrying for the Manifestation?—to the Paradise of God? Oh! into what gulfs we plunge when we break loose from the Word.

May we now endeavour to account for this most astounding doctrine of the Exposure of the Believer in Jesus, the Begotten of the Living God, the passed out of death and present possessor of Eternal life, to Exclusion from the Kingdom—to such Excision from the Body as shall involve loss of membership in the Bride, to the casting into the outer darkness, into the wailing and gnashing of teeth, and into (as most explicitly revealed in Matt. xiii. 42 and 50) the furnace of fire. The explanation is surely this:—the Scriptures teach the council of God to reward His children according to their works—to award crowns of righteousness, of life, of glory, and honours and distinctions to the eminent in services and performances and in the "fruits of righteousness". It has been judged not unwarrantable to hold as included in the teaching of "Reward according to works" the special teaching of "Admission into the kingdom and Exclusion from the kingdom according to good desert and ill desert". From such judgment, however, let the church be deterred by God's solemn denunciation against "adding to or taking away from the words of the Book". And, as conclusively determinative of this whole speculation, let the church hail the revelation, that "Blessed and holy is he that hath part in the first resurrection: . . . such shall be priests of God and of Christ, and *shall reign with Him a thousand years*". Again, the Scriptures address the Church and every individual believer with promises, exhortations, encouragements, and helpful directions and commandments; also with cautions, corrections, admonitions, and prohibitions. They, in the fullest

recognition of the Visible church as consisting of the true and the false, of the hearty receiver of the testimony and the deceiving or deceived professor of it, furnish aliment and power to the wise, knowing that "the wise shall understand," and warning, counsel, reproof, and matter of alarm to the fraudulent and fleshly, that they may turn and depart from their wickedness or error or folly. They address the Professing or Visible church—this miscellaneous assemblage—"setting before it life and death, blessing and cursing," the "grace of God that bringeth salvation, and the wrath of God against all ungodliness and unrighteousness;" opening the Kingdom of Heaven to all believers—believers being distinguished and defined by the countless characteristics of the heaven-born soul; and closing the Kingdom of Heaven against unbelievers—unbelievers being described and dehorted and denounced as faithfully and as forcibly. They reveal both the Kingdom and the Burning lake, both the glory and the Outer darkness; but they rest on "the rightly dividing and distributing" of their instruction by the expounder and pastor, and on the appropriate acceptance by each man's conscience and soul: as they hold not forth the "joint heirship with Christ" to the unholy and profane, so they set not before the subjects of the "Eternal redemption" the disowning and the Exclusion.

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ALL beings serve God with His own strength. All are ceaselessly dependent on Him. Our strength for every duty, for every trial, our ability to meet and triumph over every and any enemy, internal or external, is in God. "Wait on the Lord" then continually.

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GOD alone is faithful. Finite, being left to itself, has been and ever will be faithless to itself and to every other being. This has been exemplified in the fall of the apostate angels, and in the fall of our first parents in Eden; and it is exemplified within our own bosoms from day to day.

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It is the duty of the Christian to reprove an erring brother, and he who does so evinces more genuine love than he would do in any other way. But there is an infernal politeness now-a-days which puts a stop to this.

## JACOB AT SHECHEM;

OR,

## JUDGMENT WITHOUT CONFESSION.

(Read Gen. xxxiii., xxxiv.)

PRECIOUS to the heart it is, to dwell on the inspired record concerning supplanting Jacob and disobedient Israel. "The Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure." (Ps. cxxxv. 4.) "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." (Num. xxiii. 21.) Such is the grace of our God, "wherein He hath made us accepted in the Beloved." (Eph. i. 6.) Notwithstanding this, both Old and New Testaments abound with cases of deep departure from God in the history and lives of those so blessed, written there for our admonition (1 Cor. x. 11), by a God of love, that His saints in all ages might know and learn to avoid thereby the snares and pitfalls, they must needs meet in their pilgrimage. Let us thank God for such, shewing as they do the worthlessness of the flesh, even in redeemed man, as a pilgrim and stranger, with his back on the world, and his eyes on the hills of the land of promise.

In chap. xxxiii., Jacob had met and parted with Esau. God had overcome for him, despite his craft, every difficulty. He now dwells unmolested, and at this point he fails. "And Jacob journeyed to Succoth, and built him an *house*, and made booths for his cattle" (ver. 17); also, "he pitched his tent before the city," and "bought a parcel of a *field*." (Ver. 18, 19.) The "house," the "city," and the "field," all tell the pilgrim character was being dropped for the time. These were the first steps of the descent of chap. xxxiv. The pilgrim father in a time of favour comes too near the world, and thereby leads his family into association with unholy Shechemites. Solemn lesson; beloved reader, may you learn it. Times of trial keep the Church or the individual hanging on God, and, at such a time, there is not so much danger of settling down or forming unholy alliances with the world, but let an assembly of Christians or an individual get "settled," or into the "enchanted ground" of self-satisfaction—**THERE** lies their danger. The Lord preserve us from a settlement so near the borders of the enemy's land. Let us see the results. (Chap. xxxiv. 1.) "And Dinah the daughter of Leah, which she bare to Jacob, went out to see the daughters of the land. And when Shechem, the son of Hamor the Hivite, the prince of

the country, saw her, he took her, and lay with her, and defiled her."

Such is the fruit still. When the leaders in the Church of God pitch their tent too near the world, the weaker vessels within the Church are tempted to "go and see" the "daughters of the land," and such "daughters abound in plenty; for the mother of harlots" in Rev. xviii. is not without her daughters, although, as her, they may be a mystery to many. The result is, Dinah is defiled, the virgin soul is "corrupted from the simplicity that is in Christ Jesus" (2 Cor. xi. 2), and Jacob "holds his peace." Significant silence. His conscience tells him who was the cause of the sinful deed.

But the evil waxes worse, so does the "evil man and seducer" urge his claim further. "Get me this damsel to wife." (Ver. 4.) This at first, to Jacob's sons, seems impossible, and they become "wroth." (Ver. 7.) Nevertheless, after Hamor "communes" with them a little longer, and a view to more extensive usefulness and influence is anticipated, in "dwelling" and "trading" in the land, they give consent to become "one people" with the unholy Shechemites, if they will submit to the outward rite of circumcision. (Ver. 15, 16.) Only too glad of the opportunity of joining hands with the elect, they submit even to this to gain their point.

All this has been done again and again in the Church of God. In order to be of more service in the world, the "men of God" have left their position as "Israel" having "power with God," and communed with the world, till, having lost all discernment, they have actually received "circumcised worldlings" into the bosom of the Church, and become one people with them, possibly not at first with a full assent to them abiding there, but, once there, they have no power to cleanse them out.

Let such learn a lesson, that borderland Christianity will, sooner or later, bear its fruit, and bitter shall the taste thereof be as here.

One false step leads to others—so we read—"And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. And they slew Hamor and Shechem with the edge of the sword, and took Dinah out of Shechem's house, and went out." (Ver. 25, 26.)

Such "boldness" is not required now, nor can it make the defiled sister a "virgin" again, such zeal cannot cleanse or undo the evil done. Confession and humiliation rather than judgment belonged to them, and, doubtless in their zeal for their sister, they thought they did well. The word declares of this action, Gen. xlix. 7, "Cursed be their anger, for it was fierce; and their wrath, for it was cruel".

Christian reader, let us learn a lesson here, it is for our instruction and admonition. Mistaken zeal is very manifest in the Church of God in the use of the sword at the present hour. Some brethren like Simeon and Levi have risen up in judgment against the defilers of weak ones in the Church, and unmercifully cast them off, and all connected with them, accounting all alike guilty, instead of humbling themselves before the Lord because of the deed, and seeking to learn how the fallen one may be restored, and themselves regain the position they lost through worldliness and backsliding from the path of the pilgrim. It is easier to judge others than to judge self, yet such merciless judgment of others, even though guilty, as Shechem most surely was, will neither restore Jacob to the path of a pilgrim, or Dinah to her "virgin purity," and shall receive from the Lord that character given to Simeon and Levi's act of "fierceness and cruelty". (Gen. xlix. 7.)

May our gracious God deliver us from that awful sin of "wiping our mouth, as if we did no wickedness" (Prov. xxx. 20), and hewing others right and left with the sword of judgment. The only one who can use this sword aright is the one who has felt its sharp edge in the depths of his soul, while in self-judgment before the Lord. Such an one can handle it safely, others may only, by its use, be a "concession," as the Scribes and Pharisees were in the days of the Lord's sojourn below. Church discipline even, according to Scripture, will not stand in the place of the "altar" and the "tent," *i.e.*, communion and pilgrimage; and, if the latter be the individual portion of every Christian, the former will not be needed. If communion with God be lost, all other efforts to spiritualize the Church of God are vain. If communion with God be our portion, the use of the sword, if needed, will be in grace.

If, through the declension of some Jacobs in the Church, weak ones like Dinah have been defiled, let zealous brethren like Simeon and Levi learn that confession rather than swift judgment becometh us, lest it be said, "And ye are *puffed up*, and have not rather mourned that he that has done this deed might be taken away from among you." (1 Cor. v. 2.)

J. R.

### "THE CANDLESTICK NUMBERS."

HAVING promised, in the *Northern Witness* of June, to send a few words on the "numbers" as set forth in the candlestick of the tabernacle, I desire to fulfil the same; and would remind the reader of God's own commentary on His word, *viz.*, Rom. xv. 4. I would also ask the reader's attention to the article referred to in *Northern Witness* for June, trusting it will prove a help.

In Exod. xxv. 31-40, we read of "his shaft" and "his branch," not branches (see Heb. and *c.f.* xxxvii. 17), "his bowls," "his knops," and "his flowers," *i.e.*, five leading points—bespeaking weakness, so the light thereof was borne by Christ through weakness, and is so by us also.

Then there were six branches to come out of it, the shaft, three out of *each* side. Together, these bespeak blessing to earth, and separately, the source and power thereof. Then, on each of the six branches, there were three bowls like almonds, a knop, and a flower, which makes five, intimating that the branches bear fruit through their weakness and His power; having three receptive-like vessels producing an opening bud (the knop) which goes on to the flower, while, in the candlestick of "His branch," there were four bowls, their four knops and their four flowers making twelve. So in Him dwelleth the fulness of grace and truth, *of* which we have received. "For it pleased the Father that in Him should all fulness dwell." The seven lamps giving their *one* light, not lights, shewing the sufficiency of rest for the *power* of the *Φωστήρες* which every Christian, because *Φως* in the Lord, ought to be (see Eph. v. 8; Phil. ii. 15, Gr.), and compare work of *first* day (Gen. i. 3), also work of *fourth* day (Gen. i. 14), which illustrates the New Testament truth in above "pattern of things in the heavens." "The heart of him that hath understanding *seeketh* knowledge." "Fools hate knowledge." "Out of *God's* mouth *cometh* knowledge." (Prov. xxii. 17-21.)

Φιλόλογος.

THE work of Christ is to bring man back, that God may be enthroned in his affections. The error into which some have fallen in teaching the doctrines of grace without insisting on the end that God has in view, *viz.*, the image of God being renewed in the heart of the believer, is most dangerous, and has a tendency only to harden.

### THE ORDER OF BREAKING BREAD.

THE First Epistle of Corinthians being addressed to the Church there, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours, comes to every assembly of the sanctified in Christ Jesus as a letter from the Head to them as such; giving varied instructions needed by them. Passing on then to the subject proposed in this present epistle. Turn with me to chap. xi.; but, observe that what you get in chap. x. is the "unbroken Christ," while here (chap. xi.) it is the "broken Jesus," to remember whom Scripture-taught Christians gather on the first day of each week.

Verse 1 exhorts us to follow Paul (Heb. xiii. 7) as he followed Christ. Verse 2 is a word of commendation:—"Now I praise you, brethren, that ye remember me in all things; and keep the traditions (*i.e.*, things transmitted or delivered, see Greek, and cf. 2 Thess. ii. 15) as I delivered them to you."

Verses 23-25—"For I have received of the Lord that which *also* I delivered unto you—That the Lord Jesus, the night in which He was betrayed, *took* bread; and, when He had given thanks, He brake (it), and said, Take, eat; this is My body which is broken for you, this do in remembrance of Me. After the same manner also the cup, when He had supped, saying, This cup is the New Testament in My blood: THIS DO YE, as oft as ye drink, in remembrance of Me."

The careful reader can hardly fail to apprehend the real connection in these verses, which, if simply perceived, demonstrates their meaning most obviously, and thus needs no comment; but this being the lack for which I write to supply, let me ask your patient attention. Notice that the Church is called to keep the traditions, and, not only this, but also the MANNER of keeping them, as witnesseth the word "As"; *i.e.*, keep the things I delivered to you AS I delivered them to you; and observe the force of "For I have received of the Lord THAT which also I delivered to you," and here follows the "tradition," namely the apostle gives in detail an account of what the Lord did as THAT which we are to keep as he delivered. Moreover, in verse 25 He says, "THIS do ye AS oft AS ye drink in remembrance of Me". What are we to "do as oft as we drink, &c"? He says, "This": clearly showing the force of "As" in verse 2. (The word "As," I may mention, occurs in John iii. 14.) But it has been asked, "Shall any one in a gathering presume to take the Lord's

place?" This seems at first sight to be the case; but that it is not so, I submit the following:—Firstly, I hold from the foregoing it is the thing transmitted and commanded to be done; and the brother who would take the bread, give thanks, brake it, and hand it thus broken to his fellow-worshippers, quoting the Lord's words, no more takes the Lord's place in this, than when, by the Lord's administration, he would utter a Spirit-begotten prayer of thanksgiving, read a Spirit-reminded scripture, or give out a Spirit-suggested hymn. In these, ALL take for granted that such is doing a right thing, and recognise him first as the Lord's "manifestation to profit". And, secondly, follow—"unless occupying the room of the unlearned"—such an one as "mouth-piece" to God; that is to say, such prayers by the spiritual are theirs though their voices are unheard, and such praises the shout of their heart which bows the soul, and such Scripture is listened to as if spoken by the blessed Lord Himself. And yet, if one would carry out this "order" of breaking bread, he is charged with taking the Lord's place, "ministerialism," or tinged with officialism; all which are, I am persuaded, but "scarecrows," and will not bear scrutiny. I witnessed, but the other Lord's day, after a most inappropriate hymn had been sung by some of the gathered, whose understanding must have been in abeyance, however fervent they may have been in spirit, a brother kneel in prayer of desire (*i.e.*, not thanksgiving), for blessing on the meeting; this led one in the gathering to "discern" thanks enough to have been given, so he rose and handed the bread *unbroken*, and thus it was passed round; after which, without a word being spoken, the cup was passed round, and a hymn sung. This, will it be believed, is adjudged and taught by some to be the keeping of the tradition of breaking bread as it was delivered by our beloved brother Paul, for our duly observing decently and in order. As this latter practice is being somewhat freely taught among gatherings, I pray such who have adopted it to mark well the "As I delivered you to keep," and see that they not only keep the breaking of bread, but keep it "as" it has been delivered FOR keeping, for he that delivered it received the MANNER as well as the thing he delivered from the Lord. (Luke vi. 46.) I would add, if 1 Cor. x. 16 be adduced as bearing on the subject, that the words which "we bless" and "we break" are explained by ver. 17, c.f., also chap. xiv. 16.



## LETTER TO THE EDITOR.

BRIGHTON, Nov. 6, 1875.

DEAR SIR,—Thanks for finding space in your columns for my “Letter addressed to an Exclusive Brother”. In it I have said, “To be outside this fellowship is, we are told, to be outside the “Church of God on earth,” and I observe in a footnote you ask, “Is this so?” In reply, I would refer you to a letter written by Mr. J. N. Darby in 1864, and which appeared in the correspondence published by Mr. Spurr of Sheffield, from which letter I make the following extract:—

“Allow me to put the case as it stands as to W. G. I put it merely as a principle. He (or any one else) is rejected in London. The Assembly in London have weighed (and I with them) the case, and count him either as excommunicated or in schism. I put the two cases, for I speak only of the principle. I take part in this act, and hold him to be ‘outside the Church of God on earth,’ being outside (in either case) what represents it in London. I am bound by Scripture to count him so. I came to Sheffield. There he breaks bread, and is—in what! Not in the ‘Church of God on earth,’ for he is out of it in London, and there are not two churches on earth, &c.”

I should be sorry, indeed, to misrepresent our Brethren, or to over-state what they have said, but I think the above extract fully warrants what I said in my printed letter.

Very truly,

Yours in the Lord,

C. E.

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**“THE DOOR AND THE VAIL.”**


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THE entrance to the Holy and Most Holy places, as given in Exod. xxvi. 30-37, was by a five-pillared and four-pillared way. These two numbers put together (*i.e.*, nine) intimates the power needed (*c.f.* 1 Cor. ii. 9-12, omitting them in ver. 10) for apprehension of the truth therein separately expressed. The pillars of the door rested in sockets of brass—expressive of judgment—so “He was crucified through weakness”. This threshold crossed, *brings* the enterer to light, and bread, and sweet-savouredness of acceptance; and, blessed as this is, there is yet a greater blessedness for such, but which can only be reached by passing through the four pillars resting in sockets of silver, *i.e.*,

God’s complete revelation of redemption wrought out, learned, and entered upon by faith, *brings* the soul to the climax of the exceeding riches of grace, even to enjoy God, meeting and communing with him, so “that which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with *His* Son Jesus Christ, and these things we write unto you that *your* joy may be full.”

Φιλόλογος.

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**THE NEW BIRTH,**

By T. S. HENRY.

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 JOHN III. 7.—“Ye *must* be born again.”
 

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BORN once, die twice; born twice, die once. There are two births, there are two deaths—the Natural birth and the Spiritual birth, the Natural death and the Spiritual death. If a man has only been born once, the Natural birth, and dies in that state, he dies twice—the body dies, becomes food for worms, and the soul dies, which is eternal separation from God. If a man has been born twice. Spiritually as well as Naturally, he only dies once—the Natural death—the death of the body, if the Lord delays His coming. Over him the second death has no power. By birth man is introduced into the earthly family. By birth he *must* also be introduced into the heavenly. “Ye *must* be born again.” Dear friend, how do matters stand between you and God? Have you been born again, born twice, “born of God,” “born from above”? (See margin.) Are you a member of the royal family of heaven? Are you a child of God, a son, a daughter of the Lord God Almighty? The Lord is very emphatic about this. Yea! Very dogmatic. “Ye *MUST* be born again.” “Except ye be converted and become as little children ye *SHALL NOT* enter into the kingdom of heaven.”

It comes to this, unless you are born of God, converted to God, you *shall not* enter into the kingdom. Jesus says it, who has power to keep you out. He does not say “ye *must not*, ye *may not*”. He says “ye *shall not*, ye *cannot*”.

Hearken to Him. See ye refuse not Him that speaks from heaven.

I. Let us consider the importance of the new—the spiritual birth. Without it man cannot *see* the king-

dom of God. Nicodemus, a ruler of the Jews, a master of Israel, a man of no mean pretensions or position in the religious world, heard Jesus inculcate His heavenly precepts, and saw Him perform His superhuman miracles, and felt within himself how far short he fell, as a teacher of the people, when measured by such a standard, and how ignorant he was in comparison with such a teacher. He therefore determines to hear more, and comes to Jesus to be taught, as an inferior to a superior teacher. It was not conviction of sin. He came to be taught. "Rabbi," he says, "we know thou art a teacher *come from God*: for no man can do the miracles that thou doest except God be with him". Jesus, as if it were, stopped him short, and said, "Except a man be born again" (*i.e.* from above—see margin) "he cannot see the kingdom of God"; as much as to say, the first thing to be done before you can see,—be taught,—understand anything about the kingdom is, that "you must be born again". I cannot teach you till your eyes are opened. I cannot instruct you in your natural state, for "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him," neither can he know them, because they are spiritually discerned (1 Cor. ii. 14). Before Nicodemus was entitled to take his seat at the feet of Jesus, and learn the lessons of grace from His lips, "he must be born of God". This is God's order. "The grace of God must bring salvation to him before grace can teach him". (See Titus ii. 11, 12.)

Again, the new birth is all-important, because without it there is no introduction into the heavenly family. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God" (ver. 5). A child by baptism, or rather water-sprinkling, may be introduced into the outward, professing Church, but it is only by spiritual birth that any one can be introduced into the Church of Christ or family of God. You may have been baptized, you may have been received as a member of a Church and have never been born again, never made a member of Christ's Church. How is it with you, dear reader? Are you a member of a Church merely? for if you have not been born of God you belong not to His Church—belong not to the Church. "Ye must be born again."

II. Before entering upon the consideration of what the new birth is, we must endeavour to show what it

is *not*. It is needful to do so in these days, when so many false views are abroad and openly preached about salvation, regeneration, and atonement.

First, the new birth is not the gradual improvement of the old Adam nature under the influences of the Holy Spirit, as some wrongly teach. Those who hold this view err sadly with respect to two cardinal truths of God's Word—(1) that the old nature is totally unimprovable, and (2) that the Holy Spirit is not an influence but a Divine Person.

As to the first, let us read Gen. vi. 5. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (*every day* see margin). But you may say this was man before the flood, he is not so bad now. Has the world improved? let me ask you. It is true there are *more* improvements, socially and intellectually; but is there moral improvement? There is more refinement, because more restraints; but has man's heart changed? Is it still the same, "deceitful above all things, and desperately wicked, who can know it? In Ps. xiv. we find God taking a look at man hundreds of years after the flood, and what is His record? How does he find Him? "God looked down from heaven upon the children of men to see if there were *any* that did understand and seek God" (verse 2). Does man by nature understand God? No; the reverse. He *mis*-understands Him. He thinks God hates him—God is angry with him because he has sinned. He thinks God a tyrant—an austere man, and so misunderstands Him. Does man by nature seek God? No, never! He seeks sin, self-gratification, and indulgence: seeks pleasure and amusement, but God he does not, he cannot seek; but God in His infinite grace and love seeks him, and this is the Gospel. "The Son of Man is come to seek and to save that which was lost."

What was the result of God's looking to see if there were any that did understand and seek Him? (Read verse 3.) "They are all gone aside, they are altogether become filthy, there is none that doeth good, NO, NOT ONE." How solemn! Men may be kind, generous, philanthropic, religious, but all his works *before* salvation or *for* salvation are "reprobate" (Tit. i.), "dead works" (Heb. ix.); they are useless and worthless before Him who has said, "None doeth good, no, not one". Job tried for many a day to improve his old nature, but had to give it up in despair, and exclaim,

“Who can bring a clean thing out of an unclean? not one” (xiv. 4).

Just one passage more (Matt. xv.), where we have the Lord's own testimony of man's heart. In verses 8 and 9, we find *where* man's heart is. “This people draweth nigh unto me with their lips, *but their heart is far from me.*” How true of many at the present day! They go to their “places of worship,” repeat prayers, join in singing praises, worship God as they think, but where is their heart all the time? In their speculations, their business, their money, their pleasures, their sins, their dress and appearance—far from God. Christ says, “In vain they do worship me” (verse 9). No unconverted, unsaved man, *can* worship God. I state it boldly. “They that are in the flesh cannot please God” (Rom. viii. 8). Professor of religion, you may go through your religious services in private or in public, you may have the form of godliness, say prayers, sing hymns—honour God with your lips, and never, never worship Him who must be worshipped, and can only be worshipped, in spirit and in truth. In verse 19 you will see *what* man's heart is. “Out of the heart of man proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.” Awful description of what man's—every man's—heart is. These may be kept down by education and refinement, but they exist. John Bradford, the martyr, one day seeing a poor criminal pass his house on his way to the scaffold, exclaimed, “There goes John Bradford, but for the grace of God!” Sin in its various forms and aspects is but the outflowing of the human heart. It is the fountain-head, the source, the spring of all evil. You may dry up many of the streams, viz. :—the drunkard may give up his drunkenness, the blasphemer his blasphemy, the immoral man his evil ways, and leave his other streams untouched, and the fountain-head unreachd. Until this is reached, and cleansed, and purified, every stream will be tainted and impure.

Human nature is totally unimprovable and bad, and man's condition utterly lost, and therefore nothing good can be expected in the thoughts, feelings, motives, or actions. Human nature is so hopelessly bad, that God had to set it aside, and put it out of His sight, as worthless—as that which could never be improved. How vain the effort, then, to bring good out of what is only bad; to expect good fruit from a bad tree. Take an illustration. I want to fill my orchard with

good fruit-trees which will produce fruit fit for use. How do I proceed? Do I say to my gardener, “Order in from the nurseryman a good number of crab-apple trees, and plant them in the orchard. Make the ground very rich, prune them, dress them, look well after them, and no doubt we will have a good crop of fruit?” Suppose he does so. Spring comes round—beautiful type of resurrection—the buds begin to open, and the trees send forth their blossoms. I say to the gardener, “I think we may expect some fruit this year”. Autumn arrives, I visit the orchard. Some nice-looking apples are upon the trees. How tempting they look! I pull one and taste it. Bah! how sour—how unpalatable. “These won't do, gardener; you must cultivate them more highly. Give them another trial. Use all your skill, devote all your time to them, for I am anxious to have good fruit.” Another year passes away. Again I visit the orchard. The trees are laden with fruit. They are certainly larger in size and better in colour under the skilful care and treatment of the gardener. I congratulate myself that at last I have succeeded in having a plentiful supply of fruit for my table. I pull an apple and taste it. Bah! it is more sour than ever. Skilful care and treatment have certainly produced a fairer object for the eye to rest on. Improvement there is, but the nature is unchanged. Do what we would, we could not make the crab-tree produce good fruit. The crab-tree will be the crab-tree still, even though brought to the highest state of cultivation.

And so it is with human nature. You may cultivate it, educate it, refine it, make it moral, virtuous, religious, but it will be the same; unfit for God's presence, producing nothing but bad, sour fruit; for “that which is born of the flesh is flesh;” in my flesh dwelleth no good thing.

Secondly. The “new birth” is not making a profession of religion, or saying you believe on Jesus. We live in days of great profession, but of very little godliness. The form is fashionable, but the power of God denied. It is religion without reality—religion without God. What is it worth? It is religion built on the *sand*—very beautiful in its external appearance, but all for the eye of man. There may be zeal and earnestness, but they are often mistaken for—as they often put to shame—true Christianity. There may be leaves, there may be blossoms, but where is the fruit? There may be shell, but where is the kernel. “Leaves only” is the divine testimony of mere profession—the

fashionable religion of the present day. Dear reader, are you religious in order *to be saved*, or are you religious because *you are saved*? This makes all the difference. Religiousness will never save you. "You must be born again."

Works are all right in the place God has assigned them—from salvation, not *for* salvation. We are justified by faith alone, yet by faith which is not alone; justified by faith without works, in order that we may work. God justifies the sinner on the principle of faith alone, in order that the believer may justify God by his works—his holy life, walk, conversation. The works of the flesh are the fruit of a corrupt tree (Gal. v. 19); the works of the Spirit are the fruit of the divine life in one "born of God."

If you had all the good works, so called, that ever were performed, all the vows ever made, all the tears ever shed, all the sighs ever heaved, they could not blot out a single stain from your conscience, or give you a solid ground of peace in the presence of God. How long it takes to convince people of the worthlessness of all their efforts, because they won't believe that there is nothing good in them, and therefore they toil and labour to make themselves fit for God! It seems so strange to be told that there is no title to Christ but our utter ruin, and that we have no need to wait to get better, or to prepare ourselves; that every step in self-improvement is a step in the wrong direction, inasmuch as self can never be mended. Religious, pious flesh is as far from God, as far from righteousness, as far from heaven, as flesh in its grossest, vilest form. What is needed is not reformation, improvement, but a new life altogether, and that the life of God.

III. We shall now consider what this "new birth" is.

It is the engrafting a new nature, the implanting a new principle, the imparting a new life, the formation of a new man. (Read 2 Cor. v. 17; Gal. vi. 15; and 2 Pet. i. 4.)

Let us return to our illustration. Having given up, as a hopeless task, our endeavours to improve the crab-apple trees in the orchard, I gave orders to my gardener to cut down the crab-trees, leaving nothing but the stems, to get some grafts of different kinds of fruit-trees and graft them into the crab-tree stems. This he does. Soon the grafts grow, blossom, and bear fruit—beautiful fruit, pleasant to the eye, and grateful to the taste. We

have now two natures in the one tree. How careful the gardener must be, not to allow shoots to grow on the crab-tree stem, as grow they will, if allowed. They would injure the new grafts. They must be kept down with the pruning-knife.

The old nature remains in all its distinctiveness, and the new is introduced in all its distinctiveness. The new nature has its own habits, desires, aspirations, affections, tendencies. They are all heavenly, spiritual—"of God." Its aspirations are ever upward. Water seeks its own level, so the new nature proceeding from God—the source—seeks to rise to whence it came. The old nature remains the same, but the new is introduced. "The elder shall serve the younger" is a divine principle applicable to the subjection of the old to the new nature by the power of the Spirit which indwells. The old is to be kept in the place of death. God counts it as "dead," and we are called to "mortify," subdue, and deny it in all its thoughts and ways. God has *put* it out of His sight, and we should *keep* it so. What a relief to the soul that has been struggling for years to improve self—nature; also to the one who, breathing after holiness, has looked on holiness as consisting in improving that which hates holiness and loves sin. How liberating and joyous it is to know that God is not looking for any improvement in nature, that He sees *it* as dead and *us* as alive in Christ—one with Him, "accepted in the Beloved."

IV. How is the new birth produced? "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." (Verse 5.)

Water is used by God as the type (1) of the Holy Spirit, and (2) of the Word of God. As to the first, in John vii. 38, 39, "Out of His belly shall flow rivers of living water. This He spake of the Spirit." As to the second, read Eph. v. 26—"By the washing of water by the Word." What does it mean in John iii.? Is it possible it *could* mean that, when a child is sprinkled with water, it immediately receives the new birth—it is born again? Surely not, though taught so boldly, and made the foundation-stone of human systems of religion? Well, does the water here mean the Spirit? If so, it would read thus, "Except a man be born of the Spirit and the Spirit." Would the Lord use tautology? Surely not. Then we must look to the other thing of which water is the type—the Word of God.

The Word is God's mighty instrument in the pro-

duction of the new birth—as in James i. 18, “Of His own will begat He us *with the Word of truth*,” and, in Peter i. 23, “*Being born again*, not of corruptible seed, but of incorruptible seed, *by the Word of God* ;” “Faith cometh by hearing, and hearing by the *Word of God*” (Rom. x.) ; “He that heareth *my Word*, and believeth on Him that sent me, *hath* everlasting life.” (John v. 24.) It is by the Word of God that dead souls are called into life. He who said “Let there be light” must say, “Let there be life.” When it is necessary to amputate a limb, there are three things necessary—(1) the operator, the surgeon ; (2) the instrument, the knife ; (3) the subject, the man to be operated on. So, in the new birth, these three are necessary. The Spirit is the operator, the Word the instrument, and the poor dead sinner the subject.

How many can point to the very verse in the Word that God used to give life ! It is God’s Word applied by the Spirit. It is all of God. “As many as received Him, to them gave He power to become the sons of God, even to them *that believe on His name ; who were born*, not of blood, nor of the will of the flesh, nor of the will of man, but of *God*.” (John i. 12.) From this we see that every one who believes on the name of the Lord Jesus is born of God. All who rest their souls on Christ and His finished work possess a new life—are born *from above*. The Lord, in dealing with Nicodemus, answered his “How can these things be ?” by bringing before him the familiar lesson of the brazen serpent. The old nature is under judgment of death, *being incapable of amendment, as we have seen*. The old man *must* be laid aside, the Son of Man *must* be lifted up. Instead of His trying to ameliorate the race of the first man, He is to be lifted up in judgment—to die on the Cross, to give up the life of man, bearing his doom. Judgment being executed on the Son of Man, God can give to the believer a new life—even the life of the risen Jesus. It is not flesh made spirit, but an everlasting life brought in by God’s Son bearing the judgment, making an end of the old man on the Cross, and rising out of the grave as the head of the new creation. He imparts His life to all the sons of Adam who believe on Him. The brazen serpent lifted up by Moses is the illustration used by the Lord to show “the ruler of the Jews” this truth. The Israelites murmured against God ; they sinned. God is righteous, and must punish sin. He sends among them fiery flying serpents. They bite them. Many died.

Others are dying. Moses could not cure them. Physicians could not heal them. The poison coursed through their veins, hurrying them on to death, the consequence of their sin. Moses prayed to God to take away the serpents. Had He merely done so, all the bitten ones must have died. In His infinite grace He provided a remedy, a means by which the bitten ones could be saved. He commanded Moses to make a serpent of brass, and *lift it up* on a pole that all might see it, and that whosoever looked at the serpent of brass would be cured. The moment he looked he lived. Life in a look. Dying a minute before, he stands on his feet a living, saved man.

Dear reader, as the Israelite had the poison of the serpent coursing through his veins, so every unsaved sinner has the poison of sin in him, hurrying him off to endless death. No human remedies can counteract its power, or save the sinner. “The soul that sinneth, it shall die” is the sad consequence.

God, in His infinite love, has provided a remedy for man’s ruin—a means by which the sinner, dead in trespasses and sins, may yet live. The Israelite was not told to look at his wounds, though it was the sense of them that made him look. Moses cried, “*Look and live*.” Not a moment was to be lost. Men all around gasping their last breath. “Dying men, look at the serpent of brass lifted up on the pole,” was the cry. No hope in human efforts, in waiting to get better, to feel more. A few moments will settle it one way or another. Some look, they spring upon their feet new creatures, and point others to the serpent of brass. Mothers bid their little ones to look. Aged parents are lovingly upheld by their children, that they may look and live. Men and women are in *earnest*. All the living are engaged in trying to save the dying. *All*, who looked, got life. *None*, who neglected God’s remedy, escaped. The uplifted serpent was the savour of life or death. Dear friend, if you are out of Christ you are dying. You have not a moment to call your own. “This night thy soul may be required of thee.” Where then, oh ! where are you going to spend your eternity ? As that serpent was uplifted to save the bitten Israelites, so the Son of Man has been lifted up on the Cross to save poor guilty sinners. “You *must* be born again.” The Son of Man *must* be lifted up. You cannot save yourself, cannot redeem yourself from going down to the pit. God has a provided a Saviour—a Redeemer ; His Son lifted up on the Cross.

A bitten Israelite was healed by simply *looking* at the serpent of brass. You can only be saved by *looking* at Jesus on the Cross. You are not told to look at your sins, though it is the sense of your sins that will make you look. "They that are whole need not the physician, but they that are sick." One look at the serpent saved the Israelite, one look at Christ will save you. The Israelite had not to go through a long process before he was fit to look. Neither has the sinner to do anything to make him fit for God's salvation. What was *his* title to look? His wounds. Your sins are alone *your* title to look and live. It was not the *way* in which they looked, but the *object* looked at, that cured the Israelites; so, dear sinner, it is not the *way* you look, but the *object* you look at—the Son of Man, that saves you. "Look unto *me* and be ye saved."

The moment the Israelite looked, he lived. The moment you look at the Son of Man lifted up on the cross for you—that moment you have everlasting life, you are saved. Jesus says it. Look not at self, sin, feelings. Look at the Son of Man and live. "Looking," "coming," "receiving," all mean one and the same thing—believing *on* Jesus. Man sinned, he fell under the judgment of death. This is his doom: Not merely the death of the body, but the death of the soul, which is eternal separation from God. Judgment must be borne (the righteousness of God demands it) either by the sinner or by the sinner's substitute. Man, who is under it, cannot be exonerated, but on the ground of another bearing it. This Jesus did on Calvary: "He was made sin for us who knew no sin, that we might be made the righteousness of God in Him."

"He bore on the tree the sentence for me,  
And now both the surety and sinner are free."

There was no way of delivering us but by undergoing the judgment. This has been done. God's claims are satisfied, and now the sinner can be saved. Without the Cross there could be no escape from judgment, no entrance into life. God's controversy now with the sinner is not about sin; that was settled between Him and Christ on the Cross. It is this—"Will *you* be satisfied with that which satisfied *ME*—the Cross of Christ?" The resurrection is God's testimony to the sinner that judgment due to sin is past, and on this ground the vilest sinner can be saved. The moment you believe God's testimony, the moment you see your escape from judgment because of the Cross of Christ: that moment you *HAVE* eternal life—you live.

Do you see this, dear reader? "So *must* the Son of Man be lifted up, that *whosoever believeth* in Him should not perish, but *HAVE* eternal life." "He that heareth my word and believeth on Him that sent me *hath* everlasting life, and *shall not come into judgment*, but *is* passed from death unto life." Look and live. Believe and have everlasting life. This is to be born again.

But some may say, "I believe, I always believed." Multitudes are under the impression that they do believe, and when we preach that people have only to believe to be saved, they have an idea it does not apply to them. The fact of the matter is, people mistake assent for consent, believing *about* for believing *upon*. They mean by believing that they give their assent to all the truths of Scripture—in other words, believe the Bible from cover to cover. They believe all about the creation, the flood, the history of the children of Israel, the birth, life, miracles, death, resurrection and ascension of the Lord Jesus. They may believe, that is, they may assent to all these, and much more, and go down to dark perdition unsaved. No amount of assent will save the sinner.

This sort of assent is nothing more or less than a cold, icy, traditional, historical belief, upon which thousands are depending, under the fearful delusion that it is salvation to their souls. This is the reason one sees so many, who profess to believe on Jesus, walking after their own lusts, there being no change of life or conduct. Reader, be not deceived, "If any man be in Christ, he is a new creature, old things have passed away, and, behold, all things are become new." (2 Cor. v.) If you say you have believed in Jesus, and show it not in your life, you are labouring under a most awful delusion. The faith, the belief that saves the sinner, is not intellectual assent to truths or doctrines, but consent of the heart to God's testimony about yourself—that you are a lost, guilty sinner, and about Jesus that He is God's remedy for your ruin, that He is the one that took *your* place on the cross, satisfying God's claim against *you*. In fact, it is appropriating to yourself Christ, and all the benefits, blessings, and results of His finished work. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised Him from the dead *thou shalt be saved*" (Rom. x. 9). "Believe *on* the Lord Jesus Christ and *thou shalt be saved*" (Acts xvi. 31).

The moment a sinner believes,  
And trusts in his crucified Lord,  
His pardon at once he receives—  
Salvation in full through His blood.

## CHRIST THE KEY OF THE BIBLE.

CHRIST is the Key to the Bible. The Word from end to end is full of Him. In it we have a "whole Christ" presented to us,—Christ in "His offices," in "His character," in "His person;" "Christ in His relations to God and man;" "Christ in His body, the Church;" Christ as giving to God "all that God required from man;" Christ bringing to man "all that man required from God;" Christ as seen in this dispensation in suffering; Christ as seen in the "next" dispensation in glory; Christ as the "first" and the "last," as "all and in all" to His people. The different books of the Bible are but God's chapters, in which He arranges and illustrates some or more of these, or other aspects of His Beloved.

Many are satisfied to see nothing of this—the sprinkled blood in Egypt is enough for them. And this, indeed, secures salvation; but oh, how much lies beyond! Knowing only the blood in Egypt, will never teach us our priestly office, nor the value and use of the offerings of the Lord, nor the will of the Lord respecting us.

The blood indeed, wherever seen, bespeaks *safety*; and it is blessed even in Egypt to know God's claim is met; but ought we not also as His redeemed and loved ones to desire to know more of His will and our portion? We know but little of all this as yet; but we know enough to make us long for more. As a servant of God has well said, contrasting the dispensations, "God in the types of the last dispensation was 'teaching His children their letters': in this dispensation He is teaching them to 'put these letters together'; and they find that the letters, arrange them as they will, spell CHRIST, and *nothing but* CHRIST. In the next dispensation He will teach us what Christ means." This is most true; but the church as now "risen with Christ," and as already seated on heavenly places," and "in the kingdom," ought even now in spirit to enter a little more into the truth of what Christ is *for us* and *to us*.

Christ is the Key to Scripture. He is the "one great idea" of the Bible. "Know Christ," understand God's thoughts about Him, and then you will understand the Bible. We are in the dark, because we know so little about Him. The Lord teach us all, more of His infinite fulness.

*Of Him* Moses in the law and prophets did write.—John i. 45, iii. 14, vi. 32, viii. 56, xix. 36. "Beginning at Moses and all the prophets, He expounded to them in "all the scriptures" the things concerning HIMSELF.—Luke xxiv. 27. "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the 'law of Moses, and in the prophets, and in the psalms' concerning ME."—Luke xxiv. 44. "Until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ."—2 Cor. iii. 14, Col. ii. 17. "The prophets testified before and the sufferings of Christ and the glory that

should follow"—1 Pet. i. 2. "To HIM give all the prophets witness."—Acts x. 43. "Search the Scriptures, for they are they which testify of ME."—John v. 39, Rev. xxii. 13.

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