

# THE WITNESS:

An Unfettered Monthly Journal

OF

Biblical Literature, Expository Papers,  
Notes of Addresses, Conference Reports,  
Questions and Answers, Intelligence,  
Poetry, Correspondence, &c.

EDITED BY

JOHN R. CALDWELL.

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# THE WITNESS

A MONTHLY MAGAZINE DEVOTED TO BIBLICAL LITERATURE

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## CHRIST IN THE LEVITICAL OFFERINGS.

PART I.

I WOULD begin with a few remarks on the offerings generally. They are five, viz.:—the “Burnt Offering,” or more correctly, the “Ascending Offering;” the “Meat Offering;” the “Peace Offering;” the “Sin Offering;” and the “Trespass Offering.”

I take them to represent each a distinct aspect of the one offering of the Lord Jesus Christ, the Substance, of which all the offerings were shadows.

In Leviticus they are mentioned in the order given above. But when instructions are given as to the order in which they were to be presented, we find the order is reversed, and the sin offering comes first. For examples of this, see the law of the cleansing of the leper (Lev. xiv.)—read verses 12, 19, 20; the ordinances of the day of atonement (Lev. xvi.)—read verses 11, 15, 24; the sanctifying of the House of the Lord in the days of Hezekiah (2 Chron. xxix.)—read verses 21, 23, 27. The aspect of the work of Christ typified by the “burnt offering” must ever be, in God’s estimate, the highest, the one which He most delights to contemplate. But from man’s standpoint it is that aspect of His work which is represented by the trespass or sin offering that is first apprehended, and necessarily so, for there could be no intercourse between God and man until first the question of sin has been gone into and settled. The stain of guilt upon the conscience is an insuperable barrier to access to God. Until that is removed, according to Divine righteousness, the sinner must remain afar off. Further, while the sin offering came first in order of presentation, the burnt offerings were far more numerous.

In each of the offerings there are different

grades, such as the bullock, the sheep, and the two young pigeons. These cannot represent different estimates of the value of the work of Christ as seen by God, for to God it is always, and ever will be, an infinite satisfaction. Nor can they represent different degrees of value as imputed by God to the offerer, for God sees all His people “as in Christ.” There are no degrees in justification or in forgiveness, nor in the peace made by the blood of His cross, or in acceptance in the Beloved. The one who brought the two young pigeons for a burnt offering was as much accepted as the one who brought the ram; the one who brought a kid of the goats for a sin offering was as perfectly forgiven as the one who brought the bullock.

I believe, therefore, that the different grades represent rather the different degrees of apprehension in the believer, and consequently the different values set upon that one offering in the hearts of the children of God.

Some esteem Christ in His person and work more highly than others, therefore, some exalt Him, in their devotedness to Him, more highly than others. Some see their guilt and need less than others—as in the parable of the two debtors, one owing 50 pence, and the other, 500. Some, like Paul, see themselves as the chief of sinners. To such Christ is as the bullock; they highly esteem Him and they love Him much, because they have been forgiven much. In others the sense of sin and demerit is lower, their faith is feeble, and their estimate of Christ is correspondingly lower, and their devotedness to Him less entire. Experiences thus differ by many degrees, but all who have believed on the Lord Jesus Christ have imputed or reckoned to them by God the full value of that one offering of His, not as *they* apprehend it, but as God Himself apprehends it. Therefore, when it was a question of atonement—and the half-shekel for each

man was prescribed—all questions of degree were excluded. "The rich shall not give more and the poor shall not give less." See Exod. xxx. 15.

As all the offerings represented Christ, one feature was necessarily common to all, viz., "It shall be perfect to be accepted" (Lev. xxii. 21). Of each offering it is said it shall be "without blemish." "Forasmuch as ye know that ye were not redeemed with corruptible things, such as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot."

It is a good and profitable exercise for our souls to consider Him as "the unblemished" One. He was thus testified of by God the Father at His baptism—"Thou art My beloved Son, in Thee I am well pleased" (Luke iv. 22); and again at His transfiguration in the same terms (Matt. xvii. 5).

Pilate bore testimony: "I have found no fault in this Man" (Luke xxiii. 14, John xix. 6); and vainly declared, "I am innocent of the blood of this just Person" (Matt. xxvii. 24). Pilate's wife sent to him a message—"Have thou nothing to do with this just Man." The centurion that attended His crucifixion declared, "Certainly, this was a righteous Man" (Luke xxiii. 47). Judas, in his despair, exclaimed, "I have betrayed the innocent blood" (Matt. xxvii. 4); and the dying malefactor by His side bore testimony—"This Man hath done nothing amiss" (Luke xxiii. 41). Even demons, in their fear and enmity, cried out, "I know Thee, who Thou art, the Holy One of God (Mark i. 24).

Thus, by God and man, by friend and foe, and by heaven, earth, and hell, He was declared to be the unblemished One.

The sin and trespass offerings differ from all the others in this respect, that, with one exception (see Lev. iv. 31), they are not described as being "a sweet savour." There are two distinct Hebrew words for "burn"—one which signifies, "to burn as incense," or to cause that which is fragrant to ascend. This is the word used throughout the first three chapters of Leviticus. The other word has the force of "to burn up," or "to consume," and is used where anything is burned outside the camp, as devoted to wrath.

The first is used of the fat of the sin offering,

which was burned upon the altar, whilst the second word is used of the body of the animal consumed outside the camp.

We thus learn that our great sin offering, though "made sin for us," and dealt with as the bearer of sin, and as such forsaken of God upon the Cross—burned up as it were in the fiery wrath of God—was in His blessed person, at that very same time infinitely holy, infinitely acceptable to God. The sin offering was "most holy"—twice is this repeated; (see Lev. vi. 25-29) as if to guard against the thought that sin attached to it in any way except by imputation.

Whilst the body of the animal was being consumed in judgment-fire outside the camp, the fat was ascending as fragrance upon the altar. Such was Jesus on the Cross. Never at any time, as to His own person, more infinitely acceptable to God than at the moment when He could say, "Thy wrath lieth hard upon Me."

The sin and trespass offerings, whilst in many respects identical, differed materially as to their purpose.

The sin offering was for sins against the commandment of the Lord, committed in ignorance. Hence it applied to sins against God, and not as the trespass offering, to sins which, in the first instance, were against a fellow man.

We are not so liable to ignorance concerning our duty to man, as concerning our duty to God. Hence in chapter vi., where trespass against a neighbour is the subject, there is no question as to ignorance. The trespass offering therefore covered even a sin committed wittingly, and though it were "a lie unto his neighbour"—yet in the first instance it is said to be a trespass committed "against the Lord."

All sin is primarily an outrage committed against God. Therefore, if it be a trespass against a neighbour, it does not suffice to restore the wrong done to man, there must also be the bringing of the trespass offering in acknowledgement of the sin as against God. And equally necessary was it to restore the wrong done to the neighbour, for nothing less would indicate true repentance.

In our next paper we will endeavour to examine more particularly the Scriptures concerning the sin offering.

## COMMUNION WITH GOD.

ALTHOUGH much has been written on this subject, yet it is in itself so important, and has such far-reaching consequences, that we need to be "put in remembrance of these things, even although we know them and be established in the truth" (2 Peter i. 12). Perhaps there never was a time in the history of the Church when a healthy, spiritual intuition was more needful than the present time. The snares of the adversary are so subtle, and error is so mixed up with truth, that without that correct spiritual discernment which fellowship with God alone can give, it is sometimes impossible for the young and uninstructed believer to know which of the various voices he hears is the voice of the Good Shepherd, and which is the voice of the seducer.

The Spirit of God has foretold that "men would arise" inside of the assembly "speaking perverse things to draw away disciples after them" (Acts xx. 30). We are also told that this is done by "good words and fair speeches which deceive the heart of the simple" (Rom. xvi. 18). Few things are more painful, and nothing requires more grace than when we have to turn away from those whose ministry we have enjoyed, and whose leading we have followed in days-gone by. Error in these days, in some of its phases, is so subtle, and has such an appearance of truth, and those who are leading saints astray have such an apparent zeal for God that, without a measure of experimental communion with God, it is impossible to discern the "right" path. God's ways are so simple that, in times of special difficulty, it is the spiritual soul that can discern them, whilst carnal wisdom is sure to go astray either to one side or the other.

In following out this theme let us look first at what communion is. It has been said that "there are two links between Christ and the believer." That of *union* and that of *communion*. Every believer has union, and that never can be broken. Christ Himself is responsible for that (John x. 27-30). But the link of communion is a very tender cord, and easily broken, and without some Scriptural knowledge of what it is, and how it can be maintained, and also, how it can be restored when it is broken, the

joy of the believer will be very fitful and his peace often unsettled.

Communion is more than prayer; it is more than thanksgiving; it is more even than worship. These are all on one side, but communion has two sides. It is mutual converse between God, as a Father and His children as such. It is said of Enoch that he "walked with God" (Gen. v. 24). That was communion. God was not then revealed as a Father, as He now is to His children by the Spirit, yet there is no doubt that Enoch enjoyed a measure of fellowship with God which few, if any, attain to now. And therein lay his safety in a day of terrible apostasy; and therein is our safety in these "difficult times." There is also no doubt that God enjoyed Enoch's society far more than he was able to enjoy the companionship of God. In thinking of our lack of communion, we too often fail to apprehend how we rob our God of unspeakable joy by our living at a distance from Him.

Most of what I have seen and heard taught on the subject of communion, deals mainly with the love of God. How infinitely dear the children of God are to Him. To know and enjoy this is essential in order to fellowship. "There is no fear in love; but perfect love casteth out fear: because fear hath torment" (1 John iv. 18). In order to fellowship we must not only "know and believe the love which God hath to us"; we must also know the truth that gives power to *dwell* in that love.

When God gave unto Moses the pattern of the tabernacle, He began with the ark in which was the "testimony" which He gave unto Moses. This was an expressive type of Christ with the "law of God in His heart."

The next piece of furniture was the mercy-seat, and it was put "above upon the ark," teaching how "grace is reigning through righteousness" in the economy of man's redemption. Mercy and truth have met together; righteousness and peace have kissed each other (Psalm lxxxv. 10). After giving directions as to the structure and position of the ark and the mercy-seat, the Lord said, "there I will meet with thee, and I will *commune* with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony" (Exod xxv. 22). The Lord thus revealed in type the *place* of

communion. The dwelling-place of Jehovah was between the cherubims in the "most holy place." It was there the "cloud of glory" rested; and it was from above the mercy-seat that God communed with man, and it was towards the mercy-seat that man drew near to commune with God.

Under the law, which had only "a shadow of good things" to come, man was shut out of the immediate presence of God, and could only worship and commune through a veil; but sin having been "put away" by the one offering of Christ on the cross, the veil was rent, and the way opened for the believer to enter into the "holiest of all," that is, right up to the mercy-seat, or into the near presence of God. "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God" (Heb. vii. 19).

When the Lord gave instructions concerning the "continual burnt offering" which was at the "door of the tabernacle," He said, "Where I will meet with you, to speak there unto thee; and there I will meet with the children of Israel" (Exod. xxix. 42-43). It was at the *door* where all sin was confessed. If even a priest committed sin he could not get past the door till that sin was confessed and atoned for (see Lev. iv. 3-12). The altar of burnt-offering, which stood by the door of the tabernacle, evidently pointed to the cross; and if it is a question of actual sinning, the cross is still the place of confession. If it is God dealing with a guilty sinner, it is at the cross where He, as Judge, becomes the Justifier of every sinner who meets Him there, and puts faith in the blood that was there shed. And just as a priest who had committed sin was shut out from the place of worship and communion until that sin was confessed and forgiven, so a child of God now who is guilty of actual sin, though still a child, is shut out of the Father's presence, and can only get back into the light on the principle of confession; and God, as a Father, dealing with the sin of a child as such, can only forgive that sin on the ground of the *one* propitiation (see 1 John ii. 1-2).

It is of paramount importance for every child of God to know the distinction between being outside of the family, and being outside of the light of the Father's presence, or the difference between "union" and "communion." It is

also important to distinguish between the *self-loathing* of a believer who is "walking in the light;" and the *unrest* or unhappiness of one who is shut out of the light on account of *unconfessed sin*, or even by *careless walk*.

There is no time when sin is seen to be so hideous, and when one is so painfully conscious of unlikeness to Christ, as when consciously in the presence of God; but if the Holy Spirit is ungrieved, He will reveal to the soul the infinite value of the precious blood, as meeting all his defilement and unworthiness. Doubtless one reason why Christians know so little of the "groaning" spoken of in Rom. viii. 23, and 2 Cor. v. 2-4, is because they know so little of real communion with God; but this groaning to be freed from a body which is defiled by sin is quite compatible with the sweetest fellowship with God; but unconfessed sin on a Christian's conscience will shut the soul out from His presence. G.A.

### THE LAKE OF FIRE.

From an address by J. J. Sims, in City Hall, Glasgow.

"THERE are two things that will characterise the Lake of Fire: 'The worm dieth not, and the Fire is not quenched.'

For ever and ever—a million years rolled away, and a million millions more—and still eternity just begun, with the worm of conscience, of remembrance, gnawing, and the Fire of Wrath consuming.

Scripture never hints at such a thing as men blaspheming in Hell, nay, God has the victory over sin, the eternal victory over the Devil and the sin he brought in.

The reality of the sinner's punishment can be estimated as we look at the cross of Calvary. Hear that cry wrung from the heart of the blessed Victim! The darkness that surrounded Him, the fire of wrath that consumed Him—who can enter into it? He took the punishment we should have endured for all eternity.

The question is, 'Is it *literal* Fire?' The answer is, 'It is *real* Fire'—the judgment of God upon sin, such as the blessed Lord endured for us. Temporal fire, in Scripture, is the figure of the fire of God's judgment.

May the hearts of all God's people be stirred up to seek to have sinners saved from the eternal burning."



## ANTHONY NORRIS GROVES.

Missionary to Bagdad and India.

## PREPARATION FOR SERVICE.

THERE are many engaged in the work of the Lord who seem to have gained in worldly things, rather than lost through their connection with them. Some of us are found better clad than we formerly were, and moving amongst those, perhaps, the world would call our social superiors. So that it is peculiarly refreshing and profitable to turn to what has been left on record of the late Anthony Norris Groves in his memoirs, and bring to our remembrance his ways, that were so markedly "in Christ"—bringing the creature down from an honourable position to a despised one, from the strength of independence to the weakness of dependence upon God for his bread day by day.

When I first visited the south of England, nothing interested me more than seeing the house at Exeter, in which Mr. Groves practised as a dentist. His practice was a lucrative one, but his gains there in spiritual things were much greater. Here he wrote a tract entitled, "Christian Devotedness." His views, as described in this pamphlet, were much criticised, and deemed by many to be fanatical. In it he argued the claim of Christ over the person and property of believers. His tract was the voicing of his own deep down conviction that God was calling upon him to leave all and go forth in the service of the Gospel; and at the outset, "being strong in faith," he did not hesitate to commit himself to a plan of service *most* honouring to God, and *most* trying and humiliating to self.

In this connection Mr. Groves wrote to a friend:—"I have had, on many occasions, to stand in defence of those views which I feel to be essentially connected with that great characteristic of the Gospel dispensation, love and simple *reliance* on God. Every review of the Word of God, as well as the steps by which I arrived at my present conclusion from that Word, convince me that self-devotion, in the largest sense, is the indisputable claim of Christ from His members; and as a corollary, that therefore it is the highest happiness of a Christian, and the instrumentality by which God will most essentially bless His Church."

The beauty and force of these simple words

is that Mr. Groves meant it, as his memoirs show. Many of us can sing gaily "All for Jesus" and mean nothing.

Writing again on the same subject, he says:—"Our not having faith to trust God is our sin, for faith has no respect to *what* is commanded but *who* commands. I would say, if the principles contained in my little book be according to the plain and obvious meaning of our Lord, it is the duty of all to embrace them, though it may not be my duty to urge any to perform an external act, without fuller knowledge than one man can have of another of the actual state of the heart. I am not, however, sure that this limitation is sound, for if no man is to be urged to a duty until he is in a state to perform it acceptably, the great end of all preaching is at an end. The Lord exhorted the young man 'to give up all,' though He knew his heart was after his covetousness, and promised him great blessings if he obeyed. My present impression is this, that it is the duty of every one to give up all for Christ absolutely and unreservedly, though the precise mode must be left to individual conscience."

Mr. A. Groves was one of the first, if not the first of those who, sixty years ago, recognising the truth of the priesthood of all believers, met simply in the name of the Lord Jesus, and many since then have followed in this blessed path of privilege. With him it was a very real setting aside of the traditions of men. He sought not only apostolical simplicity in worship, but also in service.

While Mr. Groves was going on with his profession in Exeter, the claims of the heathen world were pressing daily more heavily upon him—and at that time it was not fashionable to be a "foreign missionary." Few went out then, in connection with the societies, who could possibly get a living at home. The Church missionary society had to employ many Germans in order to supply their stations with men, but as for one going forth in simple dependence upon God to supply all his need, it was a thing quite unknown.

In looking forward and anticipating the difficulties of his path, so like that which led our Lord to Calvary cross, Mr. Groves wrote:—"Sometimes, when I think of distant lands, with all the accompanying destitution of spiritual persons and spiritual privileges, my heart is

ready to ask: 'Whence is the water to come that we may drink?' or, 'How can flesh be provided here in the wilderness?' Pray for me that I may persevere unto the end, that no man take my crown."

Mr. Groves' wife, up to a certain point, had opposed his going, indeed it had become the *settled bent of her life* to root out the desire he had to become a missionary. He fully considered the possibility of his fulfilling his responsibility, by helping with his means those who went forth into the distant parts of the earth. In a conversation with a friend, he said:—"I may help in two ways, firstly, *by giving one's means*, and secondly, *by personal exertions*. In the *first* point of view, I have an increasing professional income, and have this year received nearly £1,500, and dear Mrs. Groves, on the death of her father, will most probably have £10,000 or £12,000 more, the whole of which, with my present income, will of course vanish, the moment we take the contemplated step."

His friend's answer was:—"If you are called of the Lord to the work, *money cannot* be set against it. It is men whom the Lord sends. If you could give to the work as many thousands as you could hundreds, still I would say go!"—for Mr. Groves had told him that, if he remained at home, he intended simply living on a minimum, and devoting all besides to God.

The indications of God's leading in the matter, however, became more marked, and Mr. Groves was brought to the final decision of giving all up, and of going forth.

His example seems to have been blessed to many. George Müller, of Bristol, in his narrative, pp. 44, speaks of the example of Mr. Groves as making a great "impression" on him and "delighting him much," and when he himself decided to look to the Lord *alone* for the supply of his wants, he says, after alluding to the promises of God as the "stay" of his soul—"In addition to this, the example of brother Groves was a great encouragement to me."

Dr. Kitto, the Bible commentator, who knew Mr. Groves, writes:—"When I first became acquainted with Mr. Groves' design, words can but poorly describe the feelings it inspired. The step was so opposed to the selfish calculations of human policy and interest, and

indicated so warm and intense an appreciation of the supreme importance of the unseen realities; there was so much to relinquish, so much opposition and injurious treatment to encounter, and so heavy a cross to be borne."

One can well understand how that the beginning of such a path would prove the most trying. We can well imagine the horror of Mr. and Mrs. Groves' relations, when they saw them prepared to give up a lucrative business, home, and Church of England connection, and go forth, simply in the name of the Lord, to some far distant part of the world. They cast every obstacle in their way, and suggested every possible hardship and difficulty, but none of these things moved them.

Writing to a friend, Mr. Groves says:—"I have resigned my profession into Mr. J. G.'s hands, and am now preparing to quit my post next Christmas. In the spring we hope to set out for St. Petersburg, and thence to Astrachan, or whichever road may appear the best, for Persia."

Persia is a large empire east of Palestine. The inhabitants of that country were formerly sun worshippers, but they were conquered by the followers of Mahomet, and became Mahomedan. Henry Martyn was the first missionary of the Gospel we read of, as having visited that country, which he did on his last overland journey from India, and during which he died.

Many doubtless asked why Mr. Groves thought it necessary to go *so far away*, when many millions of people dwell nearer home still unconverted? Such a question can only be answered by these words—"God *now* commandeth *all men everywhere* to repent." He who sent His servant, Paul, "far hence among the Gentiles," and forbade him from going a second time into the province of Asia, that he might cross over into Europe, also put it into Mr. Groves' heart to pass on from Europe right to the heart of dark, benighted Asia.

Just on the eve of starting, Mrs. Groves wrote:—"Our present party consists of our little family—two boys of nine and ten—(one of these boys was the late Mr. Henry Groves, whose memory is honoured and beloved by many); Mr. Groves' sister, Lydia, Miss Taylor, and Mr. Bathie, a young man who offered to go with us when in Ireland."

(To be continued.)

## ONE FATHER.

"For the divisions of Reuben (the 'firstborn,' see Heb. xii. 23), there were great searchings of heart" Judges v. 15, 16. "Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God." Lam. iii. 40, 41.

"Keep, Holy Father, through thine own name, keep,

Those Thou hast given to Me, Thine Holy Son,  
That as Thou art in Me, and I in Thee,  
They may in Us be perfect made in one."

Long years have passed since to the Father's throne,

That prayer ascended. Is it answered yet?  
Many are His disciples; are they one?

Do they His prayer remember, or forget?

The name of Father is a gathering name:—

Where earthly parent is the children come:  
One is our Father, one His family,  
Born of one Spirit, sharing but one Home.

Birth and behaviour are the passports to

An earthly parents, table: though not wise,  
The little one is welcome as the son  
Who for "all knowledge" carries off the prize.

"Born of His Spirit," we God's children are,  
Though with but lisping lips we "Abba cry";  
Though feeble feet follow the Spirit's track,  
Our Father to His table draws us nigh."

Among the gifts His Spirit doth bestow,

"Helps, governments," are given, the latter last  
God mentions; but vain man would place them first,

And all the "helps" behind, or "out" would cast.

'Tis good to "govern" well, to "speak with tongues,"

To "understand all knowledge," to "excel";  
But he who loves "more excellent" is made;  
The worth of love no human words can tell.

"Knowledge" but puffeth up, while love doth "build"

A lasting edifice. Love suffereth long,  
And still is kind; Love never knows an end—  
"Eternal in circumference", is its song.

Love to thy "brother" shall "assure thy heart  
Before thy God". Thy "brother's" keeper thou.

If thou hast "cast him out", what wilt thou say  
When God shall ask—"Where is thy brother now?"

"The Church of God" is not some chosen few,  
Who separate themselves from other saints;  
But those He separated by His blood:

The Church Christ's body is; yea, 'tis "all saints."

"Many the members, but one body they;  
Some weak, some strong, some ignorant or wise,  
Let not the stronger ones oppress the weak,  
Nor wise ones unlearned ones despise.

If the whole body only were an eye,

Or were the body only one great brain,  
What could its other needs supply?—

It could not walk, or work, 'tis very plain!

Though "feet" and "hands" more "feeble" may appear,

Not comprehending God's great "mystery,"  
They of Christ's body form as real a part—  
Alike all nourished from His heart must be.

Do some "less honourable" to us appear?

They're "necessary," God declares them such!  
Cover them ("comely members have no need"),  
Love is the largest cover,—love them much.

Christ's own most blessed body once was rent

And torn for us upon the shameful tree:  
O mystic body, canst thou this divide,  
While dwelling on His dying agony?

List to His last, long yearning prayer for you:—

"That they may love, that they may be made one,"

Thrice, and again, and yet again He pleads!

Let not thy deeds still keep that prayer undone!

At the first supper failing Peter sat—

The table was "the Lord's," He called each guest—

Ten other failing ones, (for who fails not!)

Sat by His side, and shared the solemn feast.

How could they wring His heart by striving there

"Which of them should be greatest," while He spake

Of His own "broken body," poured out blood,  
The sacrifice for His disciples' sake.

How well He knew the weakness of each heart!

Yet spurned He not from Him the weakest there;

Rather their faith He strengthened, seeking thus  
Their hearts for the great trial to prepare.

And still He calls His failing members near,

To feed upon the emblems of His love,  
Who shall forbid them? He the table spread;  
They feast while sheltered by the selfsame blood.

They keep it—"Till He come." O joyful day!

Lord, keep us in Thy love, that we may meet  
With upturned face of welcome Thy glad shout,  
And fall in worship at Thy pierced feet!

## ANGELS AND THEIR MINISTRY.

IF intrusion into unseen things is an evidence of being puffed up by a fleshly mind (Coloss. ii. 18), the neglect of anything revealed in Scripture betrays a dulness unworthy of those who are called into fellowship with God. The fact that we have on the one hand a spirit of indifference, which, being too apathetic to deny the existence of unseen powers, simply ignores it, and on the other a superstition concerning angels that prevents any true thoughts about them, should not prevent our seeking to learn what God has been pleased to unfold for our comfort. For surely it is for our comfort to know that, while powers of darkness beset us continually, we are ever surrounded by angels of light, and that the devices of the former are often frustrated by the vigilance of the latter. The power that works *within* the children of God is not angelic but *divine*, and it is only by the grace of the Holy Spirit of God that temptation can be resisted and progress in the knowledge of Christ and conformity to Him can be made; but of angels it is said, "Are they not all ministering spirits, being sent forth for service on behalf of those who are about to inherit salvation?" (Heb. i. 14). Therefore, thanksgiving for preservation from the false teachings of a system which put angels into the place of mediators and intercessors may well be accompanied with praise for the service which by God's appointment they render, and it is hoped that a brief review of some of the teaching of Scripture concerning them and their ministry may be for our profit.

1. Though the fact of the creation of angels is distinctly stated, the time of it does not seem to be indicated. Paul found it necessary to warn saints against the teachings of a false philosophy which led to the worshipping of angels (Coloss. ii. 18), but he prepared them for this warning by the great truth that angels owe their being to Him with whom saints are made one. "For by Him were all things created that are in heaven, or that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him" (Coloss. i. 16). That they were created before God laid the foundations of the earth is clearly

implied in His question to Job, "Where wast thou when I laid the foundations of the earth . . . when the morning stars sang together, and all the sons of God shouted for joy?" (Job xxxviii. 4-7). In those days the people of God had time to think about unseen things, as this ancient book bears witness. In a vision, from which Eliphaz had learned the low estate of man, this truth was enforced by the statement that even these exalted spirits are imperfect when contrasted with Him whose perfections are absolute, "Behold He putteth no trust in His servants, and His angels He chargeth with frailty" (Job iv. 18). The word rendered "*folly*" in A.V., but "*frailty*" by able scholars, refers to the inherent infirmity of the creature as compared with the glory of the Creator. Their attributes cannot be compared with His, and it is well to note that the peculiar dignity of the Son of God is set forth by showing His superiority to the highest of His creatures (Heb. i.)

2. Angels are *spirits*. They have not flesh and blood as men have; but this does not imply absence of *form*, and the form of angels seems not to differ from the human form. When they have been seen by men they have appeared as men, and therefore they are sometimes called men. The common idea that all angels have wings seems scarcely supported from Scripture, and their constant appearance as men is somewhat against it. Seraphim have wings (Isa. vi.), and so have cherubim (Ezek. i.); but all angels are not cherubim or seraphim. It is said of Gabriel that he was "caused to fly swiftly" (Dan. ix. 21), but the meaning of the word is not quite certain. This is one of the things we shall know in due time, and it is simply referred to as showing the importance of forming our ideas from Scripture and not tradition. The rapidity of their movements seems to be referred to in Heb. i. 7, "Who maketh His angels winds, and His ministers a flame of fire." They are as swift as the wind or the lightning of earth, and as readily obey the command of their Creator.

4. The *titles* of angels are all suggestive. In the book of Job they are called "Sons of God" (chap. i., ii., xxxviii. 7), and "holy ones" (v. 1, xv. 15, R.V.). That the expression "Sons of God" here does not denote relation-

ship, as "*My Son*" in Psalm ii. does, is made evident from Heb. i., "For to which of the angels said He at any time, thou art My Son, this day have I begotten thee." The title expresses strength and dignity, as do the words in Psa. xxix. 1, and lxxxix. 6. "Sons of the Mighty," or "Sons of Gods." By the expression "a Son of God?" (Dan. iii. 25), Nebuchadnezzar meant an angel (verse 28), though *we* judge that it was the Son of God Himself who went to the aid of His faithful servants.

From the beginning of the Bible to the end angels are described as *holy*. Enoch prophesied, "Behold the Lord cometh with His holy myriads" (Jude 14), in Job (v. 1, xv. 15) and Daniel (iv. 17) they are called "holy ones," and in the New Testament "holy angels." Holiness is more than innocence. Had sin never appeared in God's universe they would have been innocent; but holiness implies intelligent separation from sin which is known and in some measure estimated. That this holiness is theirs as the fruit of God's sovereign decree is made very clear by the fact that these holy angels are called "the elect angels" (1 Tim. v. 21). If they stood while others fell it was not from inherent strength, but because God in the exercise of His good pleasure had marked them out for Himself, and consequently sustained them. The description of them as "elect angels" may also remind us of the teaching of Colossians i., that things in heaven, as well as things on earth, are embraced in the reconciling work of Christ. Angels are not redeemed from sin, or reconciled from a state of enmity; but they have a nearness to God as the result of the death of Christ, which they had not on the ground of creation. Yet their standing must ever be distinguished from that of the redeemed of Adam's race. When "the seed of Abraham," that is, those who are Christ's (Gal. iii. 29), are contrasted with angels it is said, "For verily He doth not lay hold on angels; but He layeth hold on the seed of Abraham" (Heb. ii. 16). The meaning seems to be that the Lord did not take hold of holy angels to raise them up into the higher position of Sons of God, and make them His own brethren (verses 10-12), this special dignity being reserved for the heirs of salvation on whose behalf angels render

service. But, in contrast with their own original position, which was one of equality with those who fell, and therefore liable to do the same, their eternal happiness in the Kingdom of God, and their condition of abiding holiness are secured to them. They were *preserved* when others fell, and now in Christ, as the Head of the new creation, they are forever secured from the possibility of falling. These holy angels are called "the angels of God," as being His own special attendants and messengers, and "the angels of heaven," because, whatever may be the sphere of their service, heaven is their proper abode. When they appear it is always as *sent from God*, as Gabriel said to Zacharias, "I am Gabriel that stand in the presence of God, and am sent unto thee." So the Lord said of the little ones of His kingdom, "In heaven their angels do always behold the face of My Father which is in heaven." The Lord Jesus can also speak of them as *His* angels (Matt. xiii. 41, xvi. 27), for He was, as we have seen, their Creator; He is able to say to the Father, "All Thine are Mine;" and He is now "on the right hand of God, angels and authorities and powers being made subject unto Him" (1 Pet. iii. 22).

5. The glory of the holy angels. Whatever their "frailty," as compared with their Creator, and their inferiority to the Son of God, they are by creation glorious beings, occupying a very exalted rank, and being endowed with wonderful powers. They are greater in power and might than man, and they "excel in strength." The narratives of Scripture give us glimpses of their glory, though we have carefully to distinguish between the appearances of created angels, and those of Him, who, as "the angel of Jehovah," often, in His grace, spoke to men. It was He who appeared to the patriarchs, and whom Jacob speaks of as "the God which fed me all my life long unto this day, the angel which redeemed me from all evil" (Gen. xlviii. 15-16). It was He who appeared to Moses, to Joshua as "Captain of the Lord's host," and to many others. But it is not of these manifestations of the Lord that we purpose to speak.

It is not easy, perhaps, in such a passage as Dan. x. to determine the question whether the speaker is the Angel of the Covenant or a

created angel, for the description given in verses 5, 6, seem to find a parallel in Rev. i., yet verse 13 scarcely seems like the utterance of the uncreated or omnipotent One. The mention here of "the Prince of the kingdom of Persia," who had withstood the heavenly messenger, may remind us of the power and the original glory of those rebel angels who are now "the world-rulers of this darkness" (Eph. vi. 12).

That holy angels have some charge and control over the affairs of the kingdoms of earth, seems implied in this book of Daniel, as well as by the statement, "For unto the angels hath He not put in subjection *the world to come*, whereof we speak" (Heb. ii. 5). In the coming age, Christ and His people will be the manifest rulers of all.

That God gives strength which is not inherent, we know from the history of Samson; but the record of the slaughter of 185,000 in the camp of the Assyrians by "the angel of the Lord," tells what these servants of His can accomplish at His bidding. At the resurrection of the Lord Jesus, an angel, with ease, rolled away the stone from the door of the sepulchre, though it was "very great," and His presence filled the guards with dismay. These men were well armed we may judge, and yet the sight of *one* angel filled them with consternation, and, instead of preventing his removing the stone, they "did shake, and became as dead." In Rev. xviii. we read of an angel "having great power; and the earth was lightened with his glory." The fact that when the time comes, *one* angel will be sufficient to arrest and bind the mighty prince of darkness, will both give evidence to all that he is truly a conquered foe, and will also show the glory of those who were probably by creation his inferiors.

6. The number of holy angels. Though the number of unfallen angels is nowhere given absolutely, there are clear indications of its vastness. In speaking of the appearing of Jehovah on Sinai, Moses says, "He came from the ten thousand of holy ones." So the R.V. renders; but others understand it to mean that the fiery law came from the "myriads of holy ones, from His right hand." This accords well with Gal. iii. 19, and Heb. ii. 2, but the verse is only quoted now with regard to the number of angels. The psalmist writes, "The

chariots of God are twenty thousand, even thousands upon thousands" (Psalm lxxviii. R.V.).

In the sublime vision given to Daniel of the investiture of the Son of Man with the kingdom, he beholds the Ancient of days on His throne and says, "A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him" (Dan. vii. 10). In the book of the Revelation, it is said of the angels who take up the response to the new song, "The number of them was ten thousand times ten thousand (*lit. myriads of myriads*) and thousands of thousands."

Indefinite as these numbers are, they are all calculated to give us an idea of the vastness of the hosts of the Lord, and of the majesty of Him who is surrounded by such ministers of His power. When the multitude went out to arrest the Lord, He said to Peter, who drew the sword in His defence, "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" This deliverance He did not ask, for He had come to accomplish the will of God; but when He comes again, these hosts will be His attendants; He will come in *their* glory, as well as His own and His Father's (Matt. xxv. 31; Luke ix. 26).

7. Orders of angels. A monotonous equality is no feature of the works of God. The heaven above and the earth beneath are full of variety, and that there is a corresponding variety amongst the heavenly hosts, seems clearly implied in the statements of Scripture. Paul speaks of "thrones, dominions, principalities and powers," and Peter says, "angels, authorities and powers." Michael is described as "the first of the chief princes" (Dan. ix. 13), shewing that there are other "chief princes." He is elsewhere called "the archangel" (Jude 9), and is spoken of as the leader of the heavenly host, just as Satan is the leader of the hosts of rebel angels (Rev. xii. 7-9). Michael signifies "*Who is as God?*" so that the very name of the mightiest unfallen creature will ever remind him and all others of the greatness of the God of Glory, to whom all owe their being. "For who in the heaven can be compared unto Jehovah? Who among the sons of the Mighty can be likened

unto Jehovah?" The only other angel whose name we know is Gabriel, which signifies "*mighty one of God*." The bearer of this name is evidently "one of the chief princes" who stand in the immediate presence of God (Luke i. 19). In Rev. viii. 2 we read of "the seven angels which stand before God," but whether this description identifies them with the "chief princes" it is impossible to say.

(To be continued.)

### THOUGHTS ON UNITY.

"BEHOLD, how good and how pleasant for brethren to dwell together in unity" (Ps. cxxxiii. 1). It is good for us, and a pleasant sight for God. What is it like? Like precious ointment upon the *Head*. An assembly dwelling together in unity is like precious ointment on the *head* of Him whom God hath given "to be *Head* over all things to His Church (Eph. i. 22). The *unity of the Spirit* is a thing that demands *endeavour* on our part to keep (Eph. iv. 3), and it is to be kept "till we all come in the *unity of the faith*" (Eph. iv. 13). The unity of the Spirit is a *present* thing, the unity of the faith is *future*. I would refer to a strange Scripture, if by so doing I might provoke my brethren to that "like-mindedness which is according to Christ Jesus" (Rom. xv. 5). The Scripture refers to the ten kingdomless kings in Rev. xvii. 12, 13, about which the Spirit records: "These have *one mind*, and shall give their power and strength unto the *beast*." This is what might be called the *unity of iniquity*; and shall they *unite* while we *divide*? Oh, that this example of Satanic unity might lead us to be "perfectly joined together, in the same mind and in the same judgment" (1 Cor. i. 10), and that, as a united people, we might give our power and strength unto God's beloved Son. The secret of agreement on the part of these kings was that "God hath put in their hearts to fulfil His will and to agree" (Rev. xvii. 17). Oh, that the same God would put into our hearts the desire to fulfil His will on the matter of unity. But let us see that it is unity after the pattern. Any attempt to form a unity on the ground of *light*, or the recognition of truth, is to make "the whole body an *eye*," and with the apostle we ask, "Where is the *hearing*?" (1 Cor. xii. 17).

T. B.

### The SANCTIFICATION and CONSECRATION OF

### ISRAEL'S PRIESTHOOD:

As Typical of the Salvation, Sanctification, and Consecration of the Believer (Exod. xxix., Lev. viii.)

THE separation unto God of Aaron and his four sons, to minister unto Him in the priests' office on behalf of the nation of Israel, is very minutely described in these two chapters. The mere reading of them will show that their sanctification and consecration were based upon sacrifice. The offerings offered on their behalf were three, namely: the sin, burnt, and peace. They laid the foundation and furnished the means of their entrance into the priests' office.

The sin-offering consisted of a young unblemished bullock, which, after the five men laid their hands upon its head, was slain before the door of the tent. Certain parts of it were burned upon the altar, whilst its carcase and skin were burned without the camp. The blood of the victim was first put by Moses, with his finger, upon the four horns of the altar, and the remainder was poured out at its base. Thus an atonement was upon the altar for the men (see Exod. xxix. 36-37). Thus was their sin atoned for. Apart from this they could not be installed in the priest's office.

The burnt-offering was an unblemished ram. The hands of the men were imposed upon it, as in the first instance, then Moses slew it. Its blood was put by sprinkling on the brazen altar. The carcase was then cut into pieces and washed in water, and next put upon the altar and consumed thereon, as a sweet savour offering unto the Lord. Thus, the chosen priests found acceptance with God on the ground of sacrifice. Their sin was atoned for by the one sacrifice, and their persons were accepted in the other.

The third was a peace-sacrifice. It was a ram, like the second, which, after laying on of hands, was slain and its blood, in part, sprinkled upon the altar, and next put upon the men in a way we shall refer to shortly. Certain parts, hereafter to be described, were put upon the altar for a sacrifice, and other parts were given to Moses, Aaron, and his four sons for food. Thus, the Lord, the offerer, and Moses, and the men, the priests, had each a portion of the offering. Through this sacrifice,

the men had peace and communion with God. They could remain in His presence in perfect peace.

We only need to point out how, in these sacrifices, we see the Lord Jesus Christ set forth, in His one all-sufficient sacrifice, as the ground and foundation of the believer's salvation, sanctification, and consecration. As the the sin-offering, He put away sin; as the burnt-offering, He gives His people acceptance; and as the peace-offering, He made peace with God for the same, enabling them to have communion with Him. All that God has, is, or can do for His people, either for time or eternity, is on the sole basis of the all-sufficient sacrifice of the Lord Jesus. Apart from it, nothing of blessing can reach them. At the same time, all that the God of all grace can bestow will be bestowed by Him upon those destined unto eternal glory, and that alone through the redeeming sacrifice of His Son. It is equally true that all that such are before and to God, as well, also, all they can do for and give to Him, is on the same ground.

The next thing we have to notice is the

#### THE CALL OF THE PRIESTHOOD.

Five centuries and a half after God called Abram out of his country and from his kindred, and made him a walker by faith in the Land of Promise, He called his descendants out of Egypt, making of them a nation, and giving them national sonship. Out of the twelve tribes composing His son nationally, He chose the smallest, Levi, to teach Jacob His judgments, and Israel His law, to put incense before Him, and whole burnt-offering upon His altar. He next, out of that tribe—through Moses—called Aaron and his four sons, Nadab, Abihu, Eleazar, and Ithamar, unto the door of the newly erected and sanctified Tabernacle, thus separating them from the rest of the tribes and the remainder of the Levites unto the priests' office. Most likely there were many in Levi as well fitted for the priesthood as these five men, but the call—electing call—of God did not reach them.

We are here brought face to face with a truth which annoys and irritates the proud natural heart because of its solemn humbling character. That salvation is of God from first to last is a thing men, as a rule, are loth to allow,

yet it is so, just as much as the priesthood in Israel was of Himself from beginning to end. All who will be saved with an everlasting salvation were foreknown, foreordained, redeemed, called, and justified by Him, and all such will assuredly be glorified. God's call to salvation is also His call to priestly position and service, as the following passage declares: "Ye are an elect race, a royal priesthood, a holy nation, a people 'for God's own' possession, that ye may show the excellence of Him who called you out of darkness into His marvellous light" (1 Pet. ii. 9-10, R.V.) All His people are elect according to His foreknowledge, through the sacrifice of His Son and the separating power of the Spirit unto the blood of sprinkling (1 Pet. i. 2). His election occupies no small or no insignificant place in His Word. To say it did not, or to deny altogether that it is therein, would lay the denier, to say the least, open to be branded as grossly and culpably ignorant. It is there, however humbling it may be to the flesh.

From the call we turn to

#### THE CLEANSING OF THE PRIESTHOOD.

After Aaron and his sons were called unto the door of the tent, Moses stripped them of their everyday dress, preparatory to bathing them in water. Thus was all that which marked them as common Israelites removed, but that was only to enable them to be ceremonially cleansed. They were then bathed in water, most likely taken from the laver in the court. This cleansing of the men was not only to ceremonially fit them for the priestly position, but also to teach them, by that ablution the need of personal purity in those who would approach unto God. This ablution was not repeated beyond the time of their sanctification, and was therefore like the call, a once for all thing. Here we have an expressive type of the "washing of regeneration and renewing of the Holy Ghost" (Titus iii. 5). The "laver" of regeneration—for such the word is—refers us back to this ancient type for instruction on the subject. It seems to the writer that there is a great deal of haziness in the minds of many with regard to regeneration. Most make it exactly equivalent to the "new birth," but is this so? Are they interchangeable terms? We believe not. They rather stand in relation



to each other as cause and effect, the new birth being the cause of regeneration.

Regeneration has been aptly, and we believe correctly described as "a new state resulting from a new birth." It is the result of the Holy Spirit taking up His abode in the spirit of the individual, and thus regenerating the same. Perhaps this will appear clearer to the mind if we look for a minute at the only other occurrence of the word "regeneration." Turn to our Lord's words in Matt. xix. 28—"Ye which have followed Me, in the *regeneration* when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." We see then that the personal presence of the Son of Man on the earth will bring about a change fitly described as "the regeneration." Old things will pass away and all things will become new—the cause, His presence.

As to the earth itself, barrenness will give place to fertility—the brute creation, suffering by reason of man's sin, will obtain a release. "Man's inhumanity to man" will cease, and tribes and kindreds and nations will live in peace and harmony one with another. Many of the effects of sin will be done away with, and prosperity, peace, and righteousness will take their place. The old things of the old state will pass away, and the new things of a new condition will occupy their place. This, in part, will be the condition of things in that time described by our Lord as "the regeneration." Is there not a close correspondence between the present spiritual regeneration and the future literal one? In the former, man—believing man—is the subject, in the latter, the earth. In the first case it is because of the personal presence of the Spirit, and in the latter case it is because of the personal presence of the Son of Man. We believe that regeneration is described in the following words: "If any man be in Christ he is a new creature (creation); old things are passed away; behold, all things are become new" (2 Cor. v. 17). New life in the Spirit makes the new creation, it being the cause; and the passing away of the old things of the old life, and the new things of the new life taking their place, these being the effect, is regeneration. We only have to say that the more this matter is examined, the clearer it will be seen that regeneration is the

effect of a cause; and that cause is the impartation of life by the indwelling of the Spirit, a life which can be seen in its results only. The final fulfilment of this type will take place in Israel restored, cleansed, and saved, according to God's soon-to-be-fulfilled purpose (Rom. xi. 25-27).  
(To be continued.)

WE ought to value more than we do the word spoken in season. I am sure when walking in the Spirit, we cannot utter a word to another, whether saved or unsaved, without some effect for eternity.

There is ever an all-wise and blessed "need be" for the heaviness of manifold temptations, whether regarding ourselves or the brethren, and the Lord, for the most part, even here and now justifies all His dealings with us.—J. B. M.

## Correspondence.

### THE LORD'S BODY.

(1 Cor. xi. 29).

DEAR MR. EDITOR,—Having seen in the *Witness*, question 456, "the Lord's body," I looked with interest for the answer, and feel disappointed with the replies. Will you consider my view. 1 Cor. xi. 18, *schisms, divisions* in the assembly (which made it impossible to eat the *Lord's Supper*, verse 20), seem to be the root and branch of evil for which they are censured. In verse 24, the bread signifies "My body," as given for you, but in verse 29 we have judgment to *Himself*, "if we discriminate (*R.V.M.*) not the body," (mystical) as represented by a non-schismatic assembly. "If we discriminated ourselves, we should not be judged" (1 Cor. xii. 12, 27). The whole subject summed up in verse 33, "when ye come together to eat, (the *Lord's Supper*) wait one for another." From this view, the Lord's love and care for all His saints is evident, and what He expects from His followers, that they should love one another. W. H. G.

### DEAR BROTHER IN CHRIST.

Will you allow me a short space in the *Witness* for a few words upon the above subject. Amongst Christians of to-day two opposite views are held as to the meaning of the word "body." One is that it means the "Church, which is His body, the fulness of Him that filleth all in all" (Eph. i. 22, 23). Whilst the other is that it signifies "the body of His flesh" (Col. i. 22).

The first of these is supported mainly by the following arguments. First, that the word "Lord's" is omitted by the Revisers. Second, that the word "body," as used in the New

Testament without something to qualify it, invariably means the "one body." Third, taking it for granted that the "body of Christ," of 1 Cor. x. 16, is the one body (which it is *not*), it is said that the Lord's body, of 1 Cor. xi. 29, is the same. These, so far as we know, are all the arguments given in support of the statement that it means the Lord's *mystical* body.

The second of these diverse views, that it means our Lord's *personal* body is the old one, and has never been questioned until of late years. It is based upon what is said by our Lord of His body, in such passages as Matt. xxvi. 26, 27; Mark xiv. 22, 23; Luke xxii. 19, 20; and by Paul in 1 Cor. x. 16; and 1 Cor. xi. 24, 27, 29.

It must be clear to all that these conflicting statements are not reconcilable. The truth does not lie between them. The word "body" must either mean the mystical or the personal body of the Lord: it cannot mean both. Which is it then? We sincerely believe it is the latter. To us the new is not the true, but the old is. By the way, it is rather significant that with one exception only, all we have known or heard of as maintaining the contrary, have held certain theories in connection with the "one bodyism" of the old, or the "church of Godism" of the New Exclusives. Your space will not allow of my dealing with the arguments advanced in support of the mystical body theory; but perhaps you will allow me to point out two or three things resulting from an acceptance of it. This is necessary, because some young and inexperienced ones are being led astray by it. I have had proofs of this quite recently.

It removes the Lord from before the mind, causing the spiritual one to cry out, "They have taken away my Lord, and I know not where they have laid Him."

It makes a substitute of the church. Thus making the body of more value than the Head, and giving it a higher place than *Himself*.

It implies that failure to see the body, the church, in the symbol bread, is to eat and drink judgment!

It also implies that godly ones of past ages who knew nothing of the truth of the "one body,"—which is precious in itself—every time they remember the Lord at His table, sinned and rendered themselves liable to debility, sickness, and death. Even the disciples themselves included.

One can only add, that the advocates of such a theory come perilously near "eating and drinking judgment to themselves" every time they show forth His death. Certainly a great deal nearer than those who are unable to see in the loaf the Lord's mystical body in place of His once crucified but now glorified personal body.

J. HIXON IRVING.

WE insert the above two letters as showing the two views taken of this point. Our correspondent, W. H. G., bases his conclusion on the references to division in the context. They were not apprehending the oneness of the mystical body of Christ, and the cure for that state of things would be the "discerning of the body."

That this evil was indeed among them cannot be disputed, but the evil specially under rebuke now is not the schisms, as in chap. i. 10, 11, and iii. 3, 5; but the way in which an ordinance specially delivered to them by the apostle as from the Lord Himself, had been perverted and degraded from its divine purpose.

It was degraded by them to a mere supper, such as they could much better have eaten in their own houses. Had they eaten at home they would not have put to shame their poorer brethren, whose simple provision formed so striking a contrast to the luxurious repast of the rich. The rich in despising the poor were in fact despising the Church of God, of which the poor formed as important a part as they.

But the root of the evil was their own blind carnality, which saw in the ordinance nothing more than an ordinary meal.

Had they discerned in the simple divine materials, "the body and blood of the Lord," then it would no longer have been to them as an ordinary meal for satisfying the wants of the body—but a gathering of the saints on one common ground at the Lord's Supper and not their own, and thereby, as a result, their unity would have been expressed, though the object before them is not the mystical body of Christ—but the broken body of the Lord Jesus. The special guilt with which they were chargeable here, and on account of which they suffered chastening, was concerning "the body and blood of the Lord," not the mystic "body of Christ."

Ed.

## Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

THE EDITOR.

Replies are invited to the following:—

SEVEN TIMES.—What is the meaning of the expression "seven times," four times repeated in Leviticus xxvi. ? Is it possible by this chapter to decide in what year the time of the Gentiles will end?

THE OLIVE TREE.—Does the olive tree in Romans xi. refer to Christ? If so, in what sense are we to understand the wild olive branches being broken off again?

**THEM OF OLD TIME.**—What is the correct reading in Matthew v., "by them of old time" as in A.V., or "to them of old time" as in R.V.? And was Christ on that occasion teaching in opposition to the traditions of men?

**FORMS OF WORSHIP.**—What answer can we give those who tell us that a form of worship is right because Christ Himself attended the temple service?

**THE TEN VIRGINS.**—To what period or dispensation does the parable of the virgins (Matthew xxv.) refer?

**WATCHING CHRISTIANS.**—What answer can we give those who tell us that only those Christians living very near to the Lord, and looking for His appearing, will be caught up to meet Him in the air?

**JESUS IN THE MIDST.**—Are we to gather from Matthew xviii. 20 that our Lord is in our midst otherwise than as Christ *in you the hope of glory*; or is He further manifested in our midst when thus gathered?

**THE NEW AND THE OLD.**—Could you please explain Mark ii. 21, 22?

**THE MYSTERY OF GOD.**—What is the "Mystery of God" (Revelation x. 7)?

### PRECIOUS FAITH.

**QUESTION 457.**—Why is faith mentioned as precious faith in 2 Peter i. 1?

**Ans. A.**—Faith is "*precious*" because it is the gift of God. His every gift is good, like "a precious stone in the eyes of him that hath it."

**Ans. B.**—Peter in his first epistle wrote about "precious blood."—"Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold (see Exodus xxx. 11 to 16), but with the *precious* blood of Christ, &c." The comparison and contrast is a double one. Gold and silver are precious metals, so called because beautiful and costly, as compared with other metals; and precious in another sense because used as atonement money when the people of Israel were numbered. But we are not redeemed with precious metals, but with "the precious blood of Christ, as of a lamb without blemish and without spot;" precious beyond all our estimation, to the eternal God, the God of all grace, by Whom He was "fore-ordained before the foundation of the world;" precious beyond all comparison with atonement money and the sacrifices that were offered under the law; precious beyond all power of expression to those, of whom I am one, by the grace of God, who know their need of a God, Redeemer, Saviour, and atonement. And so Peter wrote, "Unto you, therefore, who believe *he is precious*," or as some would translate, "He is the preciousness," the very embodiment of what is for time and eternity

precious. And so Peter, in his second letter, wrote, "To them that have obtained like *precious* faith with us, through the righteousness of God and our Saviour, Jesus Christ." The faith that trusts and values "*the precious blood*" becomes itself precious—of eternal value.

In my faith's early years I was fond of singing a song, or hymn, that I do not find in books now in use—

"Of all the gifts Thy love bestows,  
Thou Giver of all good,  
Not heaven itself a richer knows  
Than the Redeemer's blood.

"Faith, too, that trusts the blood through grace,  
From the same hand we gain;  
Else, sweetly as it suits our case,  
The gift had been in vain.

"We praise Thee and would praise Thee more,  
To Thee our all we owe,  
The precious Saviour and the Power  
That makes Him precious too. L. D. G.

**Ans. C.**—It will be noticed that the word "*precious*" occurs seven times in Peter's two epistles, and, as it is generally allowed that the first epistle was written just before or about the time of Nero's persecution, it appears that in view of the fiery trial (1 Peter i. 7, iv. 12), the saints are, in the mercy of God, led by the Holy Spirit to regard all connected with their salvation as precious—more precious than gold that perisheth (1 Peter i. 7) and is corruptible (verse 18). The two epistles can be called the epistles of the *sufferings* and *glory*, the former word occurring some 15 times in the first epistle only, and the latter some 13 times in both.

- |    |                                  |    |   |          |       |          |     |   |
|----|----------------------------------|----|---|----------|-------|----------|-----|---|
| 1. | The trial of faith is precious,  | -  | 1 | Peter i. | 7     |          |     |   |
| 2. | The blood of Christ is precious, | -  | 2 | "        | i. 17 |          |     |   |
| 3. | Christ is precious               | to | - | 1        | ii. 4 |          |     |   |
| 4. |                                  |    |   |          |       | God,     | ii. | 4 |
| 5. |                                  |    |   |          |       | Himself, | -   | 1 |
| 6. | Faith is precious,               | -  | - | -        | 2     | ii. 7    |     |   |
| 7. | Promises are precious,           | -  | - | -        | 2     | i. 4     |     |   |

The (1) trial must be received in the light of the (7) promises. The (2) blood is for the exercise of (6) faith, and the blessed One is seen in the midst in His three-fold preciousness. In the first epistle it is the trial of faith that is precious. In the second epistle it is faith which has been tried that is precious.

R. H. P.

### THE KINGDOMS OF GOD AND HEAVEN.

**QUESTION 458.**—Are the terms "kingdom of God" and "kingdom of heaven" synonymous? and if not, please explain the difference.

**Ans. A.**—The terms "kingdom of God" and "kingdom of heaven" are synonymous, as: the kingdom of Humbert, who is king of Italy, and the kingdom of Italy, of which Humbert is king; the kingdom of Great Britain, of which William IV. was king, and the kingdom of William IV., which is Great Britain.

L. D. G.

**Ans. B.**—The term "kingdom of heaven" is only used in Matthew. The term "kingdom of God" is used in all four Gospels. The terms are frequently synonymous. Compare Matthew iv. 17 and Mark i. 15; Matthew v. 3 and Luke vi. 20; Matthew xi. 11 and Luke vii. 28; Matthew xiii. 11 and Mark iv. 11; Matthew xix. 23 and Mark x. 13. The special meaning can only be determined by the context. The kingdom of *heaven*, or "of the heavens," shows its superiority over the kingdoms of the *earth*. The kingdom of *God* shows the powers of the *King* over Satan, the prince of this world.

A. O. M.

**Ans. C.**—Are these expressions synonymous? In one sense, yes! In another, no! For example, when our Lord teaches concerning young children that "of such is the kingdom of heaven," He teaches nothing different from what He meant when He said, "of such is the kingdom of God" (see Matthew xix. 14 and Mark x. 14). In this connection the expressions are synonymous, and refer to the new heavenly, divine, spiritual *regime*, of which the Lord was just now laying the foundation, which should take the place in men's faith, love, and service, which Israel had occupied hitherto. But sometimes the teaching of the two expressions is different. For example of this, the "kingdom of heaven" in Matthew xiii. is a field of good seeds and bad weeds—some to be *barnd* and some to be *burned*; a loaf of mingled meal and leaven—meal of truth and leaven of malice and wickedness; a net full of fishes, bad and good—some to gather into vessels and some to cast away. Here the kingdom is not a community of childlike, pure, and truthful souls, but the professing Church, the Christendom of our day and country, partly the work of God, and partly the work of Satan. In this mixture, "the treasure"—"the pearl" of God—is included, that is, the "kingdom of God," in the sense of our first references, is included in the larger thing—an *imperium in imperio*. But care must be taken not to exaggerate the inferior application of the term, viz., that of Matthew xiii. In its ordinary uses the "kingdom of heaven" (used only in Matthew, and there about 30 times) means the "kingdom of God," and both mean the spiritual as distinct from the national dispensation, and are not limited either to the present period or to the millennium, or to the kingdom beyond, but are to be interpreted as to location and time by the context. The kingdom of God is "righteousness, peace, and joy in the Holy Ghost"—this is present; "Thy kingdom come": this is future, and primarily millennial; and, "Then cometh the end, when He shall have delivered up the kingdom": this is past-millennial.

The subject is too large for the very proper limitations in this query column. G. F. T.

### THE LAST TRUMP.

**QUESTION 459.**—Is the "last trump" of 1 Corinthians xv. 52 identical with the seventh one of Revelation xi. 15? Paul evidently had visions somewhat similar to John (2 Corinthians xii. 1-4).

**Ans. A.**—We read in Scripture of many trumpets, and many objects for which they were used. Some of these trumpets were sounded by men, and others by angels. We read of only two trumpets sounded by the Lord. The first is that recorded in Exod. xix., sounded with alarming majesty on Mount Sinai, amid blackness and darkness and tempest. The sight was so terrible, and the sound so appalling that all the people trembled, and Moses himself said, "I exceedingly fear and quake." This is the **FIRST TRUMPET**, and was sounded by the Lord in connection with the giving of the law, which was a ministration of death.

The **LAST TRUMPET**, the only other trumpet sounded by the Lord, is that spoken of 1 Cor. xv. 52, where it is called the "last trump," and 1 Thess. iv. 16, where it is called the "trump of God." This last trump is in immediate connection with the resurrection of the dead in Christ, and the changing of the living saints, and is emphatically a ministration of life.

The seven trumpets of Rev. viii. and three subsequent chapters are sounded by angels only; and are used at a totally different time, and for entirely different objects. J. S.

**Note.**—The Book of Revelation was written at a much later date than either the 1st Epistle to the Corinthians or 1st Thessalonians.

The last trump of 1 Cor. xv. could not possibly, therefore, be an allusion to the last of the seven angelic trumpets heard in the vision granted to John in Patmos. We do not see that it is possible to take the seals, trumpets, or vials of the Book of Revelation literally. They are evidently symbolic, whereas the trumpet at Sinai, and "the trump of God" at the Lord's Second Coming are as evidently literal. We believe the answer given above to be the true significance of the expression.—Ed.

ONE of our correspondents points out an inaccuracy in our paper "on the fixing of dates" in December Number. Instead of saying that the word for week in Daniel is a different word from that ordinarily used for a week of 7 days, we should have said a different form of the word. But even this form is used in both senses in Daniel. The point of importance remains, that the word is evidently used in both senses in Scripture (see Gen. xxix. 27, 28).

The calculation of the period was given in a simple rough way, so that any reader might see the force of it and verify it, but the more detailed calculation given by Dr. Anderson in his work, entitled "The Coming Prince," is most interesting, and remains, so far as we know, unchallenged. See "Prophetic Papers," by F. C. B.

## ANGELS AND THEIR MINISTRY.

## PART II.

OF holy angels it is said, "Are they not *all* ministering spirits?" (Heb. i. 14). The first aspect of their ministry is Godward, as the word rendered *ministering* denotes, for it is used of the ministry of God's priests in His temple, and even of the present ministry of the Lord Himself (Heb. viii. 1-6). Angels are worshippers, not objects of worship. The only address to angels in Scripture is a call upon them to worship: "Praise Jehovah, ye His angels; praise ye Him, all His angels; praise ye Him, all His host" (Ps. ciii. 20; cxlviii. 2). Their special employment is to minister to God in His celestial temple, to contemplate His perfections, to celebrate His praises, to seek out His works, in which they find pleasure, and extol Him whose wonders they behold (Ps. cxi. 2). That their worship is equally due to the Son of God, and is as willingly rendered to Him, is evident from the book of the Revelation, as well as from the word, "And when He bringeth in again the first-begotten into the world He saith, and let all the angels of God worship Him" (Heb. i. 6).

When Jehovah laid the foundations of the earth, they "sang together" and "shouted for joy;" and when one of their number announced to the shepherds the birth of Him who is the beginning and the Head of God's new creation, there was with him "a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke ii. 13-14). "Suddenly" this burst of praise began, as though they were impatient to begin that song, which surely we, may judge, ceased not until from every one of the myriads of God's blessed angels its echoes had reached His glorious throne.

The Lord Jesus tells us of their joy over repenting sinners, as *each one* is drawn to God, and we may be sure that that joy finds expression in praise to Him who calls such out of darkness into His marvellous light. When the work of God in the present dispensation is finished, and the heavenly Bridegroom has received His Bride to Himself, they will rejoice in the joy of the Lord and His spouse: "And I heard as it were the voice of a great multitude,

and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready" (Rev. xix. 6-7). In previous visions of this book we behold angels joining in that worship which is led by the redeemed of the Lord. In Rev. v. they proclaim the worthiness of the Lamb, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." In Rev. vii. we again behold them falling before the throne, setting their "Amen" to the utterance of worship which they hear, and then giving their own sevenfold ascription of praise, which they confirm in like manner: "Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

Amongst the unseen things to which those who are "of faith" have come, mention is made of "an innumerable company of angels" (Heb. xii. 23), or, as the passage should be rendered, "myriads of angels (even) a full festal assembly." That holy angels have special times of assembling before God as His ministers, is evident from Job i. 6, "Now there was a day when the sons of God came to present themselves before Jehovah, and Satan came also among them." A similar scene was witnessed by Micaiah, "I saw Jehovah sitting in His throne, and all the host of heaven standing by Him on His right hand and on His left" (1 Kings xxii. 19). There too the evil spirit was present, and ready to be a lying spirit in the mouth of prophets who had already yielded themselves to his power. In Dan. iv. we seem to have reference to one of their heavenly councils, in which holy angels who are "watchers" over the things that go on in this world, ask that the proud monarch of earth, the oppressor of the people of God, might be taught, by a solemn judgment, his place of subjection, and that "the Most High Ruleth in the kingdom of men." The word used in Heb. xii. denotes "a solemn assembly for purposes of festal rejoicing," and there can be little question that whatever their ministry on earth may be, they *all* have their seasons for gathering thus.

And we may ask, what will such assemblies be when all conflicts are over, and evil is forever vanquished?

But it is specially in the character of *servants* that they are brought before us in the above notices, and throughout the Scriptures, while at the close of the sacred Book one of them, who refuses the worship of John, gives this account of himself: "I am the fellow-servant of thee, and of thy brethren the prophets, and of them which keep the sayings of this Book." Their description as servants of God in Ps. ciii. is very beautiful: they "do His commandments, hearkening unto the voice of His Word." They never run *unsent*, they *wait* for "the voice of His Word;" when He speaks they never fail to hear, and the moment they hear they obey; "they *do* His commandment." How simple was Gabriel's account of himself when he appeared to Zacharias to foretell the birth of the Lord's forerunner: "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee" (Luke i. 19). The words of angels are always few, because they simply say what God gives them to say, and add nothing on their own account. They receive their message, deliver it, and retire to the holy Presence whence they came. True messages are always brief, explicit and personal. It would be good if those who profess to be guided by the Spirit of God were more like heavenly messengers in this respect, for it is to be feared that holy angels often hear in the assemblies of God's children what must surprise them (1 Cor. xi. 10).

The question of Heb. i. implies that the readers recognized the truth expressed, "Are they not all ministering spirits, being sent forth to render service for them who are about to inherit salvation?" Their Scriptures were full of the words of such ministry. The first recorded appearance of an angel was to a poor bond-woman (Gen. xvi.), but in that case, as at some other times, it seems to have been the angel of the covenant who spoke (see verse 10, and chap. xxi.) Angels appeared to Abraham, and delivered Lot from Sodom, and it is evident that both Abraham and his servant believed in their ministry. Abraham said, when sending his servant to seek a wife for his son, "The Lord God of heaven . . . shall send His angel before Thee," and the servant

repeated his master's words (Gen. xxiv. 7, 40). God encouraged Jacob, when an outcast from his father's house, through his own wrongdoing, by a vision of angels ascending and descending a ladder, above which Himself stood, and angels appeared to him as God's host when he was on his way back to Canaan.

When that man of God, Elijah, was in the full vigour of faith, God fed him by ravens, and whatever part angels had in the transactions they were invisible; but when his spirit failed and he fled from Jezebel, God ministered to the need of His servant by the hand of an angel (1 Kings xix. 5-7). By an angel also God afterwards spoke to him (2 Kings i. 2-15), and we can have little question that the prophets had angelic attendants from earth to heaven.

The next record of angelic ministry (2 Kings vi. 13-17), is a beautiful illustration of the word spoken by the psalmist, as expressing a well-known fact, "The angel of the Lord encampeth round about them that fear Him, and delivereth them (Ps. xxxiv. 7). Elisha and his servant were in Dothan, and, when the latter had risen early, "behold an host compassed the city both with horses and chariots." The servant cried out with fear, but Elisha said, "Fear not: for they that be with us are more than they that be with them." Then in answer to Elisha's prayer, his eyes were opened, "and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." This incident may teach us that, however near the spiritual enemies of the Lord's people may be to them, their angelic attendants are nearer still. The Syrian chariots "compassed the city;" but "the horses and chariots of fire" were "round about Elisha." It is interesting to note that Elisha simply asked that the young man's eyes might be opened. If only our eyes were opened what wonders we should behold! What activities of both angels of light and angels of darkness! But "we walk by faith, not by sight."

As before remarked, the angel who was with the three faithful young men in the furnace (Dan. iii.), may have been the Son of God in human form, though this is not explicitly stated, and there is nothing to lead to a definite conclusion; but in chap. vi. 22, Daniel

says, "My God hath sent His angel, and hath shut the lions' mouths;" and we recall (Dan. ix. 21) that Gabriel was sent to Daniel to give him "skill and understanding" with regard to the future, as well as to assure him that his prayers were accepted, and that he was "greatly beloved."

W. H. B.

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*CHRIST IN  
THE LEVITICAL OFFERINGS.*

PART II.

IT is abundantly evident in many Scriptures that Christ is the great antitype prefigured by the sin offering. Let us read a selection of these to bring it definitely before our minds: Ps. xxii. 1-3—"My God, My God, why hast Thou forsaken Me?" This cry, uttered by the Lord Jesus on the cross, but recorded hundreds of years before by the Holy Spirit, was the expression of His heart, whilst he was bearing the judgment of sin. Never at any other time had He been forsaken. His whole life, from the time he lay on His mother's breast till He hung on the cross, had been one of uninterrupted communion with God. Though treading this earth He was "the Son in the bosom of the Father" (John i. 18). Up till the very hour of His sufferings He could say, "I am not alone because the Father is with Me" (John xvi. 32). Why then was He forsaken? The answer comes from His own lips—"But Thou art holy!" The Holy One could not look upon sin. And so really did Christ the Holy One of God stand in the sinner's place; so really was He "made to be sin for us," that there, as the sinner's surety, standing in our place and having our sins laid upon Him, God forsook Him—turned away His face from Him, and left Him alone in utter darkness, the mighty bearer of sin.

Works of creation were indeed manifestations of the power and wisdom of God, but nothing ever took place in the whole universe comparable to this. The wondrous unfolding of the character of God given at the cross surpasses everything that ever did or could take place. It was the opening up of the heart of God, declaring His infinite love for those who were utterly unworthy, and, at the same time, the inflexibility of His righteousness—the most

wondrous sight that God ever gave to His intelligent creation to behold.

Turn now to Isaiah liii. 4—"Surely He hath borne our grief and carried our sorrows." He did this in the way of sympathy. He came and He entered sympathetically into the griefs and sorrows of mankind. He bore on His heart the burdens of others with a fulness and tenderness of sympathy that we know little of. But there was more than that; more, also, than all He suffered at the hands of men, "Yet we did esteem Him, stricken, smitten of God, and afflicted." "But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him." "The Lord hath laid (or caused to meet) upon Him the iniquity of us all." What a burden He bore! The iniquities of us all caused to meet upon His devoted head!

Again verse 10—"When Thou shalt make His soul an offering for sin." Thus, it is plain that every life, taken and poured out as a sin offering at the altar of Jehovah, was but a shadow pointing forward to that holy One, whose soul, poured out unto death on Calvary, was the great sin offering which alone could cleanse from sin.

Comparing these Scriptures with the New Testament, we may read the testimony of John the Baptist (John i. 29), "Behold the Lamb of God that taketh away (or beareth) the sin of the world." The great "sin-bearer," not for the nation of Israel only, but for the world.

Then in 2 Cor. v. 21, we read, "For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him;" and in 1 Pet. iii. 18—"For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God;" and again, in Heb. ix. 26—"Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself."

Thus, from these selected Scriptures, and from very many others, it is clear that the doctrine of Christ being the sin offering is found throughout the whole Word of God, that is, a fundamental doctrine lying at the very foundation of "the faith once delivered to the saints."

Nowadays, by many professed teachers of the faith, it is denied that the sufferings of Christ were substitutionary. It is asserted that atone-

ment for sin was effected, not by what He suffered for sin, but by His perfect obedience.

A knowledge of the truth, as taught in the Levitical offerings, would effectually save from such an error as this. The "burnt offering" surely gives that aspect of the work of Christ, which was "a sweet savour to God," viz., His perfect obedience even unto death? To say that atonement was effected by His obedience is, therefore, in one sense true, but it is only part of the truth, and Satan has no more dangerous way of propounding error than by advancing one side of a truth and keeping back the other. In one aspect Christ gave Himself, a voluntary offering, a whole burnt offering, for a sweet savour unto God (see Eph. v. 2); but the sin-offering aspect is altogether different. Instead of a sweet savour upon the altar, the body of the victim was carried without the camp, and there consumed in judgment-fire. "Outside the camp" was the place of the defiled (Num. v. 2) and the place of the condemned (Num. xv. 35-36); the place of the execution of those on whom judgment without mercy was pronounced.

This, then, is the aspect of the work of Christ typified by the sin offering. At one and the same time He was the obedient One, yielding to the heart of His Father infinite delight, by His perfect subjection in a world of universal revolt. He was also the forsaken One, on whom our sins were laid, and who was made sin for us; from whom, as such, the face of God was turned; against whom the sword of avenging justice was called to awake; into whose hand was put the bitter cup of the curse; who, in reality, suffered for sins—the Just for the unjust; the Substitute, who took the place and bore the penalty for every sinner that puts his trust in Him.

In the Hebrew language there is but one word for "sin" and "sin-offering." When we read "*it is a sin offering*," we might as literally read "*it is sin*." This is the significance of the words in the New Testament, "He hath made Him to be sin for us."

The sin offering was regarded as a personification of sin. It was treated as sin; cursed as sin; judged as sin; carried outside the camp as sin, and there consumed as sin in judgment fire. And all this at the same time that "the

fat" was burning on the altar, telling us of the intrinsic excellence and acceptableness of the offering which, made sin by imputation, suffered without the camp.

Thus are we instructed by these ancient types and shadows in details of the work of Christ. We take the key given us in the New Testament by the Spirit, and unlock the treasure contained in the Levitical ceremonies, and as God takes us into the fellowship of His most precious counsels, the details and aspects of Christ's atoning work are unfolded to our wondering eyes, and we bow and worship with adoring hearts.

By carnal minds these divinely perfect types and shadows are set aside as though they were the ceremonies of a religion invented by Moses, to appease a deity who thirsted for blood—of no more value than the religions of Africans or Hindoos.

But by faith we understand that every one of these offerings was, by God's appointment, a foreshadowing of the great atonement on Calvary. And not only so, but when the hour of the great propitiation arrived; when the antitype came to be offered; when "the Lamb of God was nailed to the cross and offered up, the great mystery is solved, and it is made manifest to all intelligent beings, to saints on earth and to angels in heaven, that when God extended forgiveness to those of old time, who came confessing their sin and bringing a lamb to die on their account, He forgave them, not because of the blood that was shed at the altar, but because of the Lamb of His own providing, and who, in the fulness of time, was to "put away sin by the sacrifice of Himself."

Thus was the righteousness of God vindicated and established, while for 4000 years He had been passing over sins for which no adequate atonement had been made. Each lamb that was slain; each sin offering that was presented and accepted, pointed to the one offering ever before the eye and heart of God—the One on whom was "caused to meet" the sins of Adam, and of Abel, and of all believers from then till now, including yours and mine.

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NOR "what will the world say?" but "what will the Lord say?" should be our rule.



### COMMUNION WITH GOD

HAVING in a former paper glanced shortly at what communion is, also giving some thoughts on the place of communion being inside the veil, as distinguished from the place of confession of sin, at the door of the Tabernacle, let us now look at the ground of communion.

When the Lord God drove man out of the garden of Eden, He "placed cherubim and a flaming sword, which turned every way to keep the way of the tree of life" (Gen. iii. 24). When Moses was commanded to make the cherubim with their faces towards the mercy-seat there was no flaming sword (Exod. xxv. 18-20). Whatever the cherubim may signify they doubtless have the same meaning in both cases; and the absence of the flaming sword when the cherubim were placed with their faces "towards the mercy-seat" is deeply significant, and evidently tells of justice having been satisfied.

When the high priest went into the "holiest" on the "day of atonement," he was to sprinkle the blood of the bullock and of the goat upon the mercy-seat and seven times before it (Lev. xvi. 14, 15). It is then added, "And he shall make an atonement for the holy place because of the uncleanness of the children of Israel, and because of their transgressions in all their sins" verse 16. Mark, it was not because of the uncleanness of the holy place but because of the uncleanness of the people in the midst of which the holy place was. If God was to dwell in the midst of a failing and defiled people His holiness must be guarded, and a continual atonement was needed "because of their transgressions in all their sins"; and if an erring people were to be allowed to draw near to God, even although it was through an earthly priesthood and through a veil, it could only be on the ground of atoning blood. It is worthy of notice how the blood was to be sprinkled *seven times before* the mercy-seat, but not seven times upon it. What was upon it was for the eye of God Himself; what was before it was to meet the need of man's conscience. This may have been designed to foreshadow the infinite value of the blood of Christ to our God, and the "seven times" may well illustrate how slow the believer is to enter into a due appreciation of that blood.

It would appear from the teaching of Heb. ix. that the entrance of the high priest into the "holiest" once a year, on the day of atonement, was a shadow of how Christ has "once for all" entered into the holy place by His own blood, verses 7-12. At verse 24 it is said that "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." It is into this same holy place, even "heaven itself" that faith has boldness to enter. Christ as the great High Priest of the Church has gone there by His own blood, and on the ground of the same precious blood, believers are exhorted to "draw near with a true heart in full assurance of faith," (ch. x. 19-21). That is faith in the sufficiency of the blood to meet all the righteous claims of God on behalf of our unworthiness, and also faith in the all-sufficiency of Jesus, the High Priest, to maintain our cause before God. In chap. ix. 23, we read of the "heavenly things" being "purified;" but just as the holy place of old was not unclean in itself, so the heavenly things are not unclean in themselves, but if beings with uncleanness within us, and "errors" in our walk, are to have liberty to draw near to God to commune with Him, not now through a veil but with "open face," then His infinite holiness must be maintained, as well as the the need of our consciences provided for, and the "blood of Jesus" meets all the requirements of the holiness and righteousness of God, as well as the need of the believer's conscience. Thus the blood, and the blood alone, is the ground of communion with God.

"Oh! the blood, the precious blood,  
It cleanseth from ALL sin."

Concerning the blood of the Paschal Lamb, the Lord said, "when I see the blood I will pass over you" Exod. xii. 13. There were other things which the Israelites were commanded to attend to regarding the passover; but it was the blood alone which sheltered them from the judgments which fell on the Egyptians; so there are other things which we will look at as being essential to communion, but it is the blood of Christ alone which is the basis of it; and as no sinner can have vital "union" with Christ apart from "faith in His blood" (Rom. iii. 25) as shed on the cross, so no saint can enjoy "communion" apart from a scriptural

apprehension and a believing appropriation of the blood of Jesus as the ground of approach into the presence of God.

We now come to another thought, that is, the *power* of communion. "For through Him (Christ) we both (saved Jew and Gentile) have access by one Spirit unto the Father" (Eph. ii. 18). As Christ is our peace, the Holy Spirit is our power. It was by the operation of the Spirit through the truth that we were led to know our need of Christ. It was by the same agency the hand of faith was stretched forth to appropriate Him as our Substitute on the cross; so His power is equally needed to enable a *saved sinner* to follow Jesus inside the veil. It was the Holy Spirit that led us as lost sinners to the cross and constrained us to accept Him as our sacrifice, so we need Him to reveal Christ now in the presence of God on our behalf. It is the same faith and the same Saviour, but, as one has said, it is a "step further in," and a believer cannot take that step without the special guidance and operation of the Holy Spirit. When the Lord Jesus promised to send the Spirit He said of Him, "He shall glorify Me: for He shall receive of Mine, and shew it unto you" (John xvi. 14). And surely there is no truth concerning Christ which the Holy Spirit delights more to reveal to the believers than His appearance now in heaven on behalf of His people; and there is no doctrine more essential to communion as well as to practical holiness of life. G.A.

*"THINGS CONCERNING THE  
KING"* (Psalm xlv., etc.)

The Psalmist's theme concerns the King,  
A matter good his heart indites;  
Both tongue and pen their tribute bring  
To Him in whom God's heart delights.

He fairer is than sons of men,  
Into His lips hath grace been poured;  
Him God hath blessed past human ken,  
Thrice worthy He to be adored!

His sword is girt upon His thigh,  
As man of war He goeth forth  
With glory and with majesty—  
Most mighty One of heaven and earth!

For ever stands His throne divine,  
The sceptre of His kingdom's right;  
His royal glories far outshine  
The day's bright orb, moon, stars of night.

With oil of gladness God anoints  
The King, His fellows all above;  
And thus a sure reward appoints  
To Him who righteousness doth love.

Of myrrh do all His garments smell,  
And aloes, cassia, costly, rare;  
High honours, which no tongue can tell,  
Are His for evermore to wear.

For Him hath God prepared a Bride,  
The subject, she, of sov'reign grace;  
Once black, now comely, at His side  
For ever is her destined place.

With gladness and rejoicing brought  
Into the palace of the King  
(Her people, father's house, forgot),  
She loveth Him, of Him she'll sing!

Thus far a human heart is tuned,  
And human lips divinely taught,  
God's thoughts of Christ aloud to sound—  
The glories of the Bride He bought.

But here, as if we "Selah" reach,  
We pause, we meditate, adore!  
God is now heard in *direct* speech,  
The Psalmist's voice is heard no more.

*"Thy name to be remembered, I  
Shall make through generations all;  
And so shall praises, endless, high,  
Ascend from peoples great and small."*

God hereby seals what came before,  
By Him through inspiration given,  
Appends His tribute, makes us soar  
Away from earth, far up to heaven.

From heaven the King in due time came,  
On earth He lived, and loved, and died;  
In heaven again He's still the same—  
His name be praised, be magnified!

The shadow of the cross beneath,  
He, seated at the paschal board,  
To His disciples did bequeath  
Sweet symbols of Himself, their Lord.

The bread He broke, and, blessing, said:  
"Take, eat in memory of Me;  
And take the cup, My blood is shed  
From sin, from death, to set you free."

Redemption's shadow—paschal Lamb,  
Now merging in the substance, Christ.  
They, having sung a hymn, a psalm,  
Leave for the place of solemn tryst.

"Arise," said He, "let us go hence!"—  
For Calvary's before Him yet,  
And there, in death for man's offence,  
The claims of justice must be met.

"He dies! the Friend of sinners dies!"  
 (Tho' nought in Him the world's prince found).  
 As Surety of His people, cries—  
 "'Tis finished!" Let the words resound!

In death, He death has overcome;  
 Through death, He Satan's death-blow struck;  
 He took the vict'ry from the tomb;  
 And brands did He from burning pluck.

As Shepherd for the sheep He bled,  
 He gave His life of priceless worth;  
 But now He's risen from the dead,  
 The God of peace has brought Him forth.

*He loves us still.* From God's right hand  
 The feast of love re-institutes;  
 Blest link with our Immanuel's land,  
 Oh, *why* should there be songless mutes?

Remember Him? Yes, "till He come!"  
 As ransomed sinners at His feet;  
 As pilgrims on their journey home:  
 Until we Him in glory meet,

In company with fellow-saints.  
 As we His festal board surround,  
 We'll think of JESUS, not complaints;  
 To Him shall songs of praise abound.

This keynote, struck on Lord's day morn,  
 We'd *day by day* remember Him,  
 And laud His Name, which men may scorn—  
 He's worshipped by the Seraphim!

Down here, we sing with falt'ring voice,  
 While oft the tears bedew our eyes;  
 But soon He'll come and say "Rejoice!"  
 And take us home beyond the skies.

Then never more we'll have to say  
 That "praise is silent" on the tongue;  
 We'll there, through one eternal day,  
 Sing to the Lord a glad new song;

While on throughout *millennial* days,  
 The generations yet unborn  
 On *earth* shall sing in holiest lays  
 Of Him whom many crowns adorn.

Bless'd Israel leads off the strain  
 Of praise to their Messiah—King,  
 Glad nations catch the sweet refrain,  
 Melodiously their anthems ring!

"His Name for ever shall endure!"  
 "His Name, continued as the sun,"  
 Shall be the theme of rich and poor,  
 The joys of both will blend in One.

And long as endless ages roll  
 Shall ceaseless Hallelujahs rise  
 From earth below—from pole to pole,  
 From heaven above—one Paradise!

LANDMARKS OF THE FUTURE—X.

## THE MILLENNIAL AGE.

WE have heard that God hath blessing in store for the Church of God, for the Jew, and for the Gentile:—the blessing in store for the Church and the hope of the Church is the return of the Lord Jesus Christ; and for the Jew, God has promised to perform His covenant to Abraham. We read that prior to their restoration they must pass through the Great Tribulation, and that out of their tribulation the Lord would deliver those He had known to be waiting for Him; then that nation shall be re-instated in its own land, and then shall come the restoration of Israel subsequent to that of Judah, and re-united, they shall be one people under one king in the land that God promised. We then saw that this *takes place at the same time as our Lord Jesus Christ is revealed from heaven*, and that He comes primarily for their deliverance from the hands of their enemies, and at the same time to bring about a condition of blessing to the whole earth. Then, when "the times of the Gentiles" (that is, the present day of grace) are fulfilled, then shall God use the Jews as an instrument to carry forth His salvation to the ends of the earth, and the whole of the earth, or the Gentiles, shall come into universal blessing. So the Jew, the Gentile, and the Church of God, all have their quota of blessing from the Lord Most High, for God is no respecter of persons, and though He deals particularly with one nation, as the Jews of old, or with one class, as the Church now, yet none of His creatures is out of His mind and thoughts. His purpose is, according to Psa. viii., to set the Lord Jesus over the works of His hands, and then shall all say, "O Lord our Lord, how excellent is Thy name in all the earth?"

To-day, we have to deal with the period in which God will bless the Gentiles, which is commonly called the Millennial Day. And seeing that some may not understand the reason of its being so called, let us read the simple explanation (from Rev. xx.) of the term. There we get the only mention of the duration of that period, and see distinctly that it is a period of a thousand years when Satan is bound, and that it is a period of blessedness in which the saints of God live and reign with

Christ. For simplicity's sake it has been called the Millennial Age or period; the word simply meaning "a thousand years" (from two Latin words), so for short, it is used as expressing this period, a period of universal gladness and blessedness, when the king God has chosen shall reign over the earth in righteousness.

Now, I have before me many Scriptures (some of which I will read and some refer to), shewing what will be the condition of that age, when our Lord Jesus Christ, as we heard assumeth the kingdom, receiveth from the Father honour and glory, and is openly shown to be King over all the earth. After the restoration of the Jews as a nation, and after the destruction (Rev. xix.) of those who came against that city, the kings of the earth and their armies, and the beast, and the false prophet, after the Lord destroys them and casts the remnant down, after Satan is bound, then cometh the inauguration of the kingdom in which the Lord Jesus is to reign supremely, and for which we pray when we say, "Thy kingdom come;" for it is applicable both to the Millennial and eternal kingdoms. I want to read first, Micah iv. 1 and 2:—"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. And many nations shall come, and say, come and let us go up to the mountain of the Lord, and to the house of the God of Jacob: and He will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Now, lest any should say that this has been fulfilled, mark the contextual Scripture:—"Nation shall not lift up a sword against nation, neither shall they learn war any more." Why, all Europe is just armed to the teeth, and they stand looking askance at one another waiting for the first fire-brand to kindle the fire. Here is a different condition from that. With that, read Isa. ii. 1-4. So, you see without controversy two distinct Scriptures, almost verbally the same, both prophets being told of God what to write, and they are clear as to a condition which has never yet obtained on earth, and never will obtain till the Lord Jesus Christ is exalted as King. He is the "blessed and only Potentate, the King

of kings, and Lord of lords," and, with that title He comes out of heaven to "put down all rule and all authority and power." There have been forms of government of all sorts, and men have tried, whether by electing members for the government, or by the voice of the many, to govern the peoples; but, has it gone on happily? If you consider the condition of the nations over the earth to-day, what is it? A state of restlessness, like the waves of the sea; heaving up and down tumultuously from time to time.

When the Lord comes, there shall be a great calm, the voice of the Lord shall still creation, and the Lord shall reign with absolute influence over the earth.

He will reign, and will in that day have all the kings of the earth subject to Him, for we must not suppose this is the eternal or heavenly state. All the kings of the earth will be subject to His word. Rev. xxi. 22-27. After the description of the wondrous city that came down from God out of heaven; it says, "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it." This is not the eternal state, for there will be no kings of the earth then. So in the day when Christ reigns, all kings, rulers, and peoples of the earth will own His sway, and Jerusalem the earthly, with Jerusalem the heavenly will then be centres into which shall flow all nations according to the word which we read in Micah and Isaiah, flowing into it and saying,—“Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths.” Missionary effort, with all its blessed influence, has but touched the fringe of the people; but missionary effort in that day, when the Lord planteth out-posts on the outskirts of the earth, will be such a blessing to the nations that all nations will flow to the centre where the Lord visibly reigns, saying,—“Let us go up to the mountain of the Lord,” etc. So, we must not be in anywise disappointed about the feeble influence of mission work to-day. It is fulfilling its intended and important destiny in calling a people out of all nations for the Lord; but, in the days to come, mission-work will be so effectual that all nations under heaven will flow to the centre for blessing. Don't be

disappointed at its feebleness to-day, don't think it is possible for it to-day to bring the world under subjection to Christ, it is *calling out* of every nation a people for God.

Now, as to the *external* condition, read *Psa. lxxii.* Here David in prophecy goes beyond the reign of Solomon his son, and gives the internal arrangements of the kingdom of the Son. Here you get a lovely condition of rule under the blessed authority and protection of this marvellous King of kings. There won't be an unhappy subject in that kingdom; when oppression cometh He puts it down, when trouble cometh (for there *will* be sin and trouble, there will not be a cessation of evil, but a modification only), then instant, righteous judgment on every oppressor, the rectification of every wrong. The binding of Satan won't make everyone saved, his binding will *repress* but not *eradicate* sin and evil influences. There cometh an age when it will be wholly done away, but in this Millennial Age when there is a cessation merely of sin and evil practices, we await the eternal day, when, not only a King shall reign in righteousness, but righteousness itself shall be absolutely prevalent.

Let us read one or two verses taken from the Psalms, the whole of which you can read at your leisure. *Psalms xcv. to c.,* all are Millennial Psalms, referring not even to the palmiest days of Israel under Solomon, but unto the exceeding blessed day to come. It is no use taking them into our lips as though they were the property of the Church, when they are prophetic of a day to come, when our Lord Jesus Christ shall have absolute rule and authority. In the main, the *principles* of them are true for God's people, but the earthly condition, the Millennial condition, hath not yet obtained, but it will, and every word here is written thoughtfully (I use the word reverently) by God, so that when that day comes we shall see accurately everything carried out. I would here just say, how important it is for us to remember that—"Every word of God is pure". In these days when the verbal inspiration of the Word is attacked, how important for us to remember that no word drops from the lips of God unadvisedly, and whatever He told His servants to utter, He never even gave them the choice of the words they were to use. Even the blessed Lord Jesus

said,—“The words that I speak unto you, I speak not of Myself; but the Father which sent Me, He doeth the works.” “I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should *say*, and what I should *speak*.” Mark the two things, “Not only the matter that I should promulgate, but the words in which I should make known the matter.” So you notice, all the words dropping from the Lord Jesus, God told Him to speak, and He is eminently the Prophet of God; neither did any prophet at any time when God bade him, speak of his own accord, he was God's instrument to speak or to write. Now, this is important in these days when the verbal inspiration of Scripture is attacked. We should never say,—“It is for our individual minds to elect what we consider to be inspired, and reject what we consider uninspired.” My friends, let me beseech you to remember this is Satan's lie and snare; if once you allow individual minds to elect this and that Scripture as inspired, you will have as many Bibles as men and generations, and what can we trust to if the foundations be destroyed? Thank God that our Lord Jesus Christ has put His seal on these very Scriptures, endorsing them as the Word of God, that which He said, “could not be broken,” and unfolding to His disciples how that all the books of Moses, the Prophets, and the Psalms—the three-fold division of Scripture at that time—*spoke of Him*; thus our Lord's royal seal is set upon the royal Book for us to hold by assuredly, and never turn aside from, as our guide even unto death. But that by the way. Remember these psalms as prophetic.

“THE thought that Satan afflicts us is not a happy one, taken alone, but we must remember that, if he does afflict, he is but an instrument in Love's hand—doing Love's business, in Love's way, in Love's measure. How fully we see this in Job. Never was the knife more nicely balanced in a surgeon's hand, to do exactly the work that wisdom saw needful for the patient, than was Satan under God's hand in Job's trials.”

“I LIKE to hear a Christian say that he is conscious of having a well of living water *inside* of him. Of course, when he does say so, others would need to see it '*flowing out*.'” J. G. M'V.

*ANTHONY NORRIS GROVES,*

Missionary to Bagdad and India.

## ON THE WAY TO PERSIA.

A CERTAIN Mr. Puget, who owned a yacht, upon hearing that Mr. Groves and party desired to set forth in the Lord's name, offered them all a free passage to St. Petersburg. They set sail on June 9th, 1829, and in due time arrived at their destination.

Now, of course, the time of confident assertion of what God was *able* to do was past; the little party in faith had launched forth into the deep, and we shall expect now to hear of their experience of God's power and blessing with them. "As for God, *His way is perfect*; the word of the Lord is tried. He is a buckler to all those that trust in Him" is the conclusion of *faith*, based upon God's revelation of Himself in His Word. And when experience can say again of Him, "It is God who girdeth me with strength, and maketh *my way perfect*," it is precious and soul-stirring testimony. We are not surprised to learn from Mr. Groves' diary that the Lord had gone before their faces in a remarkable way.

At St. Petersburg they took up their abode in an hotel, and upon their leaving the town, a christian, residing in St. Petersburg, ordered the landlord not to send in any bill. Another brought sufficient money to meet the expenses of the conveyance, for which they would have had to pay two hundred roubles. A bag of biscuits was sent from a Quaker sister, who had come into Russia to establish schools. Other friends sent sugar, coffee, cakes, and a quantity of lemons.

Speaking of all the Lord's goodness in St. Petersburg, Mr. Groves writes:—"My heart is really overwhelmed when I think of all the Lord's kindness towards us, in supplying all our need abundantly. I trust this will make us doubly careful to spend all for His glory, and as little as possible for ourselves."

Miss Groves, Mr. Groves' sister, had to return to England on account of health, thus reducing the party by one.

Railway trains were not in vogue in those days, and the conveyance, above referred to, that the party travelled in, seems to have been a roomy travelling coach drawn by horses. They depended upon getting accommodation for the night in roadside inns and posting stations.

Upon nearing Moscow, Mr. Groves wrote:—"The journey, thus far, is marked by little that is pleasant to the mind of a child of God, whose eyes have been delivered from all care for mere external religion, and had I not seen one, and heard of some others, in the Greek Church who love the truth as it is in Jesus, I should have said that the land was covered by an impenetrable cloud of error and superstition."

The carriage wheel broke several times on this first part of their great land journey across Russia, and at one time a heated axle set the woodwork on fire.

Beyond Moscow the journey became more trying and perilous. The roads were very bad, and the night accommodation was often of the worst description. At last they arrived at Astrachan, after a journey of 1,400 miles from St. Petersburg, very little fatigued, and even in better health than when they set out." There they were hospitably received by Mr. Glen, a missionary, who assisted Mr. Groves in making arrangements for the continuation of his journey to Mozodok. From this point their road lay across the Caucasus range of mountains, where robbers abounded, and where the road was often steep and dangerous. They started at first in company with a train of Turkish carts, feeling that by doing so they would be safe from the attacks of robbers; but they found that, through travelling with so large a party, it was impossible to get accommodation in the inns at night, so they remained one day's journey behind.

The entrance to the Caucasus range was through a narrow defile, the rocky, wooded heights almost overhanging the path on both sides, bold and rich. They found the descents of the mountain range more trying than the ascents. The drag chain of one carriage broke, and horses and carriage dashed down the mountain road at lightning speed. The wheels of the other carriage were in a very rotten condition, and, upon their arrival at Teflis, one wheel came right off in the hands of the coach builder, to whom they had taken it to be repaired. He said he could not understand how it had kept on during those dangerous descents.

Mr. Groves parted with his carriage at Teflis, and hired German waggons to take them on. I suppose those waggons would be the same as

are now used by the Dutch Boers in South Africa. Those waggons shook the travellers terribly, as they would have no springs.

Arriving at a place called Shushee, they were much refreshed by meeting five German brethren, who had, since 1821, been labouring in that place for the Lord most diligently, Mr. Groves wrote:—"Five dearer brethren I never met; here the Lord seems to have given to us light as to our journey onward. From communion with them I have derived the greatest joy and satisfaction. That perfect unity of sentiment which subsists between us, as to the importance of laying aside everything of this world's greatness and descending to the level of the people, is most grateful to me; and this is not the sentiment of one of these brethren but of all. The evening before we parted from them, we held a little meeting and broke bread together."

From Shushee the party had to proceed on horseback, and suffered more or less during the first few days from the exhaustion of riding. At a place called Araxes they crossed into Persian territory, where Mr. Groves says:—"We had a little evening service together, and offered up a hymn of praise where, perhaps, it had never been heard before."

Their route lay over almost impassable roads, where the slip of a horse's foot would have precipitated the rider down to the bottom of the yawning chasm, and although they had nearly twenty horses, there was not a single accident. Tabreez was their next halting place.

Mr. Groves and his party were now travelling through Persia, and were, in consequence, in greater peril from robbers and lawless men than they had been when travelling in Russia. At one point they met with a detachment of Persian troops, in charge of an Englishman, who was surprised to find them unarmed, and who advised Mr. Groves not to proceed on the road he was going, on account of the unsettled state of the country; but his conclusion was that one road was as safe as the other, and that it was better to trust in the Lord than in princes.

It is refreshing to turn, at this point of Mr. Groves' journey, to Ezra 8, where it is written that by the river of Ahava—not far from where the missionary party now were—Ezra proclaimed a fast, saying: "That we might afflict

ourselves before God to seek of Him a right way for us and for our little ones. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying: 'The hand of our God is upon all them for good that seek Him.'" How many opportunities we have during life's journey of glorifying our God—the God we speak of to men—and of trusting in the arm that men do not see.

At last the difficult parts of the road were passed in safety, and now an easier five days' journey lay between them and Bagdad, where they finally arrived in safety.

#### AT WORK IN BAGDAD.

The party was soon housed in the city, and Mr. Groves at once set to work, seeking to get among the poor by means of his surgical skill; but fearing that general gratuitous practice, in so large a city, would occupy all his time, he confined himself to diseases of the eye, to which all natives in eastern countries seem peculiarly liable. He also began the study of Arabic, as that was the language spoken by five-sixths of the inhabitants of Bagdad, which city he found to be a centre of Mahomedan religion and fanaticism. There were also small communities of Armenian and Roman Catholic "Christians," and about eight or ten thousand Jews. He was received by those of every rank with sullen suspicion, and Mrs. Groves had a good deal of difficulty in obtaining a female servant, but at last they found a Syrian widow who was willing to help them.

In seeking to carry the Gospel to the Jews, Mr. Groves found them bitter haters of Jesus, cursing His name at every mention of it. The Mahomedans, on the other hand, would not listen; they were too fanatical, and too much afraid of losing their own religion. The nominal Armenian "Christians" were too utterly indifferent and careless. Mr. Groves finally decided to remove to that section of the city occupied by the Armenians, hoping to be able to have a school among their children. He succeeded in getting a house large enough to contain school rooms, and to accommodate a schoolmaster and his family, for, until some of the missionary party could learn the language, Mr. Groves thought he would employ an Armenian teacher even though he were uncon-

verted. From his journals it would seem that he did not do so without many misgivings; however, in this way a beginning was made. An Armenian "*wartabiet*," or wise man, was engaged; he seemed one in whom the children had confidence, and he was not obstinate in his own religious views.

At his new abode Mr. Groves soon received some interesting callers, and also good tidings from home, which refreshed the whole party. Some of the callers were Mahomedans, and Mr. Groves was cheered to find that, under cover of seeking medicine, they sought to converse with him about eternal things; and so, little by little, a break was made upon the awful silence of heathendom and superstition that had for so long brooded over the city. Yet it was only one city among many cities, and to only a few, perhaps, among the thousands of inhabitants of that city, would the sound of the Gospel be audible. Would that the Lord's people everywhere were to ask themselves the question, as they reflect upon the cities of the world and their millions of humanity, "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?"

It would appear that the time of Mr. Groves' arrival at Bagdad was a favourable one. Certain political changes had taken place that tended to allay the fierce fanaticism of the Mahomedans, so that he could walk the streets in European dress without molestation.

Mr. Groves had a system of learning Arabic, while teaching Arab boys English, that he recommends to other missionaries. "They bring me," he says, "Arabic phrases, and, as far as my knowledge extends, I give them the meaning in English, and when that fails, I write it down for future enquiry. By asking words in Arabic every day for the boys to give me the English, I at last get the expressions so impressed on my memory that when I want them they arise almost without thought. Another advantage from the boys bringing phrases and words is that they bring such as they use in the spoken Arabic, which is very different from the written.

The missionaries seem to have had most encouragement in their labours among the Armenians; their school was chiefly composed of Armenian children, who learned portions of

the Scriptures every day, which study seemed to please their parents. Although they were nominally Christians, these Armenians were not acquainted with anything that was either intelligible or interesting in their religion, and their priests spoke in a tongue now no longer understood by the people; and of Jesus Christ—His life and death—they knew nothing.

*(To be continued.)*

## Correspondence.

DEAR BROTHER IN CHRIST.—On Thursday evening, 14th September, we embarked at Liverpool on the "Labrador," of the Dominion S.S. Line, and after a prosperous voyage, reached Montreal on Lord's Day morning, the 24th. Brethren John J. James and James Snodgrass kindly met me at the steamer. Owing to various causes, it was noon ere we got "through" the Customs. In the evening I had the privilege of preaching the Gospel in the Evangelistic Hall, 3254 St. Catherine Street—a hall that the Assembly had just rented for meetings. Its location is excellent, being in the centre of the city, and on a good thoroughfare.

On Monday night I left Montreal for Toronto, a distance of 333 miles, which was reached by 7.30 next morning. Tuesday was spent in visiting Christian friends, and on Wednesday I left for ORILLIA, a town 86 miles north of Toronto. On my arrival at Orillia, I found that the Assembly was having a fellowship tea meeting, on the occasion of the departure of three of their number to Victoria, British Columbia—3000 miles to the west of the continent. A profitable evening was spent in prayer, praise, exhortation, and conversation.

On Saturday I accompanied brother George O. Benner to SEVERN BRIDGE, a backwoods village in the district of Muskoka, where there are about thirty Christians meeting in the name of the Lord. The people turned out exceedingly well to hear the good news. I had to leave on the Thursday, and brother Benner continued the meetings nightly for three weeks. A goodly number professed conversion.

On Friday left for CHICAGO, 500 miles west, reaching there on Saturday forenoon. At night I heard General Howard, one of the ablest generals in the U.S. army, and Dr. J. H. Brookes, tell out the "old, old story" in a large building not unlike a skating rink. On Lord's Day morning, I "broke bread" with the West End Assembly in the Gospel Hall, corner of May Street and Fulton Street. I held a meeting for believers in the afternoon, and preached in the open air, previous to the meeting in the hall, at night. I also had a meeting in the west end on Monday night, and another in the South Side Hall on Tuesday.

Chicago covers as great an area as London, and the distances between the three assemblies is very considerable—from Avondale Assembly, in the north, to the South Side Hall is ten miles. Brethren R. N. Sparks, 450 Fulton Street (west end); William Dunnnett, 3205 Portland Avenue (south side); and R.



Bultmann, Tract Depot, Avondale (north side), will gladly supply information to Christians who may remove to Chicago. Our aged and esteemed brother, Donald Ross, left Chicago about two years ago, and is now residing in Oakland, California.

The city was crowded with visitors from all parts of the world, to see the far-famed Exhibition, or Fair. On the "Chicago Day," 700,000 persons were admitted to the grounds. D. L. Moody was thoroughly alive to the importance of the occasion, and had gathered around him well-known evangelists from all parts of America and Britain. Such men as Henry Varley, John M'Neil, Dr. James H. Brookes, Major Whittle, F. Schiverea, Dr. Munhall, Geo. C. Needham, Dr. Pierson, and J. Merton Smith, preached the Gospel of God's grace to immense crowds in tents, halls, theatres, etc.

Leaving Chicago, I spent a night at ELGIN, a town forty miles distant, where there is an assembly, principally gathered through the labours of brethren Jno. Smith and John M. Carnie. Charles W. Ross was holding special Gospel meetings, and I was glad to have fellowship with him in such blessed work. I then went to VALPARAISO for a night, where Judge H. A. Gillett and others "hold the fort." From there I took the night train and reached Orillia, after twenty-four hours' travelling.

I should not have left Chicago so soon, were it not that I had promised to take brother W. D. Brown's place at MOONSTONE, a country district, fourteen miles west of Orillia, where good work had been done through the labours of brethren Brown, D. Scott, and R. G. Benner. W. D. Brown broke down at a critical stage of the work, and I consented to return from Chicago to try to help the young converts on in the ways of Christ. On the Lord's Day a number of young Christians remembered the Lord in the breaking of bread, and it was truly a blessed time. Five meetings were held at Moonstone, and then I visited WAVERLEY. This village is close to the Georgian Bay, and there is a small assembly, owning a nice comfortable wooden hall, carrying on a clear, simple Gospel testimony. George O. Benner followed, and had a time of ingathering of souls. Amongst those who professed to accept of Christ, and who appeared real, were the schoolmaster of the village and his wife, and the schoolmistress.

The next week was spent at WARMINSTER and RUGBY, in both of which places are assemblies. The attendance and interest was good. At the close of the Warminster meetings, special believers' meetings were held on the Wednesday. The hall was crowded, and Christians from neighbouring assemblies—quite a few of whom had been saved within the last twelve months—were present. W. D. Brown, A. E. Hodgkinson, G. O. Benner, and others, helped in the ministry of the Word. Two meetings were held at Rugby.

I spent another week at Orillia, from October 29th to November 5th. Meetings for Christians were held at BARRIE—the county town of Simcol—on Saturday and Sunday, 4th and 5th November. Brethren Donald Munro, W. J. Slomans, G. O. Benner, Colonel Beers (Toronto), A. E. Hodgkinson, and others took part. Had several good meetings at

FOXMEAD, eleven miles west of Orillia, where thirty persons meet in His worthy Name. On the last night of my meetings at Orillia, brother Wm. L. Faulknor took part; he was then looking strong and healthy.

OTTAWA, the capital of the Dominion of Canada, was next visited. Here I had two Bible readings in brother Samuel Rolph's house, 259 M'Leod Street. The assembly in Ottawa is small and weakly, there being less than twenty in fellowship. Halls are very expensive. They have the use of the United Workmen's Hall, Albert Street, on Lord's Days only, at 11 a.m. and 7 o'clock p.m., for which they pay an annual rent of 100 dollars. Ottawa is an important centre, and brother Rolph—who has laboured in Africa and Ontario—though now engaged in business, still goes on telling sinners of God's great love.

From Ottawa I went to MONTREAL, the largest city in the Dominion. It has a population of about 220,000 souls, mostly French. Three out of every four of the citizens of Montreal speak the French language, and are mostly Romanists. There are two little companies meeting in the Lord's name, one in St. Catherine's Street, and the other in Gospel Hall, Charron Street, Point St. Charles. There are about twenty in fellowship in each. There is a good opening for Gospel work in Montreal, both among the French and English speaking people. Mr. F. E. Grafton, bookseller, St. James' Street, and Mr. John James, 25 Torrance Street, will give necessary information about hours of meetings, &c.

From Montreal I proceeded to BROCKVILLE on the St. Laurence, 140 miles west. There is a happy and hearty assembly in this city—about twenty in fellowship. They have been reduced in numbers by removals and deaths, but they go on for the Lord in spite of much opposition. I had five meetings here. TRENTON was the next place visited. Brother Richard Irving, who evangelized in various parts of Ontario for seven or eight years, but now in business, has been a great help here. Had a couple of meetings. From thence I proceeded to the beautiful city of BELLEVILLE, on the Bay of Quinty. I had a fortnight's Gospel meetings in conjunction with W. J. Slomans, a converted Jew, and until recently with so-called "Exclusives." We also had daily Bible readings.

It was from Belleville assembly that Mr. and Mrs. C. W. Bird went forth to Africa. They were both diligent and active workers, and their removal has been greatly felt. Mr. John J. Haines and Mr. F. G. Lockett, leading brethren in the assembly (of the firm of Messrs, Haines & Lockett), will, I feel sure, give information about assemblies in this district. About eighty miles north of Belleville is Dr. J. Norman Case's (now of China) old "parish." There are six assemblies in North Hastings county, and brethren Case and Turner were much used of God in that district. Brother Raymond Rolph now labours in that backwoods territory.

I visited the assembly at PETERBORO for a night, and next day took the "cars" for London, 170 miles west. London is a city of 30,000 souls, and is situated on the river Thames. Here is an assembly of about sixty. Their meeting place is Gospel Hall,

corner of Colborne and Horton Streets. I had a week's meetings. Then paid a flying visit to GALT, where our brother, Douglas Russell, was much owned of God twenty years ago. I had a week's meetings in HAMILTON, a substantial city of 50,000 inhabitants, on the shores of Burlington Bay, Lake Ontario. The Hamilton assembly is one of the best assemblies in Canada, as it is the largest. Their Hall—Treble's Hall, John Street—is a large commodious building in the midst of the business part of the city. I was pleased to find among the workers quite a number of young men and women, the children of Christians who have been saved during the last three years. Mr. Hamilton Oliver, 170 King William Street, is a well-known brother, and may be corresponded with.

TORONTO was reached at "Christmastide." Had a few meetings in the "Queen city" (as it is called), the commercial centre of Ontario, with a population of 200,000. There are now three assemblies in Toronto, one in the east, another in centre, and a third in Parkdale, the extreme west of the city. The Hall on Brock Street has been given up by the west-end assembly, and they have removed to Gospel Hall, corner of Teraulay and Elm Streets. Colonel Beers, 246 Jarvis Street, Donald Munro, 42 Russell Street, and Robert Telfer, 63 Grant Street, may be communicated with.

I left Toronto on Thursday, December 28th, for the ORILLIA believers' meetings. They began the same evening with a prayer meeting, and were continued on Friday, Saturday, and Lord's Day. They were largely attended by Christians from many parts of northern Ontario, and the ministry was helpful. W. P. Douglas, R. Telfer, John Haliburton, G. O. Benner, W. J. Slomans, Henry Turner, A. E. Hodgkinson and others spoke. Twelve were baptized. The closing meeting was a Gospel one, and the large Hall was crowded. On New Year's Day I left by rail for NEW YORK, reaching there on Tuesday morning. Had a meeting for believers in Gospel Hall, north-west corner of Thirtieth Street and Eighth Avenue, on Tuesday night. There is another assembly in New York city, in Gospel Hall, 1704 Lexington Avenue. Both assemblies are in fellowship. Mr. R. W. Owens, 99 Clinton Place, Wm. M'Whirter, 67 Halstead Street, Astoria, New York, and Dr. James Law, 64 East 122nd Street, will be able to supply information as to New York assemblies, to friends who may be visiting or removing to New York city.

I sailed in S.S. "New York," American Line, for Southampton, on Wednesday afternoon, 3rd inst., which port we safely reached after a rather stormy passage of 7 days and 4 hours, on the following Thursday. I spent a couple of days in London, and, by the good hand of God, arrived here in safety on the evening of Saturday, the 14th inst. Would the readers of the *Witness* specially remember in prayer the workers on the great American continent, who have gone forth in simple dependence on the Lord, and in obedience to His call are toiling on amidst much to discourage.—I am, yours affectionately in Him.

ALEX. MARSHALL.

30 WILLOWBANK STREET,  
GLASGOW, 16th January, 1894.

## Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

THE EDITOR.

Replies are invited to the following:—

THEM OF OLD TIME.—What is the correct reading in Matthew v., "by them of old time" as in A.V., or "to them of old time" as in R.V.? And was Christ on that occasion teaching in opposition to the traditions of men?

FORMS OF WORSHIP.—What answer can we give those who tell us that a form of worship is right because Christ Himself attended the temple service?

THE TEN VIRGINS.—To what period or dispensation does the parable of the virgins (Matthew xxv.) refer?

WATCHING CHRISTIANS.—What answer can we give those who tell us that only those Christians living very near to the Lord, and looking for His appearing, will be caught up to meet Him in the air?

JESUS IN THE MIDST.—Are we to gather from Matthew xviii. 20 that our Lord is in our midst otherwise than as Christ *in you the hope of glory*; or is He further manifested in our midst when thus gathered?

THE NEW AND THE OLD.—Could you please explain Mark ii. 21, 22?

THE MYSTERY OF GOD.—What is the "Mystery of God" (Revelation x. 7)?

### SEVEN TIMES.

QUESTION 460.—What is the meaning of the expression "seven times," four times repeated in Leviticus xxvi.? Is it possible by this chapter to decide in what year the time of the Gentiles will end?

Ans. A.—A certain "school" of prophetic interpretation say the "seven times," four times repeated in this chapter, refer to the "times of the Gentiles" (Luke xxi. 24), during which Israel is without nationality. The statement is based upon the assumption that a "time" stands for a year of 360 days (Rev. xii. 6, 14) duration. "Seven times" would thus express seven prophetic years, which would give a period of 2,520 years, thus— $7 \times 360 = 2,520$ . These "times," say they, will come to a close about the end of the present century. Is this statement provable? Is it at all correct? It is very, very questionable indeed. In proof of this assertion look at the passages which are said to afford proof of it, Lev. xxv. 8; Numb. xiv. 34; Ezek. iv. 5, 6. Look at them! Is there in any one of them the slightest proof that a day represents a year? Not at all! In the passages, days are used for days, and years for years. *Neither here*

nor anywhere in the whole range of Scripture is a day used for a year. A brief quotation on this point, from a valuable book now out of print, will show with greater clearness and force than any words of mine could, the absurdity of this theory. "The case would be analogous, were a soldier, absent by desertion for seven days, for the offence to receive a sentence of seven years transportation—a year for a day—but it would be no greater absurdity to say that the soldier was absent by desertion for seven years, because he had received a sentence of transportation of seven years. Then the Israelitish spies were searching the land during forty years; because the whole nation was detained in the desert during all that time. Again, if a day signify a year, then Ezekiel was commanded to lie 390 years on his left side, and forty years on his right side." ("The Antichrist," by Dr. Kelsall.) It is upon this fanciful theory that the "seven times" of Lev. xxvi. are said to represent the period of Gentile supremacy over the Jew. The true interpretation of the "times" lies upon the surface; and the wonder is that men ever have had the temerity to question it, viz.: that they speak of the severity of the punishment God would visit Israel with for their sin, and not its duration. He declared to them if they hearkened not to His commandments, despised His statutes, hated His judgments, and broke His covenant, then He would punish them, verses 14-17. If, after that, they refused to "hear the rod," then He would chastise them with sevenfold severity, verses 18-20. If they still sinned, judgment would gradually increase in severity, and at last end in their dispersion among the nations. If the above be true, then it is not possible from this chapter to decide in what year the time of Gentile supremacy will end.

J. H. I.

**Editor's Note.**—"The times of the Gentiles."—An expression used by the Lord to signify the whole period during which, by God's judgment, Gentile power in the world is in ascendancy over Israel nationally.

We know from Daniel vii. that this ascendancy will continue until the "stone cut out of the mountain without hands" shall fall upon the feet of the image, and thus, at the appearing of the Son of Man, shall the times of the Gentiles abruptly be terminated.

It therefore necessarily follows, that if from any data given in the Old Testament, it is possible to calculate when "the times of the Gentiles" will end—the same calculation will give the time when the Son of Man shall appear. All such calculations are in effect a denial of the Lord's words in Mark xiii. 32. If such calculations are possible or permissible now, they were

equally so then, and if so, the Lord could never have asserted that neither man nor angel, nor the Son Himself knew the day of His appearing.

Allowance must ever be made for the *dateless parenthesis* of the church period.

#### THE OLIVE TREE.

**QUESTION 461.**—Does the olive tree in Romans xi. refer to Christ? If so, in what sense are we to understand the wild olive branches being broken off again?

**Answer A.**—No, it does not refer to Christ. It is a metaphor as old as Jeremiah xi. 16. "If some of the branches, Israel, be broken off, and thou, Gentile, being a wild olive tree," etc. "Boast not against the branches, Israel." "The branches, Israel, were broken off that I, Gentile, might be grafted in. Well, because of unbelief, they, Israel, were broken off; and thou, Gentile, standest by faith." "For if God spared not the natural branches, Israel, take heed lest He also spare not thee, Gentile," and so on. It is dispensational teaching. Israel counted themselves unworthy of eternal life, and lo! we turn to the Gentiles, out of whom God is taking a people for His Name.

L. D. G.

**Ans. B.**—The olive tree cannot refer to Christ; neither the wild olive branches to those who have union to and life in Him. In the above passage, under the figure of an olive tree, God gives in outline a sketch of His dispensational dealing with Jew and Gentile. The cultivated olive: the "good olive tree" representing Israel, and the "wild olive tree," the Gentiles. The former symbolizing the nation as occupying a place of privilege before Him, under His constant and unwearied care. "The Lord called thy name a green olive tree, fair and of goodly fruit" (Jeremiah xi. 16). Such was his estimation of Israel at the beginning. Abraham, the called-one, the father of the nation, was the "root" of the tree. He was elected to be God's witness on the earth to His goodness and mercy, and so also were his descendants. The "root" and the "branches" were both "holy" before and unto the Lord. "Israel was holiness to the Lord, and the first fruits of His increase" (Jeremiah ii. 3). That was the Divine estimation of the nation in its first calling and condition. The wild olive tree, the Gentiles, were grafted into the tree, as some of its branches were broken off for their unbelief; and so now, during this age, the Gentiles are taken up whilst the Jews are set on one side. Thus, they occupy a privileged place before God once occupied by Israel. It is in one sense held by faith—"Thou standest by faith;" and should high-mindedness and boasting give place to fear and faith, then the Gentiles will be "cut off." That godly fear and faith will be lost by the Gentiles, who occupy a place of honour and privilege, is certain. The apostasy

will come and excision will result. When the wild olive branches are "cut off," then will God, if Israel abide not in unbelief—and they will not,—graft them in again, for He is able to do this. "And so all Israel shall be saved." If the above be correct, then the olive tree cannot be Christ; neither the "wild olive branches" be members of His body. Vital union with Christ and life in Him are not in question. J. H. I.

### *"A BROTHER BELOVED."*

BY the removal, after a few days illness, of our much esteemed and beloved brother Mr. Peter Scott, the Lord has spoken solemnly to many of those who are alive and remain, and it behoves us to be walking, even as he walked, with the judgment seat of Christ in view.

As we ponder the event with sorrowing hearts (though we sorrow not as those without hope), we feel that if we judged the Lord by feeble sense, we should fear that a mistake had been made, for, humanly speaking, he was the one who could least be spared in the locality where his lot was cast.

We besought the Lord that if 'twere His will, he might be left with us, but, in the removal of our brother, His reply has been, "My grace is sufficient for you"; we therefore turn to Him and, seeking to walk by faith, we say, "He hath done all things well."

Our departed brother was "born again" on the 22nd February, 1873, and at the time of his falling asleep, 20th December, 1893, he was aged 38 years. He was converted amongst the Presbyterians, but learning from the Scriptures the blessed privilege of gathering simply to the Name of the Lord, he sought the fellowship of those so gathered, and for some years patiently and faithfully served the Lord in this country. The spiritual need of other lands was, however, deeply impressed upon his heart, and after waiting upon the Lord for guidance, in the year 1886 he, being warmly commended to the work by all who knew him, left England for Africa to declare in the regions beyond, the unsearchable riches of Christ. He proceeded towards the interior of the dark continent; his desire being to carry the Gospel where Christ was not named. This he did entirely at his own expense. His constitution, which was never robust, proved unequal to the strain of the trying climate of Africa; and after severe illness, he was obliged to relinquish the thought of remaining there. He was carried to the coast in a feeble condition, but regained health and strength on his return to England, and from that time devoted himself to the work of forwarding supplies to those labouring for the Lord in other lands, particularly Africa, a work his experience of the country,

its manner of life and mode of travel specially fitted him for.

He was quiet and unobtrusive in his work, and only those who knew him intimately, had any conception of the service rendered, much being done, one might almost say secretly, so as to avoid attracting attention. He was a saviour of Christ to those he came in contact with, and one who met him almost daily for several years, states that he never knew him to speak lightly or to utter a disparaging word respecting anyone; his speech was always with grace, seasoned with salt, and the influence of his godly life tended to bring the saints he had intercourse with, into closer communion with God.

He was indefatigable in the Gospel, and the Saturday evening prior to his taking ill, he preached in the open air, this being a work he specially enjoyed. His last illness of only a few days duration, was marked by a gentle, patient endurance of acute suffering. He contrasted his position, as comforted and waited upon by his loving wife, with the time when he was lying in a tent in Africa suffering from erysipelas, having to shade his face from the heat of the fire that burned on the ground, and gave thanks to the Lord for this favour to him. So long as he was conscious, his appreciation of the comfort of the scriptures of truth that were quoted to him was most marked; although almost unable to speak, his eye would brighten and by gesture he evidenced his joy in the Lord.

A friend who was privileged to see him during one of his last conscious hours, repeating to him, amongst other portions, the words: "Fear not, I am thy shield and thy exceeding great reward," he replied faintly but clearly, and with joy lighting up his face, "Exceeding great and precious promise."

His remains were carried to the place of interment by brethren in the Prescott assembly, preceded by a large number of Christians from the neighbouring meetings, many of the inhabitants also showing the respect in which he was held by accompanying the body to its resting place, notwithstanding the heavy rain. A number of the women were observed to be weeping, and on leaving the churchyard, one was heard to remark to her friend, "The best man that ever came to Prescott is gone."

May the Lord's working (even though in a mysterious way), speak to the hearts of His people, and may we each be drawn to a closer walk with Himself, so that if He is pleased to call us home, earth may be held lightly, as was the case with our much loved brother.

His wife greatly desires the prayers of God's children that she may be sustained and be able to comfort the three little ones our brother has left, with the comfort wherewith she is comforted by God.

## COMMUNION WITH GOD

AS THE PRACTICAL EXPERIENCE OF THE BELIEVER.

IT is impossible to over-estimate the value and blessedness of communion with God. It is heaven begun on earth, and will be the essence of the enjoyment of heaven above. Without some experience of this communion, Christian life and testimony becomes unreal and powerless; hence the importance of knowing how it can be maintained—of knowing that, notwithstanding the power and pollution of indwelling sin, the allurements and seductions of the world, and the wiles of the Devil, God has made provision both for His own infinite holiness and the weakness and impurity of His children, so that they may now and here walk in blessed fellowship with Himself. And it is not the privilege of a favoured few only, but the birth-right of all the saved: to “draw near with a true heart, in full assurance of faith;” and to “walk in the light as He is in the light.”

But if this blessed privilege is to be enjoyed, it is not only necessary to know the truth of how this communion can be maintained. There are certain conditions on the believer's part, without which fellowship with God cannot exist. Communion with God is not only the most blessed experience which a Christian can have upon earth, but, in one sense, it is a costly experience, and those who would maintain and enjoy it, will find out they have the flesh, the world, and the Devil to reckon with. There is an experience which often passes for communion with God which costs its possessor nothing. It consists in pleasant sensations and happy feelings, but it has no *self-denial* in it; it does not lead into the path of shame and reproach, nor does it rouse the enmity of the adversary; but for a believer to enter into God's thoughts and walk with Him involves all these.

No one ever walked in unbroken communion with God but the Lord Jesus, and He was emphatically “the Man of sorrows.” No Christian can ever attain to that settled joy and peace which were His; nevertheless, passing through a world in rebellion against God, and being a witness for God in such a scene, involved both sorrow and suffering. He could say, “The Lord God hath opened Mine ear

and I was not rebellious, neither turned away back; I gave My back to the smiters, and My cheeks to them that plucked off the hair; I hid not My face from shame and spitting” (Isa. l. 5-6). He had indeed a cup of suffering which He drank alone. When He was bearing the judgment of sin He was alone, but what He endured from man for righteousness sake, all His followers are called to share in. “Remember the word that I said unto you, the servant is not greater than his lord; if they have persecuted Me, they will also persecute you” (John xv. 20). Again, “In the world ye shall have tribulation” (chapter xvi. 33). Again, “Yea, and all that will live godly in Christ Jesus shall suffer persecution” (2 Tim. iii. 12).

This was what His followers experienced, and the secret of it was, they would not hold their peace about JESUS. “And they called them, and commanded them not to speak at all, nor teach in the name of Jesus” (Acts iv. 18). Again, “And when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go” (chapter v. 40). But these devoted men “rejoiced that they were counted worthy to suffer shame for His name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ” (verses 41, 42). They trod in the footsteps of their Lord and Master. He could say, “Lo! I have not refrained my lips, O LORD Thou knowest” (Psalm xl. 9). And they said, “For we cannot but speak the things which we have seen and heard” (Acts iv. 20).

Was it not the reality of their fellowship with God that led them so to speak and act; and would not fellowship have been broken if they had been “rebellious and turned away back”? Had they refused to witness for their absent Lord, because of the consequences, the “link of communion” would have been at once broken.

It is true the opposition of the world to Christ is not in some countries manifested in the same manner as it was in early days; but were we as loyal to, and as outspoken for our Lord, as His followers then were; we would find the difference is not so great as we think. Only those who have tried to bear witness for Christ in the common walks of daily life, have

any idea how much our communion with God is impaired by our unfaithfulness to His truth.

Is it not often the case that we walk in fellowship with God until we come to the point of losing our respectability, and then we "rebel" and "turn away back." The Lord Jesus of the Scriptures was never "respectable" in this world, and never could be; and if we seek to walk in the path of lowly obedience which He trod, and bear witness to Him as His early followers did, we shall soon find out that it will cost us a share of the "shame and the spitting." Witness-bearing for Christ, even amongst saints who profess to gather unto His name, is becoming *terribly unreal*.

Another thing which greatly hinders communion with God is, the *indulgence of self* which is so common in these days. "And He said to them all, if any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke ix. 23). Again, "And whosoever doth not bear his cross, and come after Me, cannot be My disciple" (chap. xiv. 27). Following the Lord Jesus is the only path of communion with God.

In these days of such liberty of conscience as we in these lands enjoy, and also of such clear light on the Scriptures of truth, there is no "highway" to this divine communion. There is the royal path which the King Himself trod, and out of that path of lowly obedience to the revealed will of God as far as we know it; and also the path of giving no quarter to the desires of the flesh, there can be no Scriptural communion. It was his fellowship with God that led Paul to "keep under his body, and bring it into subjection" (1 Cor. ix. 27). The exhortation to "mortify our members which are upon the earth," is inseparably connected with this communion. If we are to enter into the "holiest" and abide there, the desires of unholy self must be left outside. Not only the "lusts of the flesh," but the "lusts of the mind," if they are allowed, will destroy communion.

I might go on, but I close with pointing out the holiness of heart and life, which is involved in abiding in fellowship with God. "Can two walk together, except they be agreed?" (Amos iii. 3). If we are to enter into, and abide in communion with God, we must begin by entering into His thoughts of Christ, of the

value of His precious blood, and of His perfect priesthood; and from that centre we will go on to learn God's judgment of self, and sin, and of the world through which we are passing. As we learn these we shall feel that we are "pilgrims and strangers" here. Then the truth that "our citizenship is in heaven, will become a reality to us, and will lead us to order our ways accordingly.

"Lord who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart" (Ps. xv. 1-2). "Who shall ascend into the hill of the LORD? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully" (Psalm xxiv. 3, 4). Communion with God involves transparency of heart and life.

G. A.

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### *CHRIST THE SIN OFFERING, or JUSTIFICATION.*

WE shall now glance at some of the details of the sin offering. I have already observed that, in approaching to God, the divine order of presentation places the sin offering first.

Next to the consciousness of our existence, the deepest fact in our being is that we are sinners; that we are responsible to God, and that there is within us a conscience which bears witness to the fact of sin, and to the fact of our accountability to God.

The infinitely holy God could never allow the approach of a sinner to Himself on any ground but that which maintains His own righteousness. God's character as the holy and the righteous One must be established: therefore the sinner's approach to God must be in God's own way and no other. Hence the first question to be settled in each person's experience, and in every approach to God, is that of sin. Until the question of sin is settled there is nothing settled.

I have read a very popular book upon "rest." Beautiful language and beautiful thoughts about the weariness and the burdens of life, and about a rest that is found in yielding up the will to Christ. But from beginning to

end no mention is made of the heaviest burden a man can have, the burden of sin, the burden of a guilty conscience; that insurmountable barrier which stands between sinful man and the holy God.

How can there be rest until the burden of sin is removed, until conscience is relieved of the dark, foul, guilty stain of sin? How can there be rest until the heart is assured that sin has been put away according to the righteousness of God?

The first rest our hearts can know, the first peace our souls can enjoy, is the rest and the peace we obtain when, ceasing from our own works, we believe on Him who finished the work for us. In the precious blood of the great sin offering, poured out for us on Calvary, there is rest and peace, and nowhere else.

In reading Lev. iv. we see that according to the man's privilege, so was to be the value of the offering he brought. "One of the common people" might bring "a kid of the goats," but one of the priests must bring a bullock. This surely teaches that the greater our privilege the greater our sin. It shews us that the sin of a believer is more heinous in the sight of God than the sin committed in the ignorance of unbelief.

It is a solemn thing that a priest must bring a bullock for his sin. And this, even though it was a sin committed ignorantly. "Though he wist it not, yet is he guilty" (Lev. v. 17). But why guilty if ignorant? Does ignorance not exculpate him? No, certainly not, because it is something done "against the commandments of the Lord" (see Lev. iv. 1; v. 17). If it was a commandment of the Lord, then he was responsible to know it. There is such a thing as being "wilfully ignorant," and there is such a thing as being ignorant through downright indifference; in either case ignorance itself is sin, rather than an excuse for sin. And by comparing Lev. v. 3 with v. 17 you will see how broad the distinction between the breach of a command and a mere ceremonial defilement. In the former case it is written (verse 17), "though he wist it not, yet is he guilty," in the latter it is "when he knoweth of it, then he shall be guilty" (verse 3).

God's Word is the standard of judgment, and not my knowledge of it. And herein lies the error of those who talk of being perfect, and of

not having sinned for so many months or years. They mean that they are not conscious of having committed any flagrant breach of any known commandment. But what is their standard? Is it the revealed will of God, or is it their faulty, partial knowledge of it?

Take heed: let us not lower God's standard to exalt our character. Only One had perfect knowledge of the perfect revelation of the will of God! Thus, each advance we make in the knowledge of the will of God, necessarily sheds light upon past sinfulness. Under the law, each step into further knowledge of unfulfilled or broken commands involved a fresh sin offering. And now, what answers to that is that each step into the light involves a fresh confession of past sin, and a fresh realization by faith of the fact that that very sin, committed by me it may be for years in ignorance of the will of God, was really laid upon Christ, and borne and put away by His blood.

Alas, how often fresh light is gloried in, and even though it is followed, it is followed without self-judgment as to past ignorance, and consequently with an unbroken spirit. Fresh light or knowledge, if it does not humble us and lead us to confession, must puff us up, and cannot fail to breed that pride by which alone comes contention. Herein lies the secret of much sad and shameful failure.

In Leviticus iv. 3, we read what is common to all the offerings—it must be "without blemish;" as in xxii. 21, "it shall be perfect to be accepted." This has already been remarked upon. Whilst the whole bullock was to be carried outside the camp and there consumed, the fat and the kidneys (see verses 8-10) were to be burnt upon the altar. Outside the camp was the place where the defiled (Num. v. 2) and the condemned (Num. xv. 35) were put. The very Hebrew word used for "burn," in this instance, implies judgment-fire.

But whilst the "whole bullock" was so dealt with as "*sin*"—the fat, the internal fat, that which surrounded the kidneys, and the kidneys themselves with the fat (or suet)—all went upon the altar, there to ascend to Jehovah along with the fat of the burnt offering and of the peace sacrifice. What did this signify? Surely it tells us that He who "suffered without the gate" (Heb. xiii. 12); who was "made sin for us"; who was forsaken of God

and left alone in darkness as the bearer of sin, was even at that very same moment the perfect One, the infinitely acceptable One—the One who was ever His Father's joy, though in judgment forsaken and made a curse for the sins of those for whom, as Surety, He suffered.

The parts laid on the altar were significant. The Hebrew word for "kidneys" is the same that is sometimes rendered the "reins." The parts laid on the altar were those which could never be seen by the eye of man—the most inward parts, only reachable by death. If any taint had attached to the animal at all, it must have been found there. It told of the inward thoughts, desires, motives, and affections, of the blessed Lord Jesus. It is in these that our imperfection is most surely and easily discovered. Outwardly we may be right, but, oh, when we test our motives, when we test our desires, what corruption, what loathsomeness is revealed! And it is when put into trial, when tested in the fining pot of affliction, that all this is exposed, so that we abhor ourselves. But just where our corruption is most surely found, there was the perfection of the Lamb of God most sweetly revealed. It was in the secret of His soul, in the midnight breathings of His heart, that the fragrance of His merits abounded. It was in those affections and motives, all unknown to man, known only to God, that the Father found His chief delight; it was "because He hath set His heart upon Me." It was in the testing of the fiery ordeal of Calvary that the sweet savour ascended with infinite acceptance to God.

It was a humbling transaction for the priest. There was a man who had walked before the people, in the dignity of his office, and perhaps in the pride of his heart. But it has come to his knowledge that he had been disobeying the command of the Lord. He must therefore come with his bullock before the Lord. God must be satisfied. He is the first, whose claim must be owned and met, and in such a case as this, which involved no direct wrong to a neighbour—the only One.

The next appointment is "He shall lay (or lean) his hand upon the bullock's head." If you read down these chapters and mark each place which mentions "laying on of hands," you will see that it is almost the key-note of

the chapter, a most important and deeply significant act. What does it mean?

I believe it means *identification*. It means that by that action the animal becomes identified with the person whose hand is laid upon it. It is identified with him and he with it. J. R. C.

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### "THOU SHALT KNOW HEREAFTER."

John xiii. 5, 7.

What thou knowest not now, dear child of God,  
Hereafter shall all be made known to thee,  
Why thou the path of suffering long hast trod—  
Why tossed so oft' on life's tempestuous sea.  
Forth from His glorious light-encircled throne  
Thy Lord Himself shall make the reasons known.

Why all thy cherished hopes were snatched  
While yet they flourished in their early bloom;  
Why dark clouds often hid the light of day,  
And veiled the sunlight with their awful gloom  
By Him who loves thee well, for good alone,  
The reasons will hereafter be made known.

Why oft' thy way has been made so obscure,  
That every step thy faith hath sorely tried,  
And thou didst pray for strength the cross to  
endure,  
And power to follow still close to His side.  
As He presents each pure and spotless one,  
The reason of it all shall be made known

Lord Jesus, may our conquered wills be Thine,  
And ours, unquestioning, to ever tread  
Thy path, Thy way, where we alone can shine  
And hold communion with the living Head.  
Then when we stand before Thy spotless throne,  
What now we know not shall be all made known.

W. M'C.

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### THE HUMILITY OF JESUS.

JESUS became a poor Man, to know and enter into the humble wants of poor men and women: a weary Man, with days filled with toil, and nights disturbed by the burden of other's woes, to meet us in our lives of care and labour: also a lonely Man, in heart and purpose above the thronging multitudes, in life and need Himself never sympathised with, and rarely ministered unto. And all for us, that the awful depths and yawning breadths of human sin and misery might be fathomed and filled, and His loved and sanctified be always and for ever comforted.

THE Spikenard *will* shed abroad its fragrance, and the devoted disciple, like his Master, cannot be hid. He need not proclaim himself.



## ANGELS AND THEIR MINISTRY.

CONCLUDING PAPER.

THE angel, Gabriel, after more than five centuries had intervened since his appearing to Daniel, appeared to Zacharias in the temple, to give promise of the birth of the Lord's forerunner; and then to a lowly virgin at Nazareth, to foretell the birth of the Lord Himself. In each case he "was sent *from God*" (Luke i. 19, 26), showing that after each act of service he returns to his accustomed place "before God." Three times an angel spoke to Joseph, but each time in a dream, and an angel announced the birth of Christ to the shepherds.

Though all the holy angels may not at once have known the full mystery of the incarnation of the Son of God, as Gabriel did, it must have been a period of great interest and activity to them, as it seems to have been a time when powers of darkness had more than their wonted liberty in taking possession of the bodies of men. That the holy One was the special object of angelic care, we learn from Psalms xci. 11, 12—"He shall give His angels charge over Thee, to keep Thee in all Thy ways; they shall bear Thee up in their hands lest Thou dash Thy foot against a stone."

Twice, when Satan had put forth all his craft in tempting the Lord, and had been foiled by Him, there was the visible ministry of angels. In the wilderness, "angels came and ministered unto Him" (Matt. iv. 11), and in the deep agony of Gethsemane, "There appeared an angel unto Him from heaven strengthening Him" (Luke xxii. 43). Not *angels* here, but "*an angel*," as best befitting the solemn circumstances of the moment, and "*an angel from heaven*," implying that he came as a special messenger direct from the immediate presence of God.

It is said of Christ, as the One who "was manifested in flesh," that He "was seen of angels," and, though this may have special reference to the fact that, as the risen and glorified One at His Father's right hand, He is seen by angels as He never was before, yet it is equally true with reference to His life of obedience and lowly service here. They, for the first time, looked upon and delighted in a perfect life on earth. No event of that life, we may well believe, can ever fade from their

memory; and if God, according to His deep counsels of infinite wisdom, is pleased to deepen *their* knowledge of Himself by means of His dealings with us (Eph. iii. 10), is there anything very improbable in the thought that, in ages to come, *our* knowledge and fellowship may be deepened by communication from them of what they witnessed of the life of the Son of God in this world?

This may be a suitable place to notice the Lord's own references to the present ministry of angels. Concerning those who have been "converted and become as little children" (Matt. xviii. 3), and thus have their places in "the kingdom of heaven," the Lord says, "I say unto you that in heaven their angels do always behold the face of My Father which is in heaven" (verse 10), intimating that those who attend His people are amongst the most exalted of the heavenly hosts who, like Gabriel, "stand in the presence of God." Exalted as they are, they delight to minister to those who are Christ's, whose superior dignity they recognise without being jealous of it. They regard it not as a dishonour, but rather a privilege to serve the Lord by ministering to His members.

Of the many ways in which they serve us we are at present unconscious, though we shall know all in the blessed future. That they often guard us from bodily harm, there can be no question, and there can be as little doubt that they often have charge to ward off the attacks of spiritual foes. The work of God in the soul is indeed wrought by the Spirit of God through the Word, but surely there is truth in the following words of the late Dr. Fairbairn: "When it is reflected how much even the children of God are dependent upon circumstances of good or evil, and how much for the cause of God, whether in the world at large or in the case of individuals, often turns upon a particular event in Providence, one can easily see what ample room there may be in the world for such timely and subtle influences as the quick messengers of light are capable of imparting."

The Lord's other reference to the ministry of angels shows that when the earthly pilgrimage is ended, and the time of departure arrives, they are still in attendance. In the narrative of the rich man and Lazarus (Luke xvi.), while it

is said, "The rich man also died and was buried," it is recorded that "the beggar died, and was carried by the angels into Abraham's bosom." These bright messengers of the Lord are ever ready, at His bidding, to bear His redeemed ones to His own holy presence, and witness has often been borne that, even before the bodily eye was closed to things of earth, angels of light were manifest to the spiritual vision. But as to the scenes that await us, even in connection with angelic ministry, as we leave this world, we can only say, "Eye hath not seen."

In returning to Scripture narrative, we find that, at the resurrection of the Lord, an angel rolled away the stone from the sepulchre and took his seat upon it, as if to express Jehovah's derision (Ps. ii.) of His enemies and all their doings. He spoke words of comfort to the women who sought Jesus, assuring them that He was risen, and in this he was joined by another. Though *one* was sufficient to roll away the stone and terrify the guards, God was pleased to give the testimony of *two* to the women. Later on, also, when Mary Magdalene, being left alone at the sepulchre, looked in, she saw two of these heavenly ones sitting, "one at the head and the other at the feet, where the body of Jesus had lain."

At the ascension of the Lord two angels appeared to the disciples and gave them the assurance that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11). After this we find the record of repeated angelic interposition on behalf of the servants of Christ, and for the furtherance of the Gospel. In Acts v. we read how an angel of the Lord released the apostles from the prison, opening and closing the doors without being seen by the guards, and charged them, "Go, stand and speak in the temple to the people all the words of this life." An angel directed Philip to "go toward the south," where God had appointed that he should meet the Ethiopian eunuch, though it was "the Spirit" who bade him join himself to the chariot (Acts viii. 26-29). An angel was commissioned to instruct Cornelius to send for Peter that from his lips he might hear the Gospel. These two incidents remind us that, varied as the ministry of angels is, they are not put in trust

with the Gospel. This honour is reserved for those who have been led to prove for themselves that that Gospel is God's power unto salvation, and our tardiness in spreading it, in contrast with the promptitude of angels, is fitted to awaken serious reflection. An angel was sent to deliver Peter "out of the hand of Herod, and from all the expectation of the people of the Jews" (Acts xii. 11), and to smite the murderer of James and opposer of the Gospel, because, when men flattered him, "he gave not God the glory" (verse 23). In sore peril and distress Paul was cheered by the presence of an angel, who bade him "Fear not," told him he must be brought before Cæsar, and gave him the assurance of the preservation of all in the ship (Acts xxvii.)

The smiting of Herod by an angel, just referred to, reminds us that these holy beings are often the executors of the judgments of God. Angels were employed by God when He sent the plagues upon Egypt, for in Psalm lxxviii. 49, "evil angels" should be "angels of evils," that is angels who inflicted these evils. So an angel of the Lord smote the camp of the Assyrians, and, more solemn still, was seen with "a drawn sword in his hand" when the terrible pestilence destroyed seventy thousand of Israel (2 Kings xix. 35; 1 Chron. xxi. 16.) Compare Psalm xxxv. 5-6.

In connection with the second coming of the Lord, for which we wait, the holy angels will be very prominent, and the event will be to them a cause of much exultation. When "the Lord Himself shall descend from heaven" to receive His people, His "shout" that shall summon them to His side will be accompanied "with the voice of the archangel, and with the trump of God" (1 Thess. iv. 16), and when He is spoken of as awarding "rest" to His troubled ones, and "tribulation" to the troublers, it is said He "shall be revealed from heaven with the angels of His power, in flaming fire" (2 Thess. i. 6-8). The Lord Himself tells us that "in the end of this age the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. xiii. 41-42). He also declares that "they shall gather together His elect from the four winds, from one end of

heaven to the other," and that when He shall "sit upon the throne of His glory, and before Him shall be gathered all the nations," He will be attended by "all the holy angels" (Matt. xxiv. 31; xxv. 31-32).

But it is the book of the Revelation that specially brings before us angelic ministry in connection with what has yet to be brought to pass. In Psalm ciii. as soon as we read, "Jehovah hath prepared His throne in the heavens; and His kingdom ruleth over all," angels are mentioned. So this book which shews us God on the throne, and Christ taking the kingdom, is full of the ministry of angels. It is in harmony with the fact that the Revelation is especially the book of the kingdom—first connected with tribulation and endurance (i. 9), and then with rule (xi. 15)—that the Lord "sent and signified it by His *angel* unto His servant John"; but let us never forget the word concerning the whole of it, "I, Jesus, have sent Mine angel to testify to you these things *in the churches*" (xxii. 16). Great indeed was the honour conferred upon this angel, yet, as one has said, "In no unguarded moment is he surprised into forgetfulness of the Master's honour or the servant's place. Unconcerned about his own dignity, his sole aim is to give prominence to the revelations he has communicated" (see chapter xxii. 6).

The attempt to enumerate the notices of angels in this book would too greatly extend a paper already long. Their worship, as shewn herein, we have already remarked on, but both this and their activities will be best estimated by a careful reading of the book itself. The mysterious picture of "war in heaven," in which "Michael and his angels" overcome and cast out the dragon and his angels, forcibly brings before us the fact that these holy beings are the *hosts* of the Lord, and that one of His great titles is "Jehovah of Hosts." These bright choristers of heaven are armed warriors at the will of their Lord. In chapter xviii. we hear the exultant voice of those who have watched the course of Babylon, and marked how "in her was found the blood of prophets; and of saints, and of all that were slain upon the earth," exclaiming at her downfall, "Rejoice over her, these heavens, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her" (verse 20, R.V.)

The last mention of angels is in connection with the heavenly city, which has "twelve gates, and at the gates twelve angels," intimating that they who have watched over and guarded "the Bride, the Lamb's wife," through all the vicissitudes of her earthly course, will be her guard of honour and her companions in her eternal home, finding their joy perfected in the joy of their Lord and His redeemed. W. H. B.

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### ANTHONY NORRIS GROVES,

Missionary to Bagdad and India.

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#### THE GOSPEL TESTIMONY.

AS to the results of present Gospel effort, Mr. Groves gave expression to his thoughts in these words: "I am much led to think on my dear missionary brethren that look for the Kingdom of Christ to come in by a gradual extension of the exertions now being made. This view seems to me very discouraging; for surely, after labouring for years and so little having been done, we may all naturally be led to doubt if we are in our right places. But those who know it is their place to preach Jesus, and to publish the new testament in His blood, whether men will hear or whether they will forbear, have nothing to discourage them, knowing they are a sweet savour of Christ. I daily feel more and more that, till the Lord come, our service will be chiefly to gather out the few grapes that belong to the Lord's vine, and publish His testimony in all nations. There may be, here and there, a fruitful field on some pleasant hill, but, as a whole, the cry will be, 'Who hath believed our report, and to whom is the arm of the Lord revealed?'

There must be, of course, the exercise of that faith which lifts the child of God above all impossible things to Him who made all things, 'but there is that sure word of prophecy, whereunto we do well to take heed, as unto a light that shineth in a dark place;' and where the darkness is thicker and more keenly felt the promises of Scripture shine out more brightly, and are more intelligible to us. We ought not to despise the day of small things, knowing that they are not small, but great indeed. And as our blessed Lord recognised His Father's hand in Peter's confession—

'Flesh and blood hath not revealed it unto thee, but My Father which is in heaven;' and again, as He 'rejoiced in spirit' because of the fidelity and love of a handful of men who were ignorant and unlearned in worldly matters, and gave thanks to His Father, how does it not become us to acknowledge all that we see of Him in one another, and magnify His grace and favour upon us in permitting us in any way to minister Christ to our fellows? and sing in the words of Mary—

'My soul doth magnify the Lord,  
And my spirit hath rejoiced in God, my Saviour.  
For He hath regarded the low estate of His  
handmaiden;  
He that is mighty hath done to me great things—  
Holy is His Name!'"

#### SWORD AND PESTILENCE.

Serious political troubles arose in Bagdad. Scattered Arab tribes, occupying the surrounding country, had been at war with one another for some time, and were trying to raise a general insurrection against Daoud Pasha, ruler of Bagdad. The Mahommedans within the city were in a state of insubjection on account of his oppression; the nominal Christians were at variance; and both cholera and plague had begun their destructive ravages in the places around Bagdad. Bagdad, though within the limits of Persia proper, had formed part of the Ottoman empire for some time. Persian influence, however, appears to have been strong in the city, and, being pitted against the Ottoman pashas, their power was much weakened, and their lives, often in danger. From three to four years appears to have been the average time for these pashas to rule over the city, they were generally cut off by their many secret enemies.

The Arab rising outside the city at last so far received favour at the Porte—where Daoud Pasha was not held in much esteem; having failed to supply the Sultan with the quantity of money demanded by him—that an ambassador was sent to supersede, which meant, of course, to destroy Daoud Pasha. It was the ambassador's intention to read his "firman" at Mousoul, or some place near, proclaiming the pasha's successor; and then, after collecting the Arabs, march to Bagdad and lay siege to the city, until the head of Daoud Pasha was delivered to him. But Daoud Pasha instruc-

ted his Imrahor (master of the horse), who had the whole arrangement of the military force, to write a letter to the ambassador, begging him to come at once to Bagdad, and promising that he would, without a struggle, give the head of Daoud Pasha into his hands, whereas, if he remained at Mousoul, there must be open contention about it. In this way the ambassador was allured to approach the city. The pasha sent out seven or eight hundred men, under pretence of showing him honour, to meet him; and in case any accounts of the true state of affairs should reach him, to cut off from him the possibility of flight. Thus, he was brought into the city and finally put to death. Of course the tragedy could not end there; the Sultan, upon hearing of it, determined to act at once, and decidedly, against Daoud Pasha.

Mr. Groves was now alone in Bagdad with his wife and three children. Three packets of home letters had been lost, so he had known nothing of the movements of his friends for some time; this silence happily was broken by the arrival of a party of Tartars bringing letters, and the grateful way which Mr. Groves acknowledges this mercy from the Lord is very touching, and lets us into the secret of happy living under all circumstances. We take God's daily mercies so as a matter of course that we lay in no store of sweetness in thanksgiving, for the day when perhaps the same loving hand may cause wintry frosts to lie around us.

Other horrors besides those of war were threatening Bagdad; the cholera was already ravaging the neighbouring town of Kerkoof; and Daoud Pasha was making every enquiry of his European subjects as to what precautions ought to be taken. He was also perplexed as to where he should flee with his family for safety. But the servant of God could rest on these words, "Though ten thousand fall at thy right hand, it shall not come nigh thee."

Before long the fell disease was in the midst of the city, the black plague had also made its appearance; thousands were cut off at the rate of two or three hundred daily. The fear that struck into the minds of the people seems to have been as distressing as the disease itself, many dying of fright. Men, women, and children of all creeds collected together in large bodies, crying and beseeching God to turn away His judgments from them; this they

did bareheaded and without shoes, humbling themselves, they said, because they knew they were great sinners. The air sounded with their cry day and night. At length all classes fled to the mountains, leaving the town comparatively deserted: the shops in the bazaar were left empty.

At the first appearance of the plague, Mr. Groves received an invitation to go to the mountains, but he felt he would not be justified in forsaking the poor people of the city who were not able to flee elsewhere; he felt also that one great object of our lives is to illustrate God's love and care for His people. Mr. Groves was far from being alone in this decision, his wife was fully persuaded that they ought to remain, "her heart," Mr. Groves wrote, "is staid upon the Lord, and feels that as He has been, so He shall be, a cover and hiding place in every storm." School work, of course, had to be given up, and that at a time when there were signs of increasing interest. And now there was closing around this servant of God and his devoted family, one of those dark nights of sorrow and trial, when GOD must either be more to one than at any other time, or nothing at all.

The plague crept on, the death rate being 150 a day, and the army coming to depose the Pasha was within three days of the city walls.

"Perfect stillness," wrote Mr. Groves in his journal, "continues to prevail throughout the city, like the calm which precedes a convulsion; our neighbours are preparing for defence, by getting armed men into their houses, but we sit down under the shadow of the Almighty's wings, fully assured that in His name we shall boast ourselves.

Again he wrote, "The poor inhabitants of this city know not what to do, if they remain in the city they die of the plague; if they leave it they fall into the hands of the Arabs, who strip them of everything, or they are exposed to the effects of the inundation of the river Tigris, which has now overflowed the whole country around Bagdad, and destroyed, they say, 2,000 houses on the other side of the river. The misery of this place is now beyond expression, and may yet be expected to be much greater. Dreadful as the outward circumstances of this people are, their moral condition is infinitely worse; nor does there seem to be a ray of light

amidst it all. The Mohammedans look upon those who die of the plague as martyrs, and no wailing is made for them, so that amidst all these desolations there is a stillness which, when one knows the cause, is very frightful. The Lord enables us to feel the blessedness of the xci. Psalm, and we have amidst all these very trying circumstances, a "peace that passeth all understanding." We feel we owe it to our Lord's love to be careful for nothing, neither to run nor make haste as others; but to stand still and see the salvation of our God.

Under a later date Mr. Groves wrote, "This is a day of awful visitation. The accounts of deaths yesterday vary from 1000 to 1500, and to-day they say it is worse than any, and the increase in the number of deaths does not include the immense multitudes who are dying without the city. Our Moolah teacher has just been here; he says that yesterday he was in the Jew's quarter, and only met one person, and that was a woman; who when she saw him, ran in and locked her door. He says, also, that he has bought winding sheets for himself, his brother and mother. For some time, meat or anything else from without we have been unable to get. Water alone we have obtained, but, to-day, even that we cannot get at any price; every waterman you stop answers that he is carrying it to wash the bodies of the dead."

And so on goes the terrible account, recording the most heartrending scenes: of whole families being swept away; of children and infants being left on all hands to perish, their parents being both dead; of valuable horses being left to die of starvation in their stables. At first, great efforts were made to bury the dead, but at last the task became an impossible one; all the cotton procurable was consumed in making winding sheets. Water was not to be had at any price, nor a carrier to be seen.

(To be continued.)

F. S. A.

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THEY who are in love with Christ will find self put in its proper place. Love to Christ will constrain every movement and every thought. When we loved self we sought to exalt self; so, when we love Christ we shall only seek to exalt Him. We shall rejoice in any abasement of self, if it may be made a platform on which He is exalted.

REFLECTIONS ON THE EPISTLE  
TO THE ROMANS.

CHAPTER IV.

THE gist of the argument running through the previous chapters, as stated in verse 28 of chapter iii., namely, "that a man is justified by faith apart from the works of the law," is here exemplified in Abraham, whose faith in God was accounted to him for righteousness, according to Genesis xv. 6. Now, the case of Abraham and the circumcision would be, to a Jewish mind, the inevitable objection to this reasoning which brings both circumcised and uncircumcised into a common sphere of blessing by faith; therefore Abraham is advanced, *ipso facto*, in proof of the argument.

"What shall we say then that Abraham, our father, as pertaining to the flesh, hath found?" The question here is as to what he found as regards the flesh: he had been circumcised; he had also been justified; was he, then, justified by works? Now, if he had been justified by works, he should then have had to glory in himself, but not before or toward God; but Gen. xv. 6, the Scripture quoted here, emphasises the fact that his faith in God was counted to him for righteousness by God, in whom he trusted; therefore Abraham gloried only toward God. A clear apprehension of this salient point is essential to an accurate conception of the apostle's reasoning here, in which God is the Justifier.

But if Abraham's case were one of justification by works, and that as an exemplary record for us, the statement in Gen. xv. 6 would be entirely false, because the justification should then have been a "reward" for merit, "not reckoned of grace but of debt," that is to say, the recipient of justification should have then regarded God as his debtor, rather than as a gracious Benefactor, in which case, clearly, there could be no "glorying toward God;" whereas Gen. xv. 6 distinctly states that God justified, or imputed righteousness to, Abraham, upon his faith.

And as it was with believing Abraham, so it is with all true subjects of faith in our justifying God; it is imputed to them for righteousness, therefore they glory alone in God.

Before proceeding with our chapter, we have to notice a phenomenon in this connection

which presents a difficulty to some inquirers: the alleged disagreement between the respective teachings of Paul and James upon the question of justification. Paul states in chapter iii. 28, that "*A man is justified by faith apart from the works of the law.*" James states in chapter ii. 24, that "*By works a man is justified, and not by faith only.*"

Now, then, do these two testimonies collide? That is the question. To this we answer emphatically and irrevocably, "*No*"; and that for the following reasons:—

Assuming that our reader holds the orthodox conviction as to the plenary, verbal inspiration of every book in the sacred Canon (indeed ink and breath are wasted in argument with those who do not) we propose the following:—(a) *That God the Holy Spirit inspired Paul and James to write their respective epistles.* (b) *That God the Holy Spirit cannot deny Himself, for He cannot lie.* Therefore we are bound to accept the conclusion (c) *That God the Holy Spirit has given us through Paul in the epistle to the Romans, and through James in the epistle to the twelve tribes, respectively, two different aspects of the truth of justification, viz., the justification of the believer by God on account of his faith, as in Rom. iv., and the justification of the believer by men on account of his works, as in James ii.* In the first case, God reads the heart that trusts in Christ and declares it righteous, or justified from guilt; in the second case, men read the life that is devoted to Christ and declare it righteous, or justified from guile; and we sum up both in one quotation—"Faith which worketh by love" (Gal. v. 6). A careful and prayerful comparison of Romans iv. and James ii. will doubtless assure our reader of the truth of the above reasoning. And, without attempting here anything approaching an exposition of James ii., a remark or two may help toward the clearer understanding of its teaching.

First, it will be observed that the epistle of James is addressed to believing Jews of the dispersion; those of the scattered twelve tribes who had embraced the faith of our Lord Jesus; and it was evidently written to them some time during the transitional period of their history, with which the records of the Acts are occupied.

Now, these Hebrew Christians had been brought up under Rabbinic influences and

teaching, a fact which seems to be prominently before the writer's mind. The *sine quâ non* of this Rabbinic teaching was rigid orthodoxy as to the professed acceptance and belief of all the facts and precepts connected with the Sinaitic Covenant; and yet what was so *dead* as this orthodoxy as to practical results? We know how fully our Lord has exposed the typical Pharisee under the searchings of His discerning wisdom, and what His opinion was concerning him: how He upbraided the tithing of the "cummin, mint, and rue," and "passing over judgment and the love of God"; the professed orthodoxy in doing the one, but the practical sin in doing the other. But the power of old associations is often felt long after they have been relinquished, and so it would seem that these Christians had brought the same principle of a lifeless, fruitless orthodoxy into their profession of Christianity, an intellectual "*faith without works.*" James seeks to correct this by wholesome practical exhortation.

A man may *say* he has faith, but nobody has a right to accredit his profession, if his life-works accord not with his lip-words. I may talk very nicely about being saved and knowing my sins pardoned, but if it is only the "talk of the lips," without practical consistency of life, it "tendeth only to penury," for my Christianity benefits nobody, if even myself; it may profess much interest in a starving brother or sister—"Be ye warmed and filled;" but extend to them no practical proof of such interest—and "give them not those things which are needful to the body." As a writer has effectively put it:—

*"A man of words, and not of deeds,  
Is like a garden full of weeds."*

Can I justly blame those who refuse to acknowledge my profession, when they see that that profession has never lifted me above the common level of self-interest and worldliness? True is the adage, "Actions speak louder than words."

But to return to our chapter. Not alone have we in the case of Abraham a demonstration of God's gratuitous justification of believing souls, but the phraseology of the passage here (verses 4, 5) demands it; for if "the ungodly" is the character of the subject of this justification, then all thought of merit on the part of the justified is precluded.

The expression "*ungodly*" conveys to our minds an exact ideal of fallen humanity, in which no good thing can be found—at least, nothing which God can accept. It is *un-Godlike*. In the first two chapters we followed the working out of this truth in the argument as it touched both Jew and Gentile.

Of course we admit that there is variety in the manifestation of personal character, as the result of early training and of circumstantial influence. In this all men must differ, while their *natural status* is common. On the one hand we meet with prominent excellent moral qualities even in unregenerate people, to whose general conduct we could not justly apply the designation "*ungodliness.*" while, on the other hand, natural depravity stands out in all the hideous deformity of uncontrolled and undisguised corruption. But the question before us here is not as to these lights and shades of merely external characteristics, but rather as to the internal condition of undeserving man, whose "heart is deceitful above all things, and desperately wicked." God *justifies the ungodly* who believe the Gospel; but when they are thus justified, they cease to be ungodly in judicial standing and character—of this we shall speak subsequently, the Lord permitting— (verses 1-5).

E. L.

*The SANCTIFICATION and CONSECRATION  
OF  
ISRAEL'S PRIESTHOOD:*

As Typical of the Salvation, Sanctification, and Consecration of the Believer (Exod. xxix., Lev. viii.)

THE CLOTHING OF THE PRIESTHOOD.

**F**OLLOWING the cleansing of Aaron and his sons was their being clothed.

In this, as in everything else in the sanctification and consecration of the priests, Aaron came first. He stood as typical of our great High Priest. It is not our purpose just now to write of the Aaronic priesthood of Christ, and, therefore, we content ourselves by a reference to the fact of Aaron's priority in the clothing of the priesthood. He had put upon him two sets of clothing, first a personal dress, consisting of drawers, a long robe, and a white mitre, all of fine linen and spotlessly white. Second, his official robes, which were four in number and all coloured. They were as

follows:—a girdle embroidered in blue, purple, and scarlet; next, the robe of the ephod, all of blue; then the priestly piece, the ephod itself, of gold and fine linen and tri-coloured; the fourth piece was a breast plate, of the same materials and colours as the ephod, to which breast plate were attached precious stones, set in sockets of gold. These pieces composed Aaron's official dress, and marked him out as the high priest. The garments of his sons were all of fine linen and without any colour, and were four in number, consisting of drawers, robe, girdle, and mitre, all perfectly white. If we take Aaron's personal dress and the dress of his sons, we find they made an aggregate of nineteen pieces, all of fine white linen, suggestive of *righteousness*. The men did not design, make, purchase, nor even put them on. God designed them, Spirit-taught men and women made them—they were a gift, and Moses put them on.

How suggestive is all this of the righteousness of God. His own in every sense—purchased by the death of His Son, and put upon the believing one. We need to remind ourselves, in order to a right appreciation of this dress in which we stand before God, that by nature we had none of it, for “there is *none* righteous, no, not one.” Neither can it be obtained by works or law-keeping, either of ourselves or another, for it comes not by law. But God in grace has made His Son to be sin that we might have righteousness in Him. His Gospel makes an announcement of the same, for “therein is the righteousness revealed.” It is received, on believing, “through faith in Jesus Christ, unto all and upon all them that believe.” This righteousness is, in one sense, His collective acts of grace which He does to the believing one. All that He does is in a perfectly righteous way, and in keeping with His character and every attribute of His being. His peace, forgiveness, justification, and life are all bestowed in perfect righteousness.

In keeping with His inflexible holiness and justice, we believe the final fulfilment of these robes of white will be in Israel's future, when restored and saved. When they have entered upon their long forfeited inheritance, they will be named “priests unto Jehovah,” and “ministers of our God.” Then will individuals of the

“righteous nation” say—“I will greatly rejoice in the Lord, my soul shall be joyful in my God, for He hath clothed me with garments of salvation; He hath covered me with the robe of righteousness, as a bridegroom decketh himself (decketh as a priest) with a garland, and as a bride adorneth herself with jewels” (Isa. xi. 6-10). So that that which is upon all who believe, in this day, will also be upon all Israel on that day of the reign of the righteous One. Israel will then be beautiful: the admiration of the nations, and the glory of Jehovah.

#### THE ANOINTING OF THE PRIESTHOOD.

The holy oil compounded of five ingredients—calamus, a root; cassia, the outer bark of a shrub; cinnamon, the outer bark of the same; myrrh, a natural gum; and the finest olive oil, Exod. xxx. 22-25, was put upon Aaron and his sons according to God's command, “Thou shalt anoint them.” Thus we see that a root, bark, gum, and fruit supplied the fragrant unguent which was used in the separation of the priests. Aaron was the first to be anointed, and his anointing was special. The oil was poured upon his mitre and in quantity, for it ran down upon his beard, and even reached the mouth's of his garments, the robe, the robe all of blue and the ephod, see Psalm cxxxiii. R.V. His was the anointing of the high priest, and in this respect, as in many others, he stood as a shadow of our great High Priest. “The crown of the anointing oil of his God” was put upon him in this special way because he was the high or chief priest. Some have gone so far in their anxiety that Aaron should stand forth as striking type of the priesthood of the Lord Jesus as to deny his sons were anointed at all, except in a representative way. We submit that such a statement is not justified. If it is clear Aaron was anointed it is equally clear that his sons were, and not in him but separately. Though in what manner we are not sure. “And thou shalt anoint Aaron and his sons” was the command of Jehovah to Moses, repeated too (Exodus xxviii. 41; xxx. 30). This was not prospective, as some have said, “Thou shalt anoint *them* as thou didst *anoint their father*, that they may minister unto Me in the priest's office” (Exod. xl. 15, see also Lev. x. 7).



The oil we believe to be an emblem of the Spirit who alone convicts of sin, imparts life, takes up his abode in the quickened, and becomes to such a capable, patient, loving, infallible teacher of spiritual eternal truth. At the same time empowering the instructed to carry out those instructions. God Himself is the Anointer: the One giving the Spirit to this end (2 Cor. ii. 21). He as the *Holy One* gives this priceless gift (1 Jno. ii. 20). This anointing abides with and *in* the saved (1 Jno. ii. 27), never to depart, though alas! the power of the same may, and is in many cases lost. The object of this is to instruct the spiritual in spiritual things; not to teach the natural, for such are incapable of being taught in the things of God. "For the natural man requireth 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). Intellect, education, things both good in themselves, are of no avail here, apart from the Spirit Himself. Now, as all the saved have received the Spirit to teach them spiritual things, they may "know the things that are freely given to them of God;" which things are revealed in the Word. Each one, therefore, by submitting humbly, believingly, and obediently to the teaching Spirit, may at least relatively, if not absolutely, "know all things" (1 Cor. ii. 12; 1 Jno. ii. 20-27). I mean "all things" within the Spirit-breathed Scriptures, within the scope of the capacity, and of which there is absolute need in the life and in service.

If the Lord's people really believed in the Spirit as in and with them for this very purpose; and would sit down with the Word of God before them, and believingly and expectantly wait on Him for instruction, they would never be disappointed. With the Word of God in the hand, and the Spirit of God in the heart, the truly submissive would, must have, the mind of the Lord Christ (1 Cor. ii. 15-16). Time thus spent would be indeed well spent; and this would soon be proved by an increase of spiritual intelligence—power, prosperity, and fruitfulness. Alas! that many of the Lord's people of to-day seem to have more delight in the "bite and devour" literature of carnal and carnalizing teachers, than over the unadulterated Word of God. Let not this be so with

us. Rather let us in the fear of God put far from us such Spirit-grieving, work-blighting, and soul-withering things; and clothed in the "meek and quiet spirit," sit at the feet of the divine, patient, loving Instructor: "for the meek will He guide in judgment: the meek will He teach His way." Let us make use of the anointing we have through grace received.

(To be continued.)

J. H. I.

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"BEWARE!"

ON considering this word in the Scriptures with its immediate connections, I find that it occurs ten times, warning of ten evils, which are specified hereunder.

We generally find a warning succeeding a promise in Scripture. The unsaved are so slow to believe, and believers' hearts are so prone to self-exaltation, that the gracious Lord finds it necessary to add this solemn word to His blessed promises.

We are told to beware:

*First*—Of forgetting God (Deut. vi. 12 and viii. 11). Both these warnings are uttered after promise of an entrance into the promised land.

*Second*—Of evil and uncharitable thoughts (Deut. xv. 9). Uttered after promise of great riches.

*Third*—Of things forbidden (Judges viii. 4-13). Uttered in connection with Samson's consecration to the Lord.

*Fourth*—Of dangers foretold (Job xxvi. 18). A warning to the unsaved.

*Fifth*—Of the wrath of God (Acts xiii. 40). Uttered immediately after the glorious Gospel message.

*Sixth*—Of false teachers and their leaven. (Matt. vii. 15 and xvi. 6-11).

*Seventh*—Of men (Matt. x. 17). Alas! our great snare. Uttered after the Lord Jesus' statement, "Behold, I send you forth."

*Eighth*—Of evil workers (Phil. iii. 2).

*Ninth*—Of the error of the wicked (2 Peter iii. 17). Uttered in connection with the danger of the last days being evil.

*Tenth*—Of covetousness (Luke xii. 15). A warning to those desirous of possessing riches and inheritances.

W. M'C.

### A VICTORY OVER SATAN:

or,  
*It's Off Between You and Me Now, and It's On  
Between You and Jesus.*

THE night of my story was that of our Bible reading, and we had spent the time with profit to our souls. The meeting had not been entirely free from that carping spirit that so often mars our reading meetings, but grace had triumphed, and the brother who at that time gave us no small trouble and anxiety, was standing with me and had just remarked, "Brother, I don't know how it is, but these Bible readings always humble my spirit; I seem to leave them humbled before my God." I bade him good-night, with my heart full of gratitude for his confession, and a deeper desire to spend and be spent in my Master's service.

While meditating thus, I was accosted by a stranger—"Please, will you go and see a dying man, he is near his end and very dark." The house I was directed to lay in direct route for my own home. I was tired after a hard day's work, and weary from the strain of the meeting, etc., and was greatly tempted to defer visiting this case till the next day. The street in which this house was situated was a new one and the houses not yet numbered, and the number having been given me, I tried to ease my conscience thus: "I cannot find this house, to-night, and I don't feel up to it; I will leave it till to-morrow."

Thus I went home, took my boots off and sat down to supper with a bad conscience. My wife, noticing all was not well, said, "Has anything upset you?" I then told her of the request I had received and how I treated it, whereupon she advised me to go, and I went. I believe Satan's hand was specially in my depression and in trying to keep me from that dear man. I knocked at the door but no one came. I was tempted to leave and return home, and, as my hand was again on the knocker, a suggestion was whispered inwardly, "Suppose it is small-pox, and you catch it!" However, I knocked and a woman came to the door with—"What do you want?" "I called to see your husband who, I hear, is dying." "Well, you need not trouble, he's too ill to speak, and the parson has been and put him all right and given him the Sacrament." I said aloud, "Does he know anything of the precious

blood of Christ to meet his need as a sinner?" With that a voice cried out, "Let the gentleman come in."

There was no special sign of poverty, everything looked clean and comfortable, but on the face of the dying man was a look of intense anguish and longing, created, as I afterwards learned, by my words which he had heard, "Does he know anything of the precious blood of Christ to meet his need as a sinner?" He took my hand and kissed it over and over again, and looking straight into my face, said, "You have brought me good news I am sure; tell me about it quickly." I knew the joy of leading a soul to Christ ere this, and now a deep longing filled my soul for this poor dying man. My heart went up to God in brokenness of spirit for my coldness, for my desiring to run from His service, and He heard my cry. This man was one of His chosen vessels. The blessed Spirit gave me the right words, and the poor man wept for joy, resting implicitly on the word of God, and trusting in the Lord; having heard Him say, "Thy sins *which are many* are all forgiven."

When I left him, his heart was full of praise, and I joined with him in the praise, promising to see him in the morning. I found him then with the peace of God filling his soul. He had retained in a remarkable way many of the Scriptures I had read to him, and seemed to be established on the fundamental truths which yield perfect peace. I saw him twice a day (nine or ten days) till his end. I used to read a portion of Scripture, give him the sense of it, sometimes sing a hymn, and then pray; he always holding my hand. In the evening he would give me the result of his day's meditation on the morning Scriptures, and the same in the morning, and many a feast did I get for my soul through that dear man. He grew by strides, and at the end of ten days his knowledge of God was wonderful.

The morning he passed away I noticed a great change; the very rest of peace on his face, yet the signs of a deep conflict and the lines of anguish still discernable. As he kissed my hand the tears fell on it, and he quietly wept for some time, then said, "Its over now, sir, I'm more than conqueror through Him that loved me, but oh, it was terrible and I thought I was lost." After he quieted down, I said,

"tell me what has disturbed you" I give you, as near as possible, his reply, in his own words:

"After you left me last night, I was thinking of our Scriptures and praising the Lord for saving me, when Satan laughed out loud and said, 'So you think that you are saved, do you?' I said, 'I know I am saved, and I intend to cling to Jesus all the way.' 'You think after serving me all these years I'm going to lose you at last, I'll show you who is strongest.' I said, 'You'll never have me as long as I hold on to Jesus,' so he said, 'We'll see.' So I held on, and he pulled and pulled; oh, sir, all night long he was pulling. At last I felt my strength giving way and I groaned; he said, 'I'll have you yet;' I felt I was letting go, so I cried, 'Lord Jesus, I am letting go.' He said, 'Never mind, I will not let you go; no one can pluck you out of my hand.' I turned round to Satan and said, '*I've done, it's off between you and me now, and it's on between you and Jesus,*' and I haven't seen Satan since; but Jesus has stayed with me, and he's told me 'He'll never leave me nor forsake me.'"

In a few hours he passed in perfect peace to be for ever with the Lord, another of those trophies of grace; a brand plucked out of the fire to swell His praises for ever and ever.

Soon we shall join them, see Him with these eyes;  
Sing hallelujahs triumphant in the skies;  
He will be with us who loved us long before,  
And Jesus, precious Jesus, is ours for evermore.

## Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press. THE EDITOR.

Replies are invited to the following:—

**THEM OF OLD TIME.**—What is the correct reading in Matthew v., "by them of old time" as in A.V., or "to them of old time" as in R.V.? And was Christ on that occasion teaching in opposition to the traditions of men?

**FORMS OF WORSHIP.**—What answer can we give those who tell us that a form of worship is right because Christ Himself attended the temple service?

**THE TEN VIRGINS.**—To what period or dispensation does the parable of the virgins (Matthew xxv.) refer?

**JESUS IN THE MIDST.**—Are we to gather from Matthew xviii. 20 that our Lord is in our midst otherwise than as Christ in *you the hope of glory*; or is He further manifested in our midst when thus gathered?

**THE NEW AND THE OLD.**—Could you please explain Mark ii. 21, 22?

**THE MYSTERY OF GOD.**—What is the "Mystery of God" (Revelation x. 7)?

### WATCHING CHRISTIANS.

**QUESTION 461.**—What answer can we give those who tell us that only those Christians living very near to the Lord, and looking for His appearing, will be caught up to meet Him in the air?

**Ans. A.**—In seeking to find out the truth in any disputed or difficult question, it is a very safe rule of interpretation to first find out those passages where the Spirit is speaking expressly on that point; and where the same truth is referred to in ambiguous or figurative language, always understand these in harmony with those Scriptures where the meaning is so plain that the language used can be understood in *one sense only*.

If we apply this rule to the above question, we at once turn to 1 Thess. v. 9, 10. The "salvation" in verse 9 is evidently the salvation we "hope" for, according to verse 8; that salvation which Christ will bring to those who "look for Him" when He appears (Heb. ix. 28). That verse in Heb. ix. must be understood in harmony with 1 Thess. v. 10, where we have a positive statement that can be interpreted only in one sense.

"Who (Christ) died for us that, whether we wake or sleep, we should live together with Him." The word here translated "wake" is, in every other place where it occurs, rendered "*watch*," except in 1 Peter v. 8, where it is rendered "vigilant;" also, the word rendered "sleep" is the same as in verses 6 and 7. Also, from the context, it is clear that both these words refer to *spiritual* condition, and not to the life or death of the body. The word rendered "sleep" in chapter iv. 13, 14, and in 1 Cor. xv. 51, is a different word; there it is the death of the body, and in both these Scriptures, where the raising of the sleeping and the changing of the living saints is taught—also the rapture of both together—there is not a thought of a single saved sinner being left behind. Again, the simple reading of verse 10 proves that our living "together with Him" when He comes, is the result of His death for us, and not of our watchfulness.

It will not be all the same to us in the "coming glory," whether we live now to Christ or to ourselves, but that will be settled *after* we are "caught up," not before. All who are

Christ's at His coming will be caught up to meet Him in the air on the ground of *grace alone*. Our service or work will be tried before the "judgment seat of Christ," but He will present the Church unto Himself a complete Church; not one part at one time, and another part at another time. Such a theory is not only directly against the plain teaching of those Scriptures where the doctrine of the Church's rapture is taught, but it is also opposed to the general scope of all Scripture.

G. A.

**Ans. B.**—The plain statements of Holy Scripture give a definite and decisive answer to this question. The Lord tells us in 1 Thes. v. 4-11, that the saints are to live together with Him, not in consequence of their behaviour, whether good or bad. In that paragraph we are exhorted, not to sleep as do others, but to watch and be sober, because we are all children of the light and children of the day. Then at verse 9, the Lord says, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ who died for us that, whether we are watching" (as we should be) "or sleeping" (as we should not be), "we should live together with Him." It is worthy of being observed that the word translated "sleep" in the 13th, 14th, and 15th verses of chapter iv., is entirely different from the word translated "sleep" in verses 6, 7, and 10 of chapter v. The word used in chapter iv. (*Koimaomai*) is almost always used in N. T. to express death; while the word used in chapter v. (*Kathudo*) is uniformly used to express natural sleep or drowsiness. Thus we see that the only title we shall ever have to be taken up to meet Him—to be with Him—is that He died for us and lives again; and not our works in any manner or measure.

Besides this, it is revealed in 1 Thes. iv. 36, "The dead in CHRIST shall rise first." Here it is the being in CHRIST that makes certain the rising to meet Him of all who have departed. He will leave none in their graves who have died in CHRIST.

As to those who are alive and remain to His coming; He says, "We shall not all sleep, but we shall ALL be changed in a moment, in the twinkling of an eye."

J. S.

**Ans. C.**—The only answer to this question seems to be that there is no evidence in the Word of God for a *partial* taking up of believers at the Lord's coming. Heb. ix. 28 is sometimes relied upon as it is assumed to imply that if any are *not looking* they will be left behind. But the word translated 'look' bears no such restricted meaning. It occurs in seven places, viz.:—Rom. viii. 19, 23, 25; 1 Cor. i. 7; Gal. v. 5; Phil. iii. 20, and Heb. ix. 28. In the first five of these it is rendered 'wait,' 'waitefn,' &c., and

the R.V. so renders the last two also. Many true believers have never grasped the comforting, though heart-searching and separating truth of the Lord's personal return, yet all who know Him in saving power, and "have the first-fruits of the Spirit," are, by virtue of that fact, waiting for the full redemption day (Rom. viii. 23). Moreover, the attitude of looking or waiting for Him manifestly includes, if it does not primarily imply, the thought of being *in the body* when He comes, as expressed by the "we which are alive and remain" of 1 Thes. iv. 17—see also Phil. iii. 20-21. The "from whence" in the latter passage locates the waiting ones on earth, and is hardly applicable to those that are "with Christ." In both places the waiting ones are assured of participating in the glorious home-bringing, without qualifying conditions. Is there any one prepared to maintain that the "we" of these Scriptures does not include every believer in the Lord Jesus Christ who is alive and remaining at the time? There is yet another Scripture from which it is impossible to escape without adding to the Word of God. 1 Cor. xv. 12 to 22 sets forth the glorious results of Christ's resurrection for those who believe on Him—summed up in verse 23, "Christ the first-fruits; afterwards THEY THAT ARE CHRIST'S at His coming." If this does not mean the whole redeemed family going up together, the passage must needs be read "some, but not all of those that are Christ's"!

Once more we find in 1 John iii. 2, that *sonship* (unqualified either by godly walk or spiritual intelligence), involves *present knowledge of being* like Him at His appearing, and this fact—this pre-assured participation in His likeness—is seen in the next verse in its sanctifying, purifying power. It is not the believer's walk that is to determine the certainty of his hope, but exactly the reverse.

The view suggested by the question would be just as applicable to the first stage of our three-fold salvation, that is, eternal life, as to the last, so that, to be consistent, we should have to tell a believer that he must live a godly life before he can be sure of his soul's salvation, instead of showing that eternal life is a divine certainty to start with, and urging Christ-like walk, not in order to be, but *because he is saved*. In like manner he does not purify himself in order to be a participator in the blessings of the Lord's coming, but *because his part therein is assured*, therefore he purifies himself.

If conditions are added where the Word of God is silent, the authority of Scripture would be completely subverted.

G. S.

[A large number of replies have been sent in to the above question, from which we have selected three which contain the gist of the whole—Ed.]

## THE EXCELLING GLORIES OF THE SCRIPTURES

IN CONTRAST WITH HUMAN SCIENCE.

Notes of an Address, by Mr. R. C. CHAPMAN.

PORTIONS read, Job xxviii.—12 to end, and then verses 1-12, to shew that there is a knowledge which may justly be called science; Prov. viii., to shew the limits of that knowledge. All man's possible knowledge is of things under his feet, the moment he thinks to know anything of things above him, he is a fool, and all his thoughts must be wrong. All possible thoughts of man concerning God and eternity are made up of two errors: first, some goodness in man's heart; second, some kind of mercy with God that can pardon sinful man at the expense of His justice. These are two lies of Satan, very pleasant to man; but there are two dreadful evil effects that accompany them: first, they leave the conscience in perplexity about forgiveness of sins; second, they quiet man in going down on the clean side of the broad road. The religious natural man has perhaps a 'humble hope,' but no certainty of eternal life. He ought to go further, and say it is presumption to have any hope at all apart from Christ. They charge us, who trust in 'It is finished,' with presumption. It is presumption for the natural man to have any hope, and it is presumption in the child of God to have any doubt. 'It is finished;' and the veil was rent from top to bottom, to signify that before Christ was raised, or even buried, in the very justice of God, Christ had a right to be at the right hand of God, and every poor sinner who believes in Him, to sit there also with Christ. But for the child of Adam, who has not learnt that the heart is desperately wicked, for him to have hope of anything but damnation is pride.

As to man's knowledge, he has no knowledge of things eternal, of God, of himself. He has no weights and scales, no meteyard to measure the guilt of sin. All his notions of righteousness are comprised in this, "What good or damage have I done to my neighbour?" the moment he looks above him he is a fool.

Job xxviii. mentions gold, silver, iron, and brass; our smelting furnaces did not begin yesterday, though doubtless there have been many improvements. All the mysteries of creation will be explained in new creation, not till

then. Nothing that God has ever created can cease to be; there is no warrant to suppose this. Turn to Rom. viii. 20 (creature subjected in hope), put with this Gen. iii. 17 (ground cursed for thy sake): we see the reason why the lower creation is subject to vanity is that, Adam, the head, sinned; 'for thy sake' interprets Rom. viii. The creation is not like Adam; he chose to abide with the woman and without God, instead of to abide with God and without the woman. The creation did not choose, but was subjected by the *head* in hope (Rom. viii. 21) to be delivered into the liberty of the glory of the sons of God. For seventy years I have rejoiced in this truth, but never as now. In 1 Jno. iii. 2 we have a special sample of what Paul gives us (Rom. viii. 21) to hope for. "We shall be like Him, for we shall see Him as He is." Even now if we were to gaze for ten minutes on the midsummer sun at noonday, our eyes would grow dim, and we could not see for the brightness of the light. The man who in John xiii. leaned on Jesus' bosom, how do we find him in Revelation? 'I fell at His feet as dead.' How indispensable is a resurrection of glory, that we might gaze on the Lord of glory. "This corruptible must put on incorruption," is a special sample of creation's future glory.

Science is useful to man in every calling; if I am called to be this or that, let me ask God for wisdom and skill to do my duty, but there let me stop, and not listen to the men of science when they go beyond their office. The cobbler should keep to his last. Let me keep to the Scriptures, then I am safe. If we have a heavenly mind, and the bowels of Christ that should be in us, we cannot look about and see any class of men without groaning. What does our cemetery tell us? I was present at the very first burial there, and now the town is obliged to buy more ground. What a tale of sorrow every cemetery, little or large, tells us! The more we know of the heart of Christ, and of the Spirit's work, the more we shall feel for mankind, and not only for their eternal state, but for their state in this world. What folly! what folly there is in war, nation lifting up sword against nation; while their wisdom would be for each to care for their neighbour. We see men with their sentence of death written in the Scriptures. What does it become us to be

to Godward in prayer, and to manward in pity; and in constant heavenly cunning to win men to Christ.?

How is it we have no record of the creation of angels, of the story of the revolt of Satan and his fallen spirits? Because the great intent of God is to reveal Himself in Christ; the mention of angels, elect, and fallen, comes in by the way. In Gen. i. and ii. we have more than the record of creation, we have in type new creation. In Gen. ii. 20, *seq.* with Eph. v., we see what in that creation was the chief purpose of God. God's great intent in the six day's work was, in Adam, to set up a type of Christ as the last Adam, and in the woman taken out of him, a type of the church of God, whose life is taken out of the wounded, side of the last Adam. It is well worthy to be remembered, that while the creation needs God, God needs not the creation. Suppose there had been no creation, no man or earth in being, there must have been an infinite blessedness and glory in God Himself, Father, Son, and Spirit, All-sufficient and Self-sufficing. The only Self-sufficing Being is God, the only Being that has a right to a will of His own. Man takes God's place. The whole life of the natural man is one of self-will. The child of Adam takes to himself that which belongs only to God. "Our lips are our own; who is Lord over us?"

How glorious when God sent His own Son, taking occasion by man's low estate, gave us by the life-giving death of His Son, us self-murdered, self-degraded ones, life eternal. Self-degraded lower than the ox or ass, raised by God higher than the angels of God. These, though in the sovereign pleasure of God they were preserved from sin, were never made children, but attendants on God's children. I know they are called twice sons of God in Job, but this is in contrast with the rebel Satan. They have a right to be in heavenly places, as ministers to us, but no right to say, "Abba, Father." The vilest of the human race are taken up, and, through the death of Christ, taught to say, "Abba, Father." All the family of God, from Adam downwards, are equally children, though not all taught "Abba." There is a marvellous advance in the privileges of believers contained in that great word, "Henceforth," of Jno. xv. 15. God in His own nature is Self-sufficing; but

having stooped to raise us by the cross of His Son, no father upon earth had ever such delight in the affections of his children, as God has in ours. Prov. xxiii. 15, "My heart shall rejoice, even mine. Yea, My reins shall rejoice." In Prov. xxx. we have mention of the horseleech, which cries, "Give, give." We are too much like that, always thinking of getting from God more than of giving to Him. What, we *poor* ones give to God? No, but we *rich* ones; the fulness of Christ is all ours. Every one of us ought to be a giver, to make it the business of his life to give pleasure to God.

Prov. viii., "Doth not wisdom cry?" The first prevailing temptation by which Satan beguiled the woman was, "Ye shall be wise." The man that is to come, on Jew and Gentile rejecting Christ, is called wiser than Daniel, the perfection of wisdom. Ah, but there are two kinds of wisdom, that which is from above, first pure, then peaceable, and that which is from beneath, whose fruit is only death. In 1 Cor. i. we read, that after the world by wisdom knew not God, God ordained the foolishness of preaching, wherein Christ is proved to be the wisdom of God: and the Spirit searcheth all things, yea, the deep things of God. When the apostle preached Christ in the chief city of human wisdom, Athens, preaching Christ and the resurrection, the Stoics and Epicureans (that is Pharisees and Scribes), had no better reply than, "What does this *babblers* say?" To this very day the books of these very Greek philosophers, in our chief seats of learning, are prized far beyond God's book. In Oxford and Cambridge some kind of compliment is (I believe) paid to the Bible, in London University I think there is nothing of the kind. All this is paving the way to the Man of Sin, and the wisdom from beneath. The hellish wisdom of Antichrist, his skill and inventions will be so great as to make all the wisdom of the present men of science but a laughing-stock.

Read Prov. viii. '*I love them, etc., i.e.,* I walk in fellowship with them, as in John xv. '*Inherit substance,*' turn to Eccl. ii. 4, etc., where we have every kind, not of wicked, but of lawful pleasure. Everything was in Solomon's power, by lawful pleasures, to taste the utmost happiness (if I may use the word) that man can attain to without God. Gardens, orchards, music, singing, the desire of the eyes, the heart

not withheld from any joy—"I looked, and beheld"—still the creature without God. It is not only impossible for man to be happy without God, but (I say it with reverence) God Himself cannot make us happy but in God. While the first man was blameless, God his Maker, as such, revealed to him was enough; there was no guilt, and no need of redemption. Adam was at once a worshipper of God; he did not learn to be so, but it was as natural to him as to breathe. Now that we are out of paradise we need more than God the Creator, we need God the Redeemer. Such a complete revelation of God we have in Christ crucified, the brightness of the Father's glory (Heb. i. 3). Sun, moon, and stars, tell a little about His glory; the cross tells the whole. Consider that this one Book contains a full and complete revelation of Christ. It is the only book that does or can lay open the heart of man, and it lays open the heart of God. The Spirit of God has been given to dwell in us, and He is the Teacher of all that are willing to learn—not of the self-willed. He does not undertake to teach them that have will and wisdom of their own. But if I live to do the will of God, not only is the Spirit my Teacher, but if I love to learn, He unspeakably more delights to teach. If we—I mean the whole family of God—were not selfish, there would be no sects or divisions, but we should be one, as Israel shall be. In a future day, when filled with the Spirit, Israel will be the subject, loving spouse of the Song. Then will be fulfilled Zeph. iii. 17. "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." Every child of God ought to make his Father glad. Every one of us, in his own place, outward condition and circumstances, his own advance in years and in the journey of life, has peculiar opportunities of pleasing God from day to day. Did we experience this we should spend our days in prosperity, and our years in pleasure. The world is waxing worse and worse, better and better in its own conceit, but all tending to the Man of Sin, and the utmost severity of judgment, short of hell itself. We in the midst of all the evil, because we make it our business to do the will of God, and to give Him delight, shall be happy. Men are taken up with doing good to creatures, instead

of pleasing God; but that is the very way to miss the mark: while reforming the drunkard they let all kinds of evil into their own hearts and ways. But if my meat is to do the will of Him that sent me, and to finish His work; if this be the main business of the child of God, it matters not what or where he is, he will be a preacher of Christ by example, perhaps not by gift and office, but by example the best of preachers, and in the day of the Lord it will be abundantly manifested that no such one has lived in vain.

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*CHRIST THE SIN OFFERING;  
or JUSTIFICATION.*

COMPARING Leviticus v. 5—"He shall confess that he hath sinned in that thing"—with Leviticus xvi. 21, we may gather that the act of identification, the laying of the hand upon the head of the offering was accompanied by the confession of the wrong done. It is as much as to say, "The sin that I committed is put upon its head; it stands there for me, my substitute, taking my place; it is there to die for my sin—to die the death I deserved to die, and to be consumed in the fire of judgment that I deserved to have suffered."

And what have you and I done with the heavy burden of our sins, as our conscience, charged with guilt, cried out against us? We simply cast ourselves upon Christ. Faith, so to speak, lays its hand upon that blessed head. It is faith that identifies us with the One that died. Not, as in the type, with the One that was about to die, but with the One that died. Long ago, God knew my sins. He knew the first and He knew the last, and He laid them all upon Jesus, and called for the sword of Justice to awake against Him: and thus, when He died, He died as the sin offering for me, and for all who thus, by faith, accept Him and rest upon Him as their Substitute. Faith thus takes in God's blessed revelation of what Jesus accomplished for us by His death. "He loved us and washed us from our sins in His own blood."

The next step was, "He shall kill the bullock before the Lord." Death is an ugly thing. It is kept out of sight here. It is done

in the slaughter-house—we never see it. We feed upon the beast that was slain, and never think about whence it came or what it suffered. Ah, my friends, it might be good for us to go and see the sheep killed for once before we enjoy it at the dinner table. It might teach us, as we never thought before, how costly our meanest blessings are. But the sinning one of old dare not kill it by proxy, he must kill the offering himself. Whether it be the priest who brings the bullock for his sin, or the common Israelite who brings the kid, each must kill it for himself.

Could any method of teaching have brought home to the heart and conscience more forcibly what sin is, or what man's responsibility to God is, or how terrible the judgment of God against sin is, than the taking of the knife into one's own hand and plunging it into the throat of the animal, and seeing the life's blood gush out? He looks at its sufferings, he hears its dying groan, and he says, "This is all for me."

Let me ask, have you gone thus to Calvary? Is it an habitual thing with you thus to repair to Calvary's cross—in memory; to go back to that hour when Jesus suffered there for sin what no animal under the law ever did or could suffer? But remember, that the suffering inflicted by the knife ended with the death of the offering, though afterwards consumed in fire, outside the camp. This was but the picture—the shadow of the suffering actually endured by the Lamb of God, when he bore the wrath, the curse for us. That which Jesus suffered at the hands of cruel, guilty man, the thorns, the stripes, the nails, can never be compared with that which was mingled in the cup which the Father gave Him to drink.

God would teach us by this figure—each one to look upon the death of Christ as caused by our own individual sin, as though He had suffered at our own hand, slain by ourselves.

I think this is a solemn aspect of what we are taught to call "the Lord's supper." As we gather together around the table, the Lord has set before us the symbol bread and wine. As handed round, each one breaks that bread for himself and eats it. It is not broken for us and handed round to us by a priest. This is a gross perversion of the divine order; it is a

"doctrine of demons," a satanic device developed in and derived from Romanism, in order to deprive the ordinance of its proper character and significance. It is "the bread which *we* break." Each one with his own hand breaks it, as each one individually and for himself alone partakes of it.

If five Israelites happened to come at the same time to the door of the Tabernacle with their sin offerings, each one would have his own offering; each one would confess his own sin; and each one must needs kill the kid that was for himself. This and nothing less is, I believe, the thought in "the breaking of bread." It is each one realising in his own soul the part he had in the breaking of that body and the shedding of that blood.

May God deliver us from all flippancy, and give us solemn and searching thoughts as we surround the table of the Lord. It is a simple ordinance, observed in a simple manner, and by a simple people. But never let its characteristic simplicity detract from the depth of its solemnity.

Then at verse 5 (chapter iv.), we read—"And the priest that is anointed shall take of the bullock's blood and bring it to the Tabernacle of the congregation, and the priest shall dip his finger in the blood and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary." We see from this that God is the One who is to be propitiated. It is the righteousness of God that must be satisfied, the claims of God that must first be met. Man's conscience is the second claim—God's righteousness is the first. And is it not a blessed thought that that which satisfies the claim of God's infinite holiness, is the very same that satisfies the claim of my conscience; nothing more and nothing less than "the precious blood of Christ."

"And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord." We cannot go into all the details, although they are full of instruction; but it is noticeable that these appointments are for the sin of a priest and a priest only. The sin of one of the common people did not, as it were, penetrate into the holy place, and therefore did not necessitate the blood being put upon the horns of the golden altar. The higher the privilege and responsibility of the



one that sins, the more far-reaching are the consequences of his sin. Such is the thought in that word, "Be not many masters (or teachers) knowing that we (the teachers) shall receive the greater condemnation."

Let us now turn and look a little at what is said about the sin of "one of the common people." Let us suppose a case. An Israelite has committed some breach of a divine command. He brings his kid to the door of the Tabernacle. He kills it; the priest takes of the blood and puts it on the horns of the altar, under the eye of God, and then pours all the rest of the blood at the bottom of the altar. All is done as God commanded, and the word of the Lord is, "It shall be forgiven him." The question is, How was the man to know whether he was forgiven or not?

You meet him returning from the Tabernacle, having done all according to the requirements of the Levitical law. He is coming back to his tent with head hanging down, and evidently a heavy heart. You ask him what is wrong, and he answers that he committed a trespass against the Lord, and it lies heavy on his heart. "But," you ask, "did you not take God's way to get it forgiven? Did you not go to the priest with a kid of the goats and confess your sin, and put your hand on its head and kill it, and did the priest not do with it as commanded?" "Oh yes, it was all done according to the word of the Lord." "Then where is your sin; is it not forgiven?" He answers, "Well, I don't feel that it is put away—I am not happy—I have no peace about it."

Now, tell me, how would you seek to comfort such an one? What means would you adopt to set him right? Would you tell him to look inward for some experience; or to wait for some feeling of relief; or to pray for peace to be given him. Or, would you simply tell him to believe what God has said? God has said, "IT SHALL BE FORGIVEN HIM." Then all his doubt, and fear, and darkness, and lack of peace was nothing more nor less than UNBELIEF. Faith; simple faith, unquestioning belief in what God had said, would have taken him back to his tent rejoicing in the perfect assurance that his sin was forgiven. Unbelief carries the burden still.

In the New Testament, it is written: "If any man sin, we have an advocate with the Father . . . if we confess our sins, He is *faithful* and *just* to forgive us our sins, and to cleanse us from all unrighteousness." Now, if any of you have a sin upon your conscience, do not go on in the hope that it will wear off through time. That is a hardening process. That is not God's way—it is Satan's suggestion. Take God's way at once. Go and make a full and definite confession; put your hand on the head of the Offering; let your soul rest in faith on Christ and His finished work. Tell God that Jesus died for this very sin, that it was laid on Him when He hung on the cross. And, having confessed your sin, believe with child-like simplicity, that as God is true—"faithful" to the Word He has spoken, and "just" on the ground of the blood that was shed—so surely is that sin forgiven. It is not only the mercy of God that assures me of forgiveness, but the very "*faithfulness and justice*" of God.

Dear friends, keep short accounts with God. Do not delay. You need not wait seven days for cleansing, or even till the morning, or till the evening—there is no such appointment now. At once, without delay, go with your burden—your sin, your defiled conscience, or whatever it be—and tell it all into the ear of God, and know anew, by faith, the cleansing power of the "precious blood." J. R. C.

THE true measure of separation *from*, is separation *unto*. We cannot give up one thing without something that seems to us better to take its place. Moses understood this when he prayed for the Divine Presence, saying, "*So shall we be separated.*"

SCRIPTURAL forms and methods are very good, just as beautiful marble watercourses are very good. But what if there is no water in the latter? And what if there is no spiritual life and power in the former? When forms satisfied Israel, how the blood rose into God's face? "Bring no more vain oblations; incense is an abomination to Me; the new moons and Sabbaths, the calling of assemblies, I cannot away with," &c. The very forms which He had commanded, when they became *mere* forms, He abhorred.

*BAPTISM.*

I have been in death's shadow, been buried  
with Him

Who bore all my sins on the tree,

I have felt the cold billows flow over my head,  
Baptized, my Lord, unto Thee.

And lo, as in symbol, I rose from that grave,

Thy love in new power filled my soul;

A fulness of blessing unthought of before,

Did over my glad spirit roll.

Immersed by Thyself, Lord, although as of old

When around Thee on Jordan's strand,

Believers were gathered, Thy word to obey;

It was done by Thy servant's hand.

Thy thrice holy Name then triunely expressed,

And solemnly breathed o'er my head

Like ointment poured forth, in its sweetness  
appeared;

Fresh light on life's pathway was shed.

For do we not shew forth in this outward sign,

Blest union, Lord Jesus, with Thee;

To earth's vain allurements may we be as dead,

Till Thy glory and beauty we see.

Till then be our heart's best affections all set,

On things not on earth, but in heaven;

Even so it becometh those risen from death,

To whom such a calling is given.

A. W. P. S.

*FELLOWSHIP.*

THE word *fellowship* is often on our lips, and it is therefore especially important to test our use of it by the Scriptures, for it is only by considering the various passages in which it occurs that we get a full view of what is expressed by it. The earliest New Testament Scripture in which the word is found is 1 Cor. i. 9, where it expresses the high calling of believers: "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." That this view embraces all who are Christ's is very clear, for the Epistle contemplates *all that in every place* call upon the Name of our Lord Jesus Christ (verse 2); and it is evident that the statement is not made concerning those at Corinth because they were walking according to their high calling, for there were divisions and other

serious evils amongst them (chaps. i. 11, 12; iv. 6; v. 1). But before Paul reproves them, he tells them of God's faithfulness, and declares to them that calling which is the fruit of God's infinite grace, that he may use it as a lever to lift them up in their thoughts, desires, and conduct.

All who are "sanctified in Christ Jesus" (verse 1) are called into this fellowship, that is, to *partake in common* with the blessed Son of God in all that is His. They are called into association with Him *now* in His rejection, and then *for ever* in His glory. They are embraced with the very same love that from eternity rested upon Him: it is their privilege to speak to God as their Father with the same liberty with which He addressed Him, and the glory which He receives they are to share (John xvi. 26, 27; xvii. 22, 23). Lest any should think the word *called* does not mean that they were actually brought into this fellowship, it may be well to observe that in the Epistles that word always expresses an effectual act of God. "Whom He did predestinate, them He also *called*," and the "vessels of mercy" are those "whom He hath *called*" (Rom. viii. 20; ix. 23, 24). Under law, blessing was the reward of obedience; under grace, the bestowal of blessing lays us under responsibility to obey.

Only when walking in obedience can a believer enjoy the blessings he has in Christ; though *they are his*, not as the fruit of his obedience, but as the gift of God. The great truth needed to meet the low and divided state of believers at Corinth, and the equally needed truth in these Corinthian days, is that God hath called all believers "unto the fellowship of His Son," and all who really receive this truth into their heart, seek the needed grace to behave in a manner worthy of such a calling.

In the first Epistle of John we have the precious words, "Truly our fellowship is with the Father and with His Son Jesus Christ." There is here a double statement. To have fellowship with the Father is to enter into His thoughts about, and estimate of, His beloved Son—His gift to us. We are called to learn out the fulness of Christ; to trace out the perfection of His life below as Emmanuel; to grow in acquaintance with the preciousness of

His sacrifice, and the efficacy of His present ministry above; and to look forward to His eternal glory as the Head of the new creation of God. As we do this we find delight in Him who is, and ever must be, the supreme object of God's delight. To have fellowship with "His Son" is to be learning out the Father whom He has unfolded; to draw near to God as those whom Christ is not ashamed to call *brethren*; to share His enjoyment of the Father's love and faithfulness, and to look forward with Him to the coming day when God will put all things beneath His feet, and we shall be satisfied with the harvest of His sowing in tears.

Then may we not say that "fellowship *with* the Father and *with* His Son Jesus Christ," is really "the fellowship [communion] of the Holy Spirit?" (2 Cor. xiii. 14). Does not the Holy Spirit lead the believer into that fellowship which is peculiarly *His own*? If in fellowship with Christ "we cry Abba, Father," it is "the Spirit of His Son" who begets that cry within us (Gal. iv. 6); and if in fellowship with the Father we grow in our estimate of the preciousness of God's *Elect*, in whom His soul *delighteth* (Isa. xlii. 1), it is through the leading and teaching of that same Spirit.

We thus see how absolutely this high fellowship with God is the fruit of the grace that has shown itself in redemption, and in the union of Christ and the redeemed. Fellowship with the Father and the Son is the outcome of *sonship*, and can only be brought about by the grace and power of the Holy Spirit.

"Fellowship with one another" grows out of that fellowship of which we have just spoken as the common portion of all believers; for, as "the fellowship of the Spirit" is wrought within us it finds expression in deeds of loving sympathy towards those who are children of the same heavenly family and fellow-members of the same body—the one body of which Christ is the Head. In turning to Scriptures that speak of the outflow of this fellowship we naturally begin with Acts ii. 42. The three thousand who accepted the Word from the lips of Peter (verse 41) also received the gift of the Holy Ghost (verse 28), and, by His leading, they gave constant attention to the apostle's teaching, continued in hearty and holy fellow-

ship, observed the breaking of bread, and gave themselves to prayer. Some lay great stress upon the article in one of these clauses, and read "*the fellowship*"; but if we read it thus, it of course means "*the fellowship*" which was characteristic of the church of God as a whole. This fellowship found a double expression; first in "praising God" (verse 47) together, in united thanksgiving and adoration, and then in loving ministry to one another's necessities. And so largely did their love show itself in this manner that the very word *fellowship* came to be used to describe this particular expression of divine affection. Thus in 2 Cor. viii. 4, Paul speaks of the churches of Macedonia "beseeching us with much entreaty in regard of this grace and *the fellowship* in the ministering to the saints" (R.V.). In chap. ix. 13, the word is rendered "*distribution*" in A.V. and "contribution" in R.V. It is literally "they glorify God . . . for the liberality of *the fellowship* unto them and unto all." With reference to the same subject, we read in Rom. xv. 26 (R.V.) "For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution [*fellowship*] for the poor among the saints that are at Jerusalem."

When Paul speaks of James, Cephas and John giving to him and Barnabas "the right hands of fellowship," the meaning is clear enough that they welcomed them in their service, and when in addressing saints at Philippi he expresses thanks to God for their "fellowship in the gospel," we have only to read chap. iv. 15, 16 to see in what a very practical way they showed it. In the short epistle to Philemon, Paul uses the striking expression "the *fellowship* of thy faith." Acknowledging his love and faith "toward the Lord Jesus and toward all saints," he prays "that the fellowship of thy faith may become effectual in the knowledge of every good thing which is in you [or us] unto Christ" (verse 6, R.V.). There are two things that always go together—faith in the Lord Jesus, and love toward all saints, and the latter increases or decreases in proportion to the former. There can be little question how Paul desired the fellowship of Philemon's faith to become effectual. Equally clear is it that when he exhorted Hebrew believers not to forget "to communicate" (*i.e., have fellowship*), he pointed

to the same kind of fellowship that Gentile believers had so largely shown with them.

The consideration of these Scriptures surely makes it evident that the word *fellowship* everywhere carries in it the thought of *participation*, or having anything in common, and here we would gladly conclude, but for the evident need, at the present time of drawing more definite attention to the fact that in Scripture the word never bears the meaning sometimes given to it amongst men. One of its meanings in common use is that of a *society* or *community*, with a defined membership, and there seems a tendency to give it somewhat of this meaning in connection with the fellowship of children of God. Such expressions as "*in the fellowship*," or "*in our fellowship*," or "*children of God outside the fellowship*," all point in the direction of the formation of a *fellowship* short of the divine fellowship to which God has called us. The use of a scriptural word in an unscriptural sense is always calculated to mislead, and certainly the word fellowship in this sense is decidedly unscriptural. Scripture knows of but *one* fellowship, which is variously expressed as "fellowship with the Father, and with His Son Jesus Christ"; "the fellowship of His Son"; and "the fellowship of the Holy Ghost." To this fellowship *all* who are born of God are called, and it is their proper portion. The measure in which it may be *known* and *enjoyed* and *carried out* is another thing; but while we should ever seek to make experience correspond with calling, we should not confound calling with experience.

Of course men as men have a right to form a society, and call it a fellowship, and receive and reject whom they please, and carefully draw the line between those who are inside and those who are outside that fellowship; but Christians who would be subject to Christ as Lord can never do this. They can only recognise the fellowship God has formed, and seek so to know its reality that there may be both the enjoyment and the manifestation of it—but by the power of the indwelling Spirit alone can this be done. The more anyone really knows of "the fellowship of the Spirit" the more ready will he be to discern the same fellowship in another, and to rejoice in it, even though it may be linked with much that is calculated to hinder its growth.

There is a fellowship against which we are solemnly warned. In 2 Cor. vi. the question is asked, "What *fellowship* hath righteousness with unrighteousness? and what *communion* hath light with darkness?" The second word is the general one for *fellowship*, the former being another with a similar meaning. The apostle John warns against any fellowship with one who brings not the "doctrine of Christ," and says, "he that giveth him greeting partaketh in [*i.e. has fellowship with*] his evil works" (2 John 9, R.V.). In writing to Timothy Paul exhorts him, "Lay hands suddenly on no man, neither be partaker of [*i.e. have fellowship with*] other men's sins: keep thyself pure."

Thus we have on the one hand to be exceedingly careful that we do not show any fellowship with what is contrary to God; and on the other hand, to be equally careful to cherish the mind of Christ towards those whom God has called into the one blessed fellowship, even though, as to knowledge, they may have less light on some matters than we believe God has given to us, and for the use of which we are responsible to Him. W. H. B.

ANTHONY NORRIS GROVES,  
Missionary to Bagdad and India.

#### DARK DAYS IN BAGDAD.

THE rising waters of the Tigris, which had prevented many of the poor people from fleeing, who otherwise would have taken refuge in the country around, now began to threaten the city itself with an inundation. Houses in eastern countries are not built in order to stand a flood of water. Mortar, little better than common clay, is used for the foundations and walls, so that, when the flood did come, we were not surprised to learn that it swept away a large portion of the city.

Mr. Groves' journal runs—"The inundation has swept away 7000 houses, from one end of the city to the other, burying the sick, the dying, the dead, with many of those in health, in one grave. Our situation is daily becoming still more extraordinary, and in many respects more trying, but our Lord is our hiding place. The Pasha has fled, accompanied by the 'master of the horse' and his immediate family. His palace is left open, without a soul to take care of anything, and his beautiful Arab horses are running through the streets, being caught

by those who care to take the trouble, and offered for sale at from five to ten pounds each."

The part of the city in which Mr. Groves lived was above the flood line. Many of the houses had already been left empty through the people dying from the plague, all, however, became rapidly crowded to excess by those who sought refuge from the flooded district. Thus the death rate, decreasing because of the decreased population, was suddenly sent up as high as it had ever been—the dead and the dying lying out in the open streets, while packs of dogs were to be seen tearing the unburied bodies to pieces.

At last the waters began to subside, and the plague seemed to lose something of its virulence, many of those smitten recovering, and people were again seen in the streets. For eight long weeks death had reigned in this city, whole families being swept away. The houses around Mr. Groves' had been emptied by the plague, re-occupied by the refugees from the floods, and again partly emptied, still the household of God's servant (consisting of fourteen in all) remained in good health; and as Mr. Groves rose, day by day, to find all so well, he was compelled to cry out, "What can not the Lord do?"

The mosques were now opened, and the Mahommedan call to prayer was again heard from the minarets. But the hour of hope and deliverance to the city brought with it the darkest night of sorrow to the devoted Christian's home. Worn and weary with long waiting, and with those terrible weeks of suffering and death on every hand, and also encouraged by their miraculous preservation from day to day, this last sorrow must have come very heavily upon them.

Mrs. Groves took ill one evening; at first they were uncertain as to the nature of the disease, but next morning Mr. Groves made the following entry in his journal—"The Lord has this day manifested that the disease of my dear wife is the plague, and of a very dangerous and malignant type, so that our hearts are prostrate in the Lord's presence. As I think that the infection can only have come through me, I have little hope of escaping, unless by the Lord's special intervention. It is indeed an awful moment—the prospect of leaving a

little family in such a country and at such a time. Yet my dear wife's faith triumphs over these circumstances, as she said to me to-day, 'The difference between a child of God and a wordling is not in death, but in the hope the one has in Jesus, while the other is without hope and without God in the world.'"

Alas! I fear it will not be possible for us, in this brief account to watch with our brother through his dark night of sorrow, when, hoping against hope, he wept and prayed, wrestling against the very thought of her being taken; or again, in the realised presence of Him who spared not His only Son but freely gave Him up for us all, yielding up his beloved wife to God.

After six days illness, Mrs. Groves passed away, and Mr. Groves seems to have been greatly strengthened, for we find such expressions in his journal—"A dark heavy day to poor nature, but still the Lord was the light and stay of it. Strange and wonderful as His dealings appear, He has made my soul acquiesce in them. I cannot help blessing my heavenly Father exceedingly, however these calamities may end."

Mr. Groves was himself threatened with the plague, and confronted with the probability of his three poor children being left orphans in such a city of death, with no possible means of escape, for even though the waters were to decrease, it would not be possible to flee from the city, as an army of Arabs was practically besieging Bagdad at a safe distance. Mr. Groves, however, recovered in a day or two. The schoolmaster's wife was laid low, and in a short time died of the plague; their servant also taking the disease.

The following extract from Mr. Groves' journal will interest very much all who have listened with profit to the instructions and exhortations of the subject of it: "Dear Henry, this morning, complained of a swelling under his ear, or rather under the angle of the jaw, where there was, upon feeling it, an evidently enlarged gland; however, to the praise of the Lord's great grace, it is evidently passing away without any general attack upon the constitution. I really believe the Holy Ghost is making these events instrumental in working on the minds of the boys a deep sense of the importance of their souls. Oh, may the

blessed Spirit bless these seeds sown, and make them plants of renown to the glory of our Lord's great name."

The following *resumé*, at this stage of the work in Bagdad, shows us what amount of "wear" there was in Mr. Groves' theories. Had he, or had he not repented of his confidence in the Lord? Let his own words, written after his wife's death, answer this question.

"From the day," he wrote, "since my dear Mary and myself deliberately prepared to set out on the work, in which we finally embarked, the Lord never allowed us to doubt but that it was His work, and that the results to the Church of God would be greater than if we remained quietly at home. Again, the Lord's great care over us in His abundant provision for all our necessities, although every one of those sources had failed that we had naturally calculated upon when we left England, enabled us yet further to sing of His goodness.

"Then, as to our work: when we left England, school work entered not into our plans, but when we arrived here, the Lord so completely put the school of the Armenians into our hands that, upon consultation, we thought that we must take the work that the Lord gives us, particularly as there appeared no immediate prospect of other work. We entered on it, and the scholars increased from thirty-five to nearly eighty. Thus things went on until the end of March, when the appearance of the plague compelled us to break up the school. And now two months have passed, but oh, how changed. Half the children are dead, and many have left the place; the five teachers are dead, and my dear Mary. When I think on this, my heart is overwhelmed within me, and I remain in absolute darkness as to the meaning of my Lord and Father; but shall I doubt Him now because He acts inscrutably to me? God forbid. The more I contemplate the circumstances in which I have of late been placed; the more I see of the trials and anxieties of the missionary life, and the mysteriousness of God's dealings, the more I feel overwhelmed with the importance of the soul having a deep sense of the love of God in Christ, before it ventures upon such an undertaking. Our dear Father very often in love explains to us His reasons; at other times He

gives no account of His matters; in the one case to excite love and confidence; in the other, to exercise faith. There is something so filthy, so worthless in all our service, when events render it probable to the soul that it will soon appear before God, that the new creature cannot endure the deformity and defilement, and turns away its distressed sight to the love of the Lord, and the garment He has provided without spot or wrinkle or any such thing."

Such words from so tried a soul, are of great value to those of us who have not been called to pass through such deep waters; they are like pearls brought from the depths of the sea. Here is a ship that has stood the terrific gale, and yet this cable held—God's love to us in Christ. The heart that hath indeed known and believed the love that God hath to us, in the giving of Jesus for us, needs no other proof of love; there is enough in it to gild and make lovely the roughest wooden cross we may be called upon to bear. There is a fulness of joy in it that no sorrow can quench. This is that fountain of water, that well of living water we have within us; the very depth at which God's love found us, and from whence it brought us, is the depth and fulness of its supply.

The city was recovering from the shock of disease and flood; the call of the water-carriers was heard again; the bazaars opened, and the streets were once more filled with people passing to and fro, when suddenly the war-cloud, which had for so long hung fire, burst upon Bagdad. The whole city was thrown into an indescribable state of commotion. Every one armed himself with sword, pistol, or gun, and prepared for the coming contest. All the bazaars were again closed, and the price of water once more went up to a high figure. From the roof of his house, Mr. Groves could hear the roar of cannon and the rattle of small arms, and knew that the contest had begun. In spite of the fact that nearly all the Pasha's soldiers were dead, and Daoud Pasha himself had not yet recovered from the plague, the war continued with great bitterness.

Mr. Groves and his household were compelled, because of the intense heat, to sleep at night on the roof of their house, and were consequently exposed to shot and shell from the enemy's guns. One night's experience, described as follows, would, I think, have been enough to

drive one into the lowest cellar; but seemed to be of little consequence to those who had passed through such months of peril and alarm. "Two shells have just passed over us. One fell on the roof of the house of an Arab family, at a little distance from us. They were all asleep at the time. and three persons were killed. One cannon ball passed over us, besides innumerable musket balls, only two of which I felt so near as to endanger us. One just passed me and struck the wall, the other I escaped by bending my head as it passed over me. Dangerous as it seems, in such circumstances, to sleep on the roof, the suffocating heat of the rooms is insufferable."

While the war continued without the city, accompanied with horrible scenes of bloodshed, a fresh sorrow was prepared for dear Mr. Groves in the death of his youngest child.

The tide was now, however, at full ebb; affairs in the city began to improve; and the war was over, as Daoud Pasha had capitulated to Ali Pasha, who proved to be a wise and liberal ruler.

(To be continued.)

F. S. A.

### TWO WAYS OUT OF A DARK PATH.

THAT one who really *fears* the Lord, and *obeys* the voice of His Servant, should sometimes require to walk in *darkness*, and have *no light*, seems to be the teaching of Isaiah 1. 10. Out of this darkness *two* ways of escape present themselves, one is, "Let him *trust* in the name of the Lord, and *stay* upon his God," and in return for a *stayed mind*, God promises *perfect peace* (Isaiah xvi. 3). The other way is to "kindle a fire, and compass ourselves about with sparks" (Isaiah 1. 11). These are the two ways, and one of these we *must* choose out of every difficulty, which, as Christians, we find ourselves in. 'Tis true that the fire of our own kindling, and the sparks of our own raising, throw a *temporary* light upon the scene of trouble; but sooner or later they must die, leaving us in a darkness that can be *felt* (Exodus x. 21). The reward of the first path is *peace*, the reward of the other is *sorrow*. "This shall ye have of Mine hand, ye shall lie down in *sorrow*" (1. 11). May God reveal to us that *darkness*, with *God's peace*, is preferable to *self-created light*, which can only bring sorrow to the soul.

T. B.

### The SANCTIFICATION and CONSECRATION OF ISRAEL'S PRIESTHOOD.

As Typical of the Salvation, Sanctification, and Consecration of the Believer (Exod. xxix Lev. vii.)

#### THE PRIESTHOOD SANCTIFIED BY BLOOD.

The sin and burnt offerings having been sacrificed, Moses next took the ram of consecration and slew it; and sprinkled part of its blood round about upon the altar of burnt offering. Part of the blood of this sacrifice was reserved for putting upon the priests. Moses put some of it upon the tip of the right ear of Aaron, and then upon the ears of his sons, thus setting that member apart unto God to hear His voice and know His will. They were thus fitted to be instructed in their priestly functions and responsibilities. All this stands out as type, the anti-type of which must be found in the believer in the Lord. The ram itself was a shadow of Christ, and its blood of His "precious blood," and its application to the ear of the priests a foreshadowing of the blood of sanctification being applied to the believing sinner, setting such apart to hear the voice of God. The ear is the first thing which He claims from the sinner. "Hearken diligently unto Me: . . . incline your ear, . . . hear and your soul shall live" (Isa. lv. 31). If He finds a response on the part of the sinner, He saves; for the "hearing of faith" ever results in salvation. The ear claimed, if given, is set apart by the death of Christ unto Himself to hear His voice. Happy indeed are they who constantly say, "I will hear what the Lord God will speak." For heaven speaks good words, and comfortable words to such.

Next the thumbs of the right hands of the men were treated in the same manner. The hand in its governing member was thus set apart to handle sacrifice and instruments of service. Nothing could be done by way of service until the men were so dealt with. Their hands could not be filled until they were sanctified. Does not this teach us that nothing of service can be received from or rendered to God until men are saved and sanctified through faith in the blood of Christ? Assuredly it does. Such as are not may find employment, religious employment, as they would at a trade or in a profession, but cannot have divinely-given

service. Such may be full of activity; occupied with "church work;" be busy from morning till evening, and yet not serve God.

Furthermore, those who are saved and set apart may also "labour in vain," inasmuch as what they do may not be of God. They may be toiling not in keeping with His Word: even contrary to it. All such toil may swell in the eyes of men and bring much patronage, yet be altogether in vain, and at the judgment seat may be nothing but "wood, hay and stubble." True servants are God-made; and real service God-given; and the servant can only render acceptable service as it is done in accordance with His will.

Next and last, the feet of the priests were presented, and by the blood being put upon the great toe of the right foot, were sanctified to God. Thus only could they be allowed to walk to and fro in the court or holy place, doing service before Him. He, by having the blood thus put upon the feet of the men, fitted them to walk before Himself. In effect He thus said to each one—"Walk before Me and be thou perfect."

In all this we see the claims of God upon those who have been saved and sanctified through the death of Christ, to walk in His ways all the days of this life. How much there is in the Word of God respecting the walk or behaviour He requires of His people. Therein we see the path has been marked out for them by the Lord—the obedient servant. And they are enjoined to follow Him and to "walk even as He walked." The Spirit is the leader and guide in the walk. To walk in Him will prevent legality, the working of the flesh, and will manifest sonship. The power to maintain this walk is *love*. Nothing can sustain like love to God and men. The principle is faith and not sight, and where it rules wisdom will characterise the walk. The sphere of this walk is not darkness, but its opposite, light: the light of God. The object, and the only worthy one, to please Him.

Mark the beautiful order in their sanctification by the blood of the ram. The ear first, the hand next, and lastly the foot. Thus do we see that God works from within, and not from without. So he gets the ear, so He gets the hands, and next the feet. In other words, when the mind is His for instruction, the

service He gets, and the behaviour reflects His will and brings Him glory. May there ever be a willingness on our part to respond to all His claims.

#### THE SPRINKLING OF THE PRIESTHOOD.

(Exod. xxix. 21; Lev. viii. 30.)

Moses lastly took of the holy anointing oil, and of the blood of the ram of consecration, and after mixing them he sprinkled it upon the flesh of the five men, and upon their garments. Thus uniting them and their dress; and at the same time giving them their seals of office—the priests' office. If any in Israel had questioned their right to offer unto God as His priests, they might have pointed them to the marks of the blood and oil as a proof of their priesthood.

The two things taken together clearly symbolize the work of the Lord Jesus, and the work of the Spirit, seen in giving the saved a knowledge and assurance of their salvation. It is in one sentence the witness of the death of Christ and the witness of the Holy Spirit in the heart of the believer telling such of salvation. The blood of the once-for-all offered Sacrifice speaks peace to the conscience, purging the same from "dead works," and sprinkling the heart from an "evil conscience" (Heb. ix. 14; x. 22), and thus giving the grace of assurance. The Spirit Himself bears witness to the thinking intelligent spirit of the believer to sonship. Not only does He impart a son's nature, but He teaches the same its filial cry, "Father" (Rom. viii. 16; Gal. iv. 6). He gives assurance that such dwell in God, and He in them (1 Jno. iv. 13). Thus do we see how the blood of Christ and the Spirit Himself work together to give the saved the full assurance of faith. Of such we may say—

"The Spirit answers to the blood,  
And tells me I am born of God."

This double witness may be sadly impaired, diminished, if not entirely lost. Tolerated sin bringing broken communion with its attendant darkness and deadness of soul, will for the time being diminish it; whilst constant self-judgment in the light of His presence will maintain and increase it. It is a matter of simple experience with the people of God that the closer and more perfect the communion with Him; the clearer and more comforting is the witness within. It stands to reason, and is also a



matter of experience, that the same broken, affects the assurance of salvation.

We have come in our meditations to the close of the sanctification of the priesthood in Israel. And one thing we must have learned is this—the perfect type it was of the salvation of God in many of its aspects. Therein we have seen in foreshadowing the electing call of God—the redeeming death of Christ—the regenerating power of the Spirit, and the instrumentality of the Word and faith in salvation. And as we have thus meditated, the greatness and glory of it must have again been seen by us, leading us to the confession, that it is worthy of the God of all grace. J. H. I.

(To be continued.)

### GODLY AFFECTION AS SEEN IN EPAPHRODITUS AND PAUL.

Phil. ii. 25-30.

THIS is a peculiarly beautiful witness of deep and fresh affection. There is a varied and exquisite play of the heart in it, and one so longs for more of the *affectionate* nature, that it strikes me as being a passage of great attraction.

It tells us that Epaphroditus had visited Paul while a prisoner at Rome, as the messenger of the saints at Philippi. He had brought the apostle supplies for his necessities (chapter iv. 18).

During that time he had been visited with sickness, and the sickness brought him nigh unto death. The fatigue and anxiety he had undergone, perhaps, or the long journey, and then waiting on Paul in prison, had been the occasion of this. But the Lord restored him, and he was now about to return to Philippi.

The first beautiful exercise of affection here is in the heart of Epaphroditus himself. He longed after his dear Philippian brethren, because he knew they heard he had been sick, and he was fully sure how grieved they would be at the thought of his sickness in a distant place, where, perhaps, there was no one who knew him to care for him. He therefore longed after them, had many anxious exercises of heart about them, knowing that they would be grieved on his behalf. This was a very deep affectionate yearning in his heart.

Thus again see Paul's heart. He was

sending Epaphroditus back to Philippi, though his presence must have been so pleasant and profitable to him, and his joy was this, that the dear Philippian saints would rejoice in seeing Epaphroditus again.

Thus we find a beautiful and deep variety of affection stirring, because of this brother's illness. The saints at Philippi were sorrowing because of it. Epaphroditus sorrowed because of this their sorrow, for he knew they would feel it. Paul sorrowed, but was willing to forget himself, that the Philippians might rejoice in seeing Epaphroditus again.

But still further. *God* Himself seems to enter this beautiful scene of affection. He has *mercy*, *i.e.*, pity or compassion, and restores this loved and sick brother, just that this tide of sorrow might be stayed.

Very full and perfect this is. The heart is all alive here, and all about the sickness of a brother. But surely it tells us something of that goodly land whereto we are tending. There will be no *sorrow* there to cause the affections to flow; but there will be affections there, to flow at whatever bidding they may receive, and all such bidding will be in the hands, may I say, of *purity*, and *love*, and *joy*. At the touch of such precious things, heaven will be full of affection for ever.

“It is a greater honour to give like a prince than to live like a prince. It is better to have a heart and not wherewith, than to have wherewith and not have a heart. He that sheweth mercy when it may be best spared, shall receive mercy when it shall be most needed.”

## Correspondence.

### THE JUSTIFICATION OF ABRAHAM.

DEAR BROTHER.—The good friend who wrote in the March number of *The Witness*, said that Abraham in Romans iv. expressed “the justification of a believer by God on account of his faith,” whilst James ii. expresses “the justification of the believer by men on account of his works” (page 46). This is a very common mistake. Let us look at it according to the wisdom of Scripture itself. The brother was quite right in saying they present different aspects; so they do, but not in that form. For does not Paul take up Abraham and look at him in *uncircumcision*, that is, as a ‘*sinner of the*

*Gentiles*, when God called him out from amongst the idolators (Jos. xxiv.) and made him promises? And did not Abraham, then and there, believe God, having no works antecedently but sins? So that he became a witness of how God justifieth the ungodly without works. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Romans iv. 5). This is the main argument of Paul in the chapter, and an aspect of justification but little understood, even now.

But does not James take up Abraham and look at him years after as a believer of long standing (as we say), when God called upon him to offer up his son—his only son? And the works to which James refers, are they not the works of faith on the part of Abraham and Rahab? Works before God Himself and which He valued (see Gen. xxii.), works contrary to natural feelings, and associations at the time, and not those of which men would at all approve, which furnished evidence beyond question that living faith justified itself in works, otherwise it were but dead and nominal. "For as the body without the spirit is dead, so is faith without works." Such is the argument of James, and the two apostles supplement each other. Peter also takes up the two subjects and treats them in the same manner, but in a different form of words (2 Pet. i. I-II, R.V.) Is it not so?—Yours very truly,

Dublin.

T. RYAN.

## Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press. THE EDITOR.

Replies are invited to the following:—

**FORMS OF WORSHIP.**—What answer can we give those who tell us that a form of worship is right because Christ Himself attended the temple service?

**JESUS IN THE MIDST.**—Are we to gather from Matthew xviii. 20 that our Lord is in our midst otherwise than as Christ *in you the hope of glory*; or is He further manifested in our midst when thus gathered?

**THE NEW AND THE OLD.**—Could you please explain Mark ii. 21, 22?

**REGENERATION AND ELECTION.**—Is every regenerate person elected; or are there regenerate persons who are not elected, and who may consequently be finally lost?

**THE FUTURE JERUSALEM.**—In the details given in Ezekiel, chaps. 40 to 48, the space assigned to Jerusalem and the "holy portion" of the land is nearly as great as the whole of Judea, west of the Jordan. Kindly explain how these details are to be understood?

**THE SOVEREIGN RULER.**—Is it right to use the word "*Despot*" when speaking of Jehovah God the Father as Sovereign Ruler of the Universe?

**PREPARATION *versus* INSPIRATION.**—Explain Matt. x. 19, 20: "Take no thought how or what ye shall speak," &c. Were these words spoken by our Lord Jesus Christ for His people to-day, or were they only for the early disciples?

**BACKSLIDING.**—What is the meaning of the text—"No man having put his hand to the plough and looking back is fit for the kingdom of God?"

**THE PASCHAL LAMB.**—What is the teaching in the words "neither shall ye break a bone thereof?" (Exodus xii. 46).

**CRAFTINESS.**—"Being crafty, I caught you with guile" (2 Cor. xii. 16). Do these words sanction craft or guile, and how do they apply to the Lord's work to-day?

**PROPER NAMES OF SCRIPTURE.**—Why are some names in the New Testament spelt differently to those in the Old Testament, as Noe for Noah, &c.?

### THE TEN VIRGINS.

**QUESTION 462.**—To what period or dispensation does the parable of the virgins (Matt. xxv.) refer?

**Ans. A.**—The simple answer to this question is that it refers to the period of the "*coming of the Son of Man*" (Matt. xxiv. 30, 39, 44; xxv. 13), which event is again *after* the tribulation (xxiv. 29, 30).

Thus it is neither primary nor properly "Church experience," the following will make more evident:—

I. At the "*coming of the Lord*" (distinct from the "*coming of the Son of Man*"), and our "*gathering together unto Him*," we meet the Lord in the air, and "*are caught up*" (1 Thess. iv. 17).

II. When the cry is heard—"Behold the Bridegroom cometh, "the call is, Go ye out to meet Him."

III. Rev. xix. 7-9 shows that when the marriage of the Lamb is come, whilst "His wife hath made herself ready," there are also those who are called unto the marriage supper.

S.

**Ans. B.**—The time referred to may be gathered from the opening word and the context. "Then" (*τότε*) at that particular time, the time referred to throughout the context, the previous chapter.

- The question which gave rise to the Lord's teaching, contained in both chapters, was, "What shall be the sign of Thy coming, and of the completion of the age?" (Matt. xxiv. 3). In answer to which He gave a prophetic sketch of the events of the last part of the age, viz., the last week or seven years of Dan. ix. 27. It must be observed that the subject which is compared to ten virgins is "the kingdom of the heavens" (so always), not the Church; therefore, the virgins represent, not the Church or Bride, but quite another people. Without violence to the figure employed, they could not represent the Bride. The Latin Vulgate, revised by Jerome, A.D. 383-385, makes this clear, for it reads. "Ten virgins which took their lamps and went forth to meet the Bridegroom with the Bride." Whether there is sufficient MSS. authority for this addition or not, it clearly expresses the fact. There will be no question as to who is represented by the Bridegroom, and comparatively few will question that the Bride (not mentioned, except as just stated, but implied) represents the Church. The difficulty generally is to determine who are represented by the virgins, but their number seems to give a clue to the answer. Why ten? Another ten will figure largely at this time—the Roman world will be divided into ten kingdoms, as indicated by the toes of the image (Dan. ii. 42), and the ten horns of the beast (Dan. vii. 7; Rev. xiii. 1, xvii. 3). Thus the number of virgins corresponds to the number of the kingdoms, and may they not represent those who will be saved out of these kingdoms by means of the gospel which will be preached in them before the end, the time under consideration (Matt. xxiv. 14).

Next, they are virgins—persons chaste in their morals, either male or female—and every reader of the Bible knows that idolatry is compared to unchastity; and idolatry, in its worst form, will prevail in days to come, reaching its climax as in Matt. xxiv. 15; Rev. xiii. 1; 2 Thess. ii. 3-4; but these will keep themselves pure from it, as the seven thousand did in the time of Elijah (1 Kings xix. 18).

They are divided into "wise and unwise," and, alas, a corresponding division is seen even in the Church, for there are those who long for His appearing, and others who are ignorant of the truth concerning His speedy return. Their lamps are a show of readiness, a professed preparedness; but those only having oil are truly ready. The Bridegroom tarried (verse 5), and we may contrast with this Heb. x. 37. The coming One, He who has promised to come and receive His people to Himself will, *not* tarry. It is not difficult to understand that during the tarrying of the Bridegroom, the saved ones out

of the nations will grow weary, weary of watching and will sleep, *i. e.*, with regard to the fact of His coming; lose heart, surrounded as they will be by the sufferings of the tribulation (Matt. xxiv. 21). At midnight, at the darkest hour, they are aroused (by what means we are not told)—"Behold the Bridegroom"—and the ready ones go in with Him to the marriage feast, the earthly celebration of the union of Jehovah and Israel (Hos. ii. 14-20; Isa. lxii. 3-5).

No punishment is said to be inflicted on the unwise virgins, and the fact that they are virgins must not be forgotten. The Bridegroom simply professes ignorance of them, and how could He know them if they did not meet Him? It is clear that the period referred to is the time following the reception of the Church to Himself, the time when as Son of Man, and Israel's God (Isa. xxv. 9), He will come to those saved out of the tribulation time, over whom He will exercise continual shepherd care (Rev. vii. 16-17). J. T.

**Ans. C.**—We have in the parable a similitude of the Kingdom, between the day of Pentecost and the coming of Christ. We are presented with a view of the professing man in relation to His return—a threefold one, too. First, at the beginning, when all went forth to meet Him; second, in the middle, when all slept; and third, at the close when, under the influence of the midnight cry, all will arise to meet Him. The cry has gone forth: the end is near: He is at hand. Satan's emissaries too have gone forth, imitating the cry, as witness the Irvingites, Christadelphians, and Mormonites, who all begin their "testimony" by preaching His coming again. J. H. I.

**Ans. D.**—The 24th and 25th chapters of Matthew are bound together by the emphatic "Then," which commences the 25th. The whole of these two chapters is connected with the coming of the Son of Man and matters immediately previous and immediately subsequent to that august event. The coming of Jesus Christ as Son of Man will not take place until a considerable time after this dispensation has closed, and the Church has been translated to be with Himself, in blessed likeness to Him. And besides this, the Church is never spoken of as a plurality of virgins, but as one, *e. g.*, 2 Cor. xi. 2—a chaste virgin to Christ—so also Eph. v. 23-32, and others. And further still, the ten virgins cannot belong to the Church, because false professors of this dispensation are never spoken of as virgins, but rather as the harlot (see Rev. xvii).

The ten are all called virgins because they have not been polluted by the false professions of Christendom, nor have they received the "mark" of the Antichrist.

The wise virgins and the foolish are seen in the cluster of grapes (Isa. lxxv. 8), "a blessing is in it." The wise virgins are signified by the blessing. They are brought out as a seed out of Jacob, and an inheritor of the Lord's mountains out of Judah the Lord's elect (verse 9). Although the foolish virgins have not been defiled with a false profession of Christianity, nor with the abomination of the Antichrist, yet they are seen, in Isa. lxxv. 3-5, sacrificing in gardens and burning incense on altars of brick; and so disregarding the law of their God that they also "eat swine's flesh," and "broth of abominable things is in their vessels." Albeit, they are professing great sanctity, and are saying, "Stand by thyself, come not near to me, for I am holier than thou." Then Isa. lxxv. 13, 14. We hear the glad song of joy from within the closed door, where the five wise virgins are; but outside, among the foolish virgins, we hear the bitter cry for sorrow of heart, and the howl for vexation of spirit. Thus we see that the ten virgins are Jewish, and that they belong to a period or dispensation after the translation of the Church.

J. S.

**Ans. E.**—I regard this parable, in its first application, as referring to the Church. It will be observed that there are three parables in this chapter. The first calling us to watchfulness in waiting for that blessed hope, the coming of the Bridegroom. The second parable sets before us our Lord as Master taking account of His servants. This would refer to the judgment seat of Christ which will take place after the coming of our Bridegroom. The third parable presents to us the Son of Man coming as King, to judge the nations and set up His kingdom.

The faithful remnant of Jews in their land, before the coming of their Messiah, will profit much by all these Scriptures, applying them to themselves with discrimination, as taught by the Spirit.

T. R.

**Editor's Note.**—We have received many answers to this question, from which we select five as giving the gist of all.

Some regard it as applying to the present dispensation, others as applying only to that period subsequent to the taking away of the Church.

Matthew xxiv. is prophetic. This prophetic teaching is taken up again in xxv. 31 and continued to the end.

In xxv. 1 to 30, two parables are introduced which are altogether moral in their bearing. To tie them down to one particular occasion is to deprive them of much of the power that otherwise belongs to them.

We do not know that at any time the Lord's teaching contemplated definitely the Church in

its full heavenly character and calling as afterwards revealed by the Holy Spirit. There is room for it in all His teaching, but no teaching that contemplates it in its unique characteristics.

His teaching would apply to all who believe, or profess to believe, up till the time of His coming as Son of Man to reign, even though there intervened no such dispensation as "the Church," "the body of Christ," "the mystery," "the secret hid in God."

Such are the parables in Matt. xiii. They are *similitudes of the Kingdom*, but though the Church is not explicitly mentioned in them, and though they extend in their bearing beyond the Church period, nevertheless, they do cover and apply to all this present dispensation.

We judge Matthew xxv. 1-30 to be of this character. It applies to the time of the end—the last days—and will have its teaching for those of Israel, or of the nations who shall be the professed witnesses for Christ previous to His coming as Son of Man. But it covers and bears upon the present dispensation also, and it is for us to hear its solemn voice.

#### THEM OF OLD TIME.

**QUESTION 463.**—What is the correct reading in Matthew v., "by them of old" as in A.V., or "to them of old time" as in R.V.? And was Christ on that occasion teaching in opposition to the traditions of men?

**Ans. A.**—The Revised Version gives the more correct rendering, viz.:—"to them of old," *i.e.*, to the ancients. Namely, that to them the law and its precepts were given as preparatory to and leading up to the clearer light and fuller revelation Christ came to reveal. Hence the emphatic "but I say unto you"—with the authority of God—that you are now to practice what I teach you.

He gives full and deep teaching concerning God's will—and, while so doing—clears away the false glosses of tradition.

A. O. M.

**Editor's Note.**—We have no doubt the above answer is correct. The Lord is not contrasting His doctrine with the Law of Moses, as finding fault with it, but as developing its deep significance. In this passage, and in verse 27—it is not rabbinical traditions, but the text of that which was "the law of the Lord"—that is under review. We can hardly conceive of Him who so highly honoured the Old Testament Scriptures referring to the law which He Himself had given to Moses for the people—as merely "a saying of them of old time."

The form of expression is altered in verse 43, "Ye have heard that it hath been said." Here it is not "the law of the Lord," but tradition—therefore, the doctrine of the Lord Jesus is a complete reversal.

## PRACTICAL HOLINESS.

An Address by Dr. NEATBY, of London, at Glasgow Half-Yearly Meeting of Christians.

I AM led to take up an individual matter, and I pray God that it may be personal and direct. We all need it, and I humbly ask God to make it a blessing to my soul and to yours. Read Gal. ii. 19-21.

The gospel will never be popular as long as man is man. It is very much going out of date, simply because men don't like it. It comes to me as a man alive in the flesh, and it testifies that the only thing God can do with me is to put me to death. I don't like such a message. No, no! How many of us have accepted this message we so dislike? If you have been truly converted to God, you have accepted this message that you don't like. I should never have accepted it, if it had not been for the condition in which I was, that I could not do without it. "I have been crucified with Christ." That is true of every believer here. There is "no difference" either in his ruin or in the blessing which has been brought to him by death. Our sins God has forgiven; our sinfulness of nature God never forgives. I should not like God to forgive it. I find an evil principle which I should not wish to have forgiven—which God cannot endure. It says in Romans vi.:—"That the body of sin might be destroyed." Oh, fill it up, my brother, my sister, for yourself. That the body of sin might be forgiven? No, no! a thousand times, no: "That the body of sin might be destroyed." God met me in His grace and forgave every sin that I had committed, on the ground of the work of Christ. Let that be very clear; let us make it clearer the more the enemy opposes the truth. The cross of Christ is the only ground on which the righteous God can forgive me one single sin I have ever committed. It must attach itself to me for ever, except God in a righteous way forgive it. That righteous way is through the death of Christ.

But what about "the body of sin?" What about the foul spring that sends out such unclean waters? What about the evil tree that bears such corrupt fruit? "That the body of sin might be destroyed"—that is the word—or here, "I have been crucified with Christ." Take it in simplicity, take it as it stands, "I have been crucified with Christ." God saw me

—weighed me in the balance of the sanctuary; God took cognizance of me altogether, and there was nothing that he could accept in me. The apostle says, after he became a Christian, "In me, that is in my flesh, dwelleth no good thing." I know it is the Spirit of God alone that can teach us this awful truth. God be praised, but such as I was when His grace met me, that person, that man, He "crucified with Christ." I met my death in the cross of Christ. I did—you did, my brother. You own your death to have been a deserved death, a righteous death—a death which God inflicted—a death which was according to the requirements of law. The law killed everyone who was under the law, and pronounces the same sentence against those who are not under it. "I have been crucified with Christ."

Now, just let us ask ourselves if we can accept not only the fact as it is in God's sight, but do we say "amen" to it in our hearts before God? "They that are Christ's have crucified the flesh, with the affections and lusts"—they have put their "amen," by faith, to God's crucifying of them. "I have been crucified with Christ, nevertheless I live." Oh, thank God, thank God! It is not a dead thing. God wanted me; God loved me. God wanted life out of death—the living; the living, he can praise Him. And God has me—blessed be His name—a living one to praise Him. Yes, I live, and live, thank God, in the One with whom I died. As God executed the sentence that was against me upon the Blessed One that did die, so now He gives me my place in the One who died for me, and, strange to say, all the infinite satisfaction that He found in that sinless sacrifice is put down to my account. I live, thank God, I live unto God. It is so. It is true of every Christian here. Your new life in the risen Christ is a life free from all charge of sin—it is "unto God." That is what the risen Jesus does. It is a life unto God without any question of sin. "I live!" Oh, ask God in your souls to tell you what it means. I live in Christ, victorious over sin. I live in Christ, whose life was laid down in glorifying God. I live before God. It is a life God can take perfect delight in. I live—"yet not I." No; it is not the setting up of the old man again. What I was when God met me in His grace is dead with Christ,

is "buried with Him by baptism"—that is the figure of it—thank God it will never be seen again. Now, He has given a new life in immediate connection with Christ—a life that is entirely to the satisfaction and good pleasure of God. Our brother has been quoting passages that are very sweet to the heart, showing the perfection of that Blessed One when He was here below. That life you live, my brother, my sister; that is your life—the only life you have. God has executed the due sentence upon the life I had as a child of Adam, nevertheless I live; yet not I, but Christ liveth in me. We are in Christ, and Christ is in us. We have our place in Christ Jesus, as we had our place in the first Adam. Adam did a work of disobedience, and he became the head of a race. That is the argument of Romans v. Two men—only two before God. Man may make his census; God makes His. He tells us of the last Adam; there will never be another, thank God! The first man disobeys God; the Second Man meets God's mind to the uttermost. Now God has got all He wishes. Oh, what rest it is! It is rest, my brother, is it not? God has all he desires in the Second Man.

*(To be continued.)*

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*CHRIST THE SIN OFFERING;  
or JUSTIFICATION.*

ANOTHER point in connection with the sin-offering to which I would direct your attention you will find in Lev. v. 5. "And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing," also end of verse 3, "When he knoweth of it then he shall be guilty."

From this it follows that increased light from God necessarily demands confession of past sin. If God shews us by His Spirit in the Word wherein we have been wrong, wherein we have been ignorantly sinning against Him, then no other place becomes us but that of confession.

I am persuaded that herein is one of our deepest errors, perhaps lying at the root of far more than we are aware of, viz.: that we have received increased light from God without corresponding humiliation and confession of the ignorance and the sin of ignorance that we had been guilty of before.

What is the consequence? That the increased light becomes the means of puffing us up to the despising of others, instead of the means of putting us down in the dust.

Let us each ask ourselves, as God has given us light upon the evil, the confusion, the sins that are around us, and in which we have had our part in times past,—as step by step we have been led out to where we are, have we acknowledged our guilt before God in having remained so long in culpable ignorance of His will? Have we been led out to the position we occupy with broken hearts? Or have we come as those who have more light than our neighbours, rather conceited and puffed up about it, disposed to judge or to despise those who are just where we were not so very long ago? In the spirit in which fresh light is received there lies all the difference between a testimony that shall be to the glory of God, and one that shall bring dishonour on His Name.

Whilst it becomes us unfeignedly to rejoice in getting fresh light from God upon our path, and whilst to follow the light as we receive it is the only way of safety, ever let us see to it that fresh light puts us in the dust before God, on account of our past ignorance.

Ignorance is no excuse for sin when that ignorance itself is the result of unwillingness to come to the light, or of negligence in searching for it. Who is there that will not acknowledge that he might and ought to have known the will of God in many things far sooner and better than he did? Hindered by prejudice, by fear of consequences, by many subtle causes, his ignorance itself has been guilt.

The next point I wish you to notice is this—the *definiteness* of confession. You know it is very common to ask forgiveness in a general sort of way. "Forgive us our sins for Christ's sake: Amen." Such is the winding up of many a prayer. But is it not the case that this may be said a thousand times, and said perhaps with a measure of sincerity, and yet involve no self-judgment, no real dealing with God about things of which we have been verily guilty?

How different is the Word here! "*He shall confess that he hath sinned in that thing.*" You cannot come before God in this way—with a definite confession of a specific sin without feeling it.

And this brings me to the next point I wish

to urge, viz: that the definite confession of sin, whether it be sin of thought or of act, whether an angry or envious feeling, or a positive wrong done, must be accompanied with self-abasement. It is a humiliating thing to make definite confession of sin. The deepest rooted weed that grows in the soil of our deceitful hearts is pride. All God's appointments are directed toward the withering up of that bitter root. Therefore it is that God thus lays upon us the responsibility, as we receive increased light from Him, of making confession of our past sin and ignorance.

Let us take an example. Suppose that God gives us light upon the subject of believers' baptism. We see, after years it may be, that infant sprinkling is not of God's appointment, but of man's devising. Seeing His Word concerning the ordinance, we resolve to take the step which God commands. But how often has this been done without a shadow of self-judgment or humiliation over the years we remained in ignorance of the will of the Lord, or even contended against it? Obedience has been rendered, but, alas! with flippant unbroken spirit, and in pride of heart without self-abasement, without shame, without confession of past sin.

And, remember that general confessions in meetings do not answer the purpose of definite confession in the secret of the presence of God. It is there that the light shines brightest which shows up the blackness of our sins, and it is there alone, in dealing with God about sin, that real blessing is obtained. I repeat these three points. First, that increased light demands confession of past sin. Secondly, that confession, according to God, must be definite. Thirdly, that confession of sin is a shameful thing, and therefore must be accompanied with self-abasement.

Now, I would put before you a fourth point, viz.: that a genuine confession of sin will never be accompanied with an excuse.

Adam's was not a full and frank confession, for he said, "The woman whom Thou gavest me . . . she gave me of the tree." Aaron's was not a full confession when he said, "Thou knowest the people that they are set on mischief," and, "I cast the gold into the fire and there came out this calf." Saul's was not a full confession when he said, "I have performed the commandment of the Lord,"

and, "the people spared the best of the sheep and of the oxen."

These are not full confessions. They are not the sort of confession that is acceptable with God, and not only so; they are not such as bring a full blessing to the soul that confesses.

How often we hear of one saying, "I will confess that I did wrong, if he will confess that he did wrong." Not a spark of humiliation before God there. How different when David was charged with his sin. He only answers, "I have sinned against the Lord." Not another word, no framing of an excuse. Again he says, and God records it for our instruction, "Against Thee; Thee only have I sinned."

Does that mean that he did not sin against Uriah, or that he did not sin against Bathsheba? No, surely not, but it means that, great as was his sin against his neighbour, it was scarcely to be mentioned in comparison with the enormity of his sin against God. He sees it in the light of God's presence, and there are no excuses there!

The element of self excuse and blaming others will never enter into a confession that is produced under the conviction of the Spirit of God. Leave every other consideration out of the question, see your own responsibility, your own guilt before God, and own it out to Him, and you shall surely find mercy.

But this mercy is on the ground of the blood. God could never have forgiven an Israelite who came confessing that he had sinned, however definite, however ashamed, however self-judged, unless upon the ground of the shed blood of the sin offering upon which he had laid his hand.

Another important point in connection with confession, to which I would draw your attention, will be found in Prov. xxviii. 13. "He that covereth his sin shall not prosper, but whoso confesseth and forsaketh it shall have mercy."

Genuine confession will always be followed by the forsaking of the sin confessed.

If there be true definite confession with self-abasement before God, and a realizing, by faith, of the infinite preciousness of the blood of Christ, the great Sin Offering which cleanses from all sin, then the way is opened for the inflow of that mighty grace that will enable us to forsake the sin to which we may have been bound hand and foot before. There is no sin

which the blood of Christ can cleanse from that the power of the Holy Spirit cannot deliver from. And it is our privilege to claim that deliverance.

To claim by faith from God the power of His grace to keep us free from sin in its practical dominion is only to claim the counterpart of the grace that forgives.

Thus increased light becomes the occasion of bringing us into a deeper knowledge of God and of ourselves: the very sins we are humbled about are made occasion of blessing, and we are "more than conquerors." Oh, how marvellous that God should turn our very sins into blessings. Peter learned through his denial of his Lord the weakness of his own resolutions, and that his only safety lay in dependence on the keeping power of the living God. He learned to have compassion for other failing ones and so was fitted to feed the lambs and sheep of the flock of Christ.

In conclusion, I would remark that in the trespass offering, which took cognizance of sins committed against a neighbour, confession to God was not the only thing that was necessary. In order to forgiveness, reparation must be made for the wrong done. And not only so; it must be more than bare reparation. In the day of his trespass offering, the Israelite was to restore the principal and to add a fifth part to it.

There is a most important principle here. In every confession of wrong committed between man and man, there must not only be the resolve not to repeat the wrong, but also deliberate effort to make amends, and more than make amends, for the wrong done. Nothing less will evidence the reality of the confession.

You remember how, in the joy of new found salvation, Zaccheus said, among other things, "If I have taken anything from any man by false accusation, I restore him fourfold." Not as under the law, "If I have taken twenty shillings, I will return him twenty-four shillings;" but "If I have taken a pound, I restore four pounds." This shows somewhat of a true apprehension of what grace had done for him.

Thus the one who was trespassed against became better off than if the trespass had never been committed. But in this there is a marvellous truth. The blessed Lord Jesus is not only the sin offering, but the trespass

offering also. To this is the reference in Ps. lxxix. 4—"Then I restored that which I took not away." The wrongs that have been done by man to man are all put right and more than recompensed in the riches of His grace. You and I, through His work as the trespass offering, receive more blessing and enjoy a richer portion than if we had never sinned or been sinned against. We are brought nearer to God; we are put in possession of riches beyond angels that never fell; we are brought into partnership in the unsearchable riches of Christ; we are members of His body, indwelt by His Spirit—joint-heirs with the Son of God.

J. R. C.

### THE TWO LETTERS.

HEZEKIAH, the king, had *two* letters sent him, one, a letter of blasphemy (Isaiah xxxvii. 14), the other, a letter of congratulation on his recovery from sickness (Isaiah xxxix 1). The letter of blasphemy he took into the House of the Lord, and with the simplicity of a child he spread it out before the Lord (verse 14), and in answer to the united prayers of the prophet and the king (verses 4-15), God sent a *blast* (verse 7) upon the *blasphemers*. But Hezekiah was not so simple about the second letter. The first letter sent him straight to the *House of the Lord* (verse 14), the other letter led him to throw open *his own house* in a vain-glorious spirit, for the inspection of strangers.

*Hezekiah was safer with the letter of blasphemy than he was with the letter of flattery.* In the first letter he "trusted in God with all his heart," in the second he "leaned upon his own understanding" (Prov. iii. 5). It was just here that Joshua failed, "for they received the men by reason of their victuals, and asked not counsel at the mouth of the Lord" (Josh. ix. 14, margin). And it's here that we fail. When some thick cloud of threatening calamity overshadows us, we fly to God, and we make our petition *deep* (Isaiah vii. 11, margin), but when the trouble passes, and the world smiles upon us, we fall back on our own resources, which invariably lead to great captivity of soul. This deed ended in sending some of the "*king's seed*" into captivity (Daniel i. 3), and such actings on our part to-day, bring us into bondage.

T. B.

Singapore.



## THY WILL BE DONE.

RIGHT on the brink, Lord, right on the  
brink,

On the brink of Eternity's sea;  
And yet from its billows I do not shrink,  
For I know Thou art near and I cannot sink,  
Thine arm is encircling me.

Thou hast the keys, Lord, Thou hast the keys,  
The keys of hell and of death;  
And the gates of hell cannot yawn for me,  
Nor the gates of death keep me back from Thee,  
They yield at Thy lightest breath.

Am I to come, Lord, am I to come;  
From this wilderness world to Thee? ,  
To come to Thy throne and all Thou hast won,  
While so little for Thee on earth I have done?  
Such love is a mystery.

Take Thine own way, Lord, take Thine own  
way;

Thy way is the best for me.  
Is it to go? Then I'll serve Thee above.  
Is it to stay? Oh, then, filled with Thy love,  
Thy servant on earth I'll be.

Is it Thy voice, Lord, is it Thy voice;  
The voice that says "Remain" ?  
If this be Thy will, let my life be Thine,  
And help me each moment to brightly shine.  
Oh, keep me from every stain.

How I have failed, Lord, how I have failed,  
To live and to work for Thee!  
Though the years that are past are gone for aye,  
The *present* is mine. I would live each day  
In the light of eternity.

All to Thy blood, Lord, all to Thy blood,  
Thy precious blood I owe.  
It has put away sin, has made me nigh,  
And will bring me safe to Thy throne on high;  
Its value I then shall know.

Till then let Thy grace, Lord—unspeakable  
grace—

The grace that's "sufficient" for me—  
Keep me from evil that dwells within,  
From Satan's snares, and from every sin,  
That some praise may be brought to Thee.

W. H. S.

## ANTHONY NORRIS GROVES,

Missionary to Bagdad and India.

FROM BAGDAD TO INDIA.

IT would have been impossible to have given, in this short account, all the interesting conversations Mr. Groves had with Arabs, Armenians, Jews, and others, when their hearts were softened somewhat with the heavy judgments that lay upon the city. It was a post of no small honour to be called to testify for God—a solitary witness to the life-giving One—when God's judgments were actually upon the city. The day of the manifestation of all things alone will declare the results. Many circumstances, however, led Mr. Groves to the conclusion that his work was over in Bagdad, and, in the same way, India seemed to be set before him as his field for future service. Accordingly, after paying a visit to that country, he removed there with his two sons, Henry and Frank, in 1835. Henry, the eldest son, had been converted some years previous to this, and was daily growing in grace. He became a constant help and companion to his father.

The missionary party landed in India, at the port of Bombay, and we can well imagine what the change meant to Mr. Groves. Here he met with quite a number of brethren in Christ, fellowship with whom cheered and refreshed him.

In India, Mr. Groves had greater success in stirring up others to share with him that which his heart felt for the spiritual destitution of the country. And surely this is a great matter, for one may chase a thousand, but two shall put ten thousand to flight. Fresh difficulties, however, met him here in connection with the Lord's work. Missionaries of the Gospel had been labouring for some years in different parts of India, and their modes of procedure were also very varied and, in some cases, questionable, so that Mr. Groves was driven to consider all such matters in the light of the written Word. In this connection, Mr. Groves wrote in a letter to a friend:—

"I do feel sure that we have lost our true power by decking ourselves out, and prosecuting our plans according to the spirit and principles of the world, whereas, we ought to stand in contrast with it at every point. Wherever I

"ARM yourself with the mind of Christ. To be like Him is the glory of a Christian."

can literally follow Scripture, I feel easy as to the act; where I cannot, I feel weak in proportion to my distance from it. During my stay at Bombay, I ventured to suggest to some of the missionaries, privately, that certain expensive and apparently self-indulgent habits might be avoided; but all resisted the idea. If good and devoted servants of God are deceived as to what constitutes their true influence in the Church of Christ, namely, being *like Christ*, can we be surprised that the world at large go altogether wrong? The more I think of the principles of Christ's Kingdom, as revealed in His Word and witnessed to, inwardly, by the Spirit, the more I reflect on the character of our Lord's life on earth; the more I feel sure we cannot, if we desire to know God's will, be deceived as to the general course we ought to pursue, nor in what our true power consists, which really is in being *earthen vessels*."

Mr. Groves's contention for the unfettered ministry of the Word, as well as for a more Christ-like walk, also, met with resentment by those Christians at Bombay who at first had received him with open arms. One contended with him, for instance, that by preaching on believers' baptism he became a sectarian. Mr. Groves' reply was, that "a certain Mr. H—— had better then be told not to publish his tract against war, lest he should be identified with the Society of Friends"; and added, that "surely, if we are not free to follow *all*, where they follow Christ and His will, we have only changed one kind of bondage for another. I do not propose to be modelled *unlike* every sect, but simply to be like Christ; let us neither seek nor fear a name. I wish rather to have from every sect what every sect may have from Christ."

The experiences in Bombay, however, were only to be by the way. From that port the little party took passage on board a native ship for southern India and Ceylon. It was a refreshing time of rest to Mr. Groves, and, as usual, his meditations on God's Word were spiritual and profitable. The following extracts show how his thoughts seem often to have run upon his service, and the need he felt of continually staying himself upon his God in it.

"If I desire to serve Christ with all my powers, day and night, it is not that I may be

higher here or hereafter, but that the Lord may be glorified, and the Church helped on to seek her true enjoyment, in fulfilling the will of Christ. This is my reward, and rich indeed it is. A natural mind seeks natural rewards, which are *selfish*; a spiritual mind seeks spiritual rewards, which are *unselfish*, and spring from being allowed to contribute to the glory and blessing of others. I do not deny the doctrine of rewards, but only wish to change the motives: as when men say, are not all things given us richly to enjoy? Certainly; but a *natural man* enjoys in spending on his *selfishness*, a *saint* in spending for the Lord. Both *enjoy*, but according to their natures. This view has encouraged me to a life of labour and suffering and sacrifice, with full expectation and sweetest reward."

"I lay no great stress on *forms*, but I love the spirit of obedience. The loveliest part of a child's character, and the most marred by the fall, is simple, *unquestioning obedience*, and willing *dependence*. Imperfect obedience to the Divine will can only be the fruit of imperfect love. Does not our Lord say, 'He that hath My Father's commandments and keepeth them, he it is that loveth Me'? Our Lord says that He told His disciples this that His joy might remain in them, and that their joy might be full. But in the way most people seem to look at service and obedience, it could only be a burden and a source of sorrow. I feel that what is wanted is **PERSONAL ATTACHMENT** to our Lord, and all thoughts of trouble in His service would fly, like mists upon the mountain tops before the rising sun."

Mr. Groves was privileged to visit a number of mission stations along the coast. He came to the conclusion that missionaries are able to accomplish more, when they remain together in companies of three and four. He also remarked that, after seeing the darkness, profligacy, and spiritual death that reigned so openly in other parts, he was thankful for the blessings that even the *feeblest* ministry of the truth brings, in so far as open wickedness seemed restrained. Of those Hindus who had indeed received the Word of God in their hearts, Mr. Groves wrote:—

"Their faith in God is *so simple*. If they are sick, or if even their cattle are, and if they have any trouble in their families, to Him they

go. Should their wives run away (which on their becoming Christians is very common), still they go to the Lord; they see nothing above nor beneath His care. I often wish I had the simplicity, or the firmness, that some of them manifest. Really, I think Mr. Rhenius (the missionary at the station from which Mr. Groves wrote) could put by the thought that was nearest his heart, to consider it again on the morrow, as easily as I could a book."

It would be impossible to mention here the many places visited by Mr. Groves—his journeys were both by land and sea—seeking out all, Hindu or European, who loved the Lord, that he might impart unto them some spiritual gift, of which he seems to have laid in great store, and to have travelled luxuriously, although, perhaps, *all* who met him might not think so. His journal, in one place, runs:—

"The little carpet I sit on, by day, serves as my bed by night, and a cloak covers me. I cannot tell you how comfortable it is to be independent of everything but the sunshine of the Lord's countenance."

At last Mr. Groves reached Madras, and from there he sailed to Calcutta. All this experience of work in India, and the many opportunities afforded of comparing different methods of mission work, enabled Mr. Groves to form certain opinions as to the best modes of procedure. Some of those were as follows:—

"I am sure it is of no use to preach without acting the Gospel before men. We purpose that our domestic arrangements should be very simple and *very inexpensive*, and our plan strictly evangelical. One great object will be to break down the odious barriers that pride has raised between natives and Europeans. To this end, it would be desirable for the evangelist to take with him, wherever he went, from two to six native helpers, with whom he might eat, drink, and sleep, on his journeys, and to whom he might speak of the things of the Kingdom as he sat down and as he rose up—that they might, in short, be prepared for ministry in the way that our Master prepared His disciples: by line upon line, precept upon precept, here a little and there a little, as they could bear it, and feeling from beginning to end that our place is not to set others to do what we do not do ourselves, or to act on principles on which we do not

act, but that we are to be ensamples of every thing that we wish to see in our brethren."

Early in July, 1844, Mr. Groves left Calcutta on a visit to England. The fact that Dr. Duff, the founder of the educational missions in India, was one of his fellow passengers, adds peculiar interest to this voyage. We would gladly, did time permit, accompany them across the deep. Dr. Duff's serious illness afforded Mr. Groves many precious opportunities of sealing his love for him as a brother in Christ by ministering to his bodily needs. In reading through the portion of his diary referring to this period—which is indeed the last portion that has been preserved to us—one is struck with the fragrance of his ripened spirit.

On his arrival in England, Mr. Groves was confronted with the divisions that took place in the assemblies of those who professedly were meeting in the name of "Jesus only" throughout the land.

After some months rest, Mr. Groves returned to India, accompanied by Mrs. Groves (his second wife), and with a band of helpers, including Messrs. Bowden and Beer, from Barnstaple—names well known now, through their own and their children's labours in India. On the eve of his departure, he wrote a letter to Mr. Darby, with reference to the divisions in the assemblies, and as the letter is now an historic one, and has been called "A Prophetic Letter," a short extract from it here will not be out of place:—"As the stormy weather threatens a little delay, I am not willing to leave England without a few words in reply to your note, and a short explanation of some other points that interest me. . . . Nothing has estranged my heart from you, or lowered my confidence in your being still animated by the same enlarged and generous purposes that once so won and rivetted me; and though I feel you have departed from those principles by which you once hoped to have effected them, and are in principle returning to the city from whence you departed, still my soul so reposes in the truth of your heart to God that I feel it—needs but a step or two more to advance, and you will see all the evils of the systems from which you profess to be separated spring up among yourselves. You will not discover this so much from the workings of your own soul as by the spirit of those who

have been nurtured up from the beginning in the system they are taught to feel the only tolerable one; that not having been led like you, and some of those earliest connected with you, through deep experimental suffering and sorrow, they are little acquainted with the real truth that may exist amidst inconceivable darkness: there will be little pity and little sympathy with such, and your union daily becoming one of doctrine and opinion, more than life and love, your government will become—unseen, perhaps, and unexpressed—yet one wherein, overwhelmingly, is felt the authority of *men*.”

The party in due time arrived at Madras, where Mr. Groves was joined by his two elder sons and the brethren he had left at Bagdad. Mr. Parnell (afterwards Lord Congleton) went with Messrs. Bowden and Beer to the scene of their future labours.

The delta of the great Godavery river presented a suitable sphere for those two brethren to occupy for Christ. This delta has been described as the “rice garden” of India. Canals were formed and dug in all directions for purposes of irrigation. These our brethren used as gospel highways in scattering the precious seed among the teeming population.

Meanwhile, Mr. Groves and those with him were carrying on the work in Madras. On his previous visit to India, Mr. Groves had counselled Mr. Rhenius, a German missionary in the employment of the Church Missionary Society, to follow a course contrary to the instructions of his superiors, who would have removed him from the sphere in which God had used him. The unkind, and often untrue reflections that were cast upon him in reference to this matter deeply wounded him, and so trying did things become in India that some of his fellow labourers returned to England. It is beautiful to observe, however, how God came in and comforted His servant. A young military officer, recently brought to the truth, gave up his position in the army and joined him in his work. Inwardly also the *needed grace* was supplied, for in connection with these persecutions for the truth’s sake, we find this entry in his journal:—“Every day my soul feels more and more that the way of strife and contention is the way of moral weakness, even as the way of returning blessing for cursing is one of power. There is an eagerness to cir-

culate the most unfounded calumnies, and no willingness to contradict them in those who *know* them to be false. They seem to think, at all events, if it does nothing else it will tend to sink me; but it is far otherwise: for by stopping up my path in many ways they leave my time unmolested for that *very object* they most desire to obstruct. It is not agreement of *opinion* that my heart so much seeks, sweet as that is; but it is that fellowship of love which delights not to make a brother an offender for a word. Truly, unsanctified light is as likely to become the destruction of the body of Christ as uninstructed darkness.” And again he adds these instructive words:—“I as fully admit as you can desire that, in my *own person*, it is my bounden duty to depart from every evil thing; the judging of others, and consequent separation from them, I am daily more satisfied is *not of God*. The blessing of God rests upon those who are separated by *others* from their company, and it is a mark of apostasy to be of them ‘who *separate themselves*’ from God’s redeemed ones.”

Mr. Groves, whenever opportunity occurred, gladly laboured with his hands to “supply his own needs, and the needs of those who were with him.”

The chief interest in the rest of Mr. Groves’s life lies in the detail of it: the beautiful triumphant spirit with which he rose above the innumerable difficulties and vexations of the way; the cheer and pillar of strength he ever seems to have been to all true-hearted servants of Christ, and we joyfully leave the further records of his services and successes in the gospel field until the Eternal Harvest Home.

F. S. Á.

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### THE ORDER IN WHICH WE LEARN CHRIST.

THE order in which the different books composing the Volume of Inspiration are arranged is not the result of mere caprice or blind chance. Like the costly stones of the temple, each book fits into its appointed place. We can trace the perfect fingerings of a Divine hand in the manner in which one section is made to follow another, not contradicting what has gone before, not even merely supplying what had been forgotten, but like

the growth of a tree, developing and expanding the truths already brought out.

What is specially before the writer's mind now, is the marvellous arrangement of the fourfold record of the earthly pathway of our Lord Jesus Christ. For the order in which the Gospels are placed, is precisely the order in which we become acquainted with Him (as taught of God) who is their blessed theme.

I. Matthew presents Him as *the Christ*. This is the simplest form of faith—to own Him from the heart as God's anointed One, the subject of prophecy, the Elect in whom Jehovah delighteth. But however simple and elementary, salvation is wrapt up in the sincere acknowledgment and confession of this foundation truth. Thus saith the Scripture: "Whosoever believeth that *Jesus is the Christ* is born of God" (1 John v. 1). Of course it is not a mere *educational* faith, or *school* faith, that links a soul with Christ and grasps the possession of a new life. Thousands in the countries comprising the area of "Christendom" make their boast that it is part of their creed that Jesus is the Christ, without giving the slightest evidence that they are "born of God." The question is, who taught you to confess this truth? When Simon Peter said, "Thou art the Christ, the Son of the living God," Jesus answered him, "Blessed art thou, Simon Bar-jona: for *flesh and blood* hath not revealed it unto thee, but *My Father* which is in heaven" (Matt. xvi. 16, 17). With that Galilean fisherman it was neither *human speculation*, as those who spoke of Jesus in the manner given in verses 13, 14, nor *human education*, as witnessed to-day, but positive *Divine revelation*. He had been lifted right out of the darkness of human thoughts into the unspeakable brightness of heaven's own teaching. Peter knew but little. Peter was still a Jew in his sympathies, feelings, and thoughts about spiritual things, but beneath the rubbish and in spite of ignorance, there was life—a stream God-ward in its flow, however sluggish (as rivers for the ocean make); Peter was "born of God."

II. In Mark, we have presented to us the wonderful spectacle of a heavenly *Servant*. We are the subjects upon whom the patient service is expended, Jehovah being, of course, the alone object. The thought is, before we

can serve Him, He must first serve us. "For the Son of Man"—the same "Son of Man" that Daniel had seen in the night visions receiving "dominion and glory and a kingdom, that all people, nations, and languages should serve Him" (Dan. vii. 13, 14)—did not yet "come to be ministered unto, but to minister and to give His life a ransom for many" (Mark x. 45). It is in His redeeming work, the laying down of His life as a ransom price to buy "the many" back to God and eternal glory, that He pre-eminently serves us, ministering to our souls now the assurance of pardon, righteousness imputed, peace with God, and a welcome in the holiest of all, and to our poor bodies "in that day" the full deliverance from the effects of the curse and the investiture with all the regalia and glory of His reign. We owe it all, and a thousand times more, to that wondrous service in the laying down of His life. Verily, "the half hath not been told" us.

III. Thus, having life and peace—life in *His Person*, peace through *His work*—Luke invites us to feast our eyes, at happy leisure from ourselves, upon the wondrous perfections of His manhood. "Behold the Man"—God's ideal—treading a sin-stained earth with undefiled feet. Every surge of temptation fell back as the breakers at the lighthouse rock, as the storm-tossed waves of Gennesareth crouched at His feet, a conquered foe at the instant of His command. Contemplate Him. Go with Him to the Pharisee's house and watch Him; to the gate of Nain, where a weeping widow arrests His attention. Mark His manner. View Him in the Temple courts, in the crowded synagogue, on the dusty highway, by the lake side. Follow Him into the mountain gorges and see Him pleading with His Father all night—the Man with the surrendered will, the lowly mind, the meek spirit, the heart that feels with the sufferer, the eyes that fill with tears at the sight of sorrow, the hand that knows how to draw the thorns out of the quivering flesh, which He did not spare His own brow. Ah, He is the Samaritan of Luke x., tearing His own garments to pieces to provide bandages for the wounds of His natural enemy. See the intense delight He takes in the simple objects of His Father's works. The despised flower at His feet—to His eyes the delicate tints on its petals are

more glorious than Solomon's majesty in the height of his grandeur; the gambols of happy children on the piazza; the chirping of the young sparrow whose wings are not strong enough to bear it up; the affrighted chickens hiding beneath the wings of the hen; etc., etc. He stood on His own eminence, looking at everything through eyes divinely trained to read precious lessons of faith, trust, guilelessness, simplicity, and affection in the commonplace objects too small for proud man to observe. And all was translated into His own life. Oh, to know Thee better, Thou holy Man, Thou dependent Man, Thou praying Man, Thou weeping Man, Thou unselfish Man; living for the benefit of others; feeding five thousand, Thyself often hungry; wiping the tears of others, Thine own heart wrung with sorrow. Satan's roar could not affright nor his allurements entice—one straight furrow Thou didst plough, from Bethlehem's humble manger to Calvary's bitter cross!

IV. But however holy is this ground, John conducts us into the holiest of all. Here, verily, every secret comes out. Nearer we could not be. What can there be higher, this side of the New Jerusalem, than to see the Father told out in *the Son*, and eternal life manifested in the Word. The 17th chapter doubtless is the highest chapter, if it be right to make comparisons at all, where all is lofty, sublime, and heavenly. There the Son pours out into the ears of the Father, in the hearing of His disciples, how He has brought them into His own place of closest fellowship and holiest intimacy with the One whose work He has now "finished," and whose glory He has now secured. Oh, the unspeakable joy of it! We stand, nay, we bow, and worship. Sin, death, and judgment, are words not mentioned in this chapter, they have all been disposed of. It is full of love, joy, and glory. Beyond this we cannot go. The pen must drop from the writer's hand.

M. I. R.

"JESUS." "Sweetest name on mortal tongue." The personal name of the Saviour (Matt. i. 21). The perfect man on earth. This name speaks of His lowly walk of obedience to His Father, and His atoning death. The name of deepest humiliation on earth: of highest honour in heaven (Phil. ii. 9, 10).

*BRITAIN OBTAINED THE GOSPEL  
FROM THE  
APOSTLES THEMSELVES.*

*ANY PROOF?*

IT is generally taken for granted that, in early days, Britain and Ireland received the Gospel and the Books of the Bible from Roman missionaries. Britain received the Gospel, there is good historical grounds for asserting, from the Apostles themselves; and when Roman preachers arrived in England and Ireland, hundreds of years after that, the Roman Church complained in Ireland that the preachers there would "not accept Roman customs;" and the famous "Bede" informs us that when Augustin arrived in England, the English Church rejected his advice on many points, and would not keep Easter at the time appointed by Rome. Bede tells us that the elders of the English Church met Augustin, but in the conference declined to accept of Roman interference, and Augustin returned back to Rome. That was at least 250 or 300 years after the British had received the Gospel and the Church was fully established. They tried Augustin more by grace than by knowledge, Bede says. Let us quote other authorities with exact references.

Clement, one of the earliest writers, says: "Paul was a preacher both in the East and the West. He taught the whole world righteousness, and travelled as far as the utmost borders of the West." Ep. ad Cor. i, c. 5. Classical readers will understand that the terms used as above were the terms used for the utmost bound of the Roman Empire, and included the British Isles.

Eusebius has the following words: "The Apostles preached the Gospel in all the world, and some of them passed beyond the ocean to the Brittanic Isles." Dem. Evang. iii., 5.

Theodoret, also an early writer, adds: "The Apostles had induced not the Romans only but every nation and kind of men to embrace the Gospel." Serm. ix.

Bishop Newton, second only to his great relative, Sir Isaac Newton, in "National Researches," says: "It appears from the writers of history that before the destruction of Jerusalem (before the year 70, A.D.) the Gospel was not only preached in Lesser Asia,

Greece, and Italy, the great theatres, but was likewise as far northward as Scythia, as far south as Ethiopia, as far eastward as Parthia and India, as far westward as Spain and Britain." *Disserts.* p. 341. The gift of tongues could alone have made this possible in seventy years, but we add to the above testimony the words of a Freethinker of our own day.

Professor Holtzman, of Heidelberg, asserts that it is quite true, even within thirty years after Christ Jesus, we can trace in heathen authors' works proofs that the Gospels were both published and circulated. They are quoted by them, and the whole of the New Testament was known and quoted by the heathen sixty-eight years after Christ."

Mr. J. G. Macwalter,\* for many years editor of the chief Dublin newspaper in and before 1852, published a book, giving the result of his own researches into Irish history, and proving, as was admitted by Cardinal Baronius, that all the elders, overseers, or bishops of the Church of Christ in Ireland were daring and "wicked enough" to oppose the Catholic Church of Rome in or about the year 597, A.D.; that they stood apart from it altogether, even when asked to agree upon a certain matter. In fact, says Mr. Macwalter, they "excommunicated the Church of Rome." See page 24 in his book, and in the same book he records that they rejected the customs and dates of Rome, refusing Easter among others.

The famous Bede, reckoned, I think, the very oldest British chronicler, records that when Augustin, the Roman Catholic monk, came from Rome to Britain and asked the English Church elders to meet him and accept of certain regulations, they counselled together beforehand, and consulted a very wise, aged member of the Church, and adopted his suggestion to try the Roman monk first by grace, not by knowledge. "If, therefore," said the ancient elder, "Augustin is meek and lowly of heart, it is to be believed that he has taken upon himself the yoke of Christ, as Christ said, 'I am meek and lowly of heart;' but if he is haughty and proud, it is manifest that he is not of God." Augustin, in the old

Roman style, received them as if he were a powerful heathen priest, in style and mode, and they rejected all his advances, and refused also to keep periods fixed by Rome. This brought the vengeance of Rome in the "massacre of Bangor," and Taliesin, the British bard, was present at that battle, and records the cruel massacre. Some say that Augustin excited the terrible slaughter, but in so important a matter it would be wrong to accept such testimony against him; it could only be hearsay evidence. The monk Augustin had burden enough when the British Church tried him by humility and meekness, and he could not stand. Would God that we all, and all the churches, were tried by "meekness and lowliness." We should soon see all the heathen imitations of grandeur, display, and carnal dignity driven out of the true churches of God. If the Apostles John, Peter, and all of them were amongst us again as plain, bold fishermen, it is hard to see where we would put them in our so-called temples. Has our Christianity advanced much further than the old elders of England pushed it in the sixth century? Or ought we to be tried as Augustin was tried? Would it do Christianity good to be so tried now? It is certain we, one and all, require it. Civilisation loves to see the show and glitter of heathenism upon the Lord Jesus Christ's followers, who are called to avoid every element producing pride, envy, carnal exaltation, and display.

Lucian a British king, is declared to have been a Christian in the year 180, and Christianity must have been well known at that time in England.

Tertullian writes that Britain, meaning probably all the various small kingdoms and divisions, had, in 197, "Received the faith of Christ."

Egbert, the Saxon, first executed a version of the four Gospels in Anglo-Saxon. A copy of this version is now in the British Museum. (See Cottonian Library).

The "venerable Bede" translated the entire Bible into Saxon at a very early date, before Priesthood had begun to punish Bible translators. This was a marvellous work in Britain's early days.

King Alfred, of England, accomplished his wonders in translation in or about the year

\* Macwalter was a Roman Catholic, but became a Bible-student and Gospel advocate after studying the history of Ireland. His book was published by Herbert, Grafton Street, Dublin, in 1852. It is a book showing great research. Seeleys, and Hamilton, Adams & Co., London.

378. "The Scriptures," said the king, "have been translated from the Hebrew into Greek and Latin and other tongues; therefore, it appears to me better (for some books which seem most needful) that we also translate them into that language that we can all understand." England throve wondrously well in the days of Alfred, and in the days of his noble grandson, who also circulated God's Word extensively.

Wycliffe also, who died in 1387, did a noble work in England, and especially for the working men of England. He employed a host of manuscript writers, and gave to the general public hundreds, if not thousands, of manuscript copies of the Bible. Small villages made collections and purchased one or two copies. They were publicly read and "talked over." History records that when Wycliffe died every third man you met in England was a lover of Wycliffe's Bible, or a "Lollard," that is, one who sung parts of the Bible if he could not preach them.

High ritualistic men are now struggling to find every objection to God's Word, and Deists are combining with unsound members of all kinds to assist them. It is no wonder that ritualists, like Canon Driver, would extinguish the Bible if they could. Priesthood will never gain the English platform until it has trampled down God's Word. These men do not probably know that Christ did not belong to an order of priests here. Christ and the Apostles claimed no altar here; and claimed no earthly priesthood whatever (Heb. vii. 13, 14). The plain fishermen remained plain fishermen even when the Master left. The world requires plain, bold, Holy Ghost men, full of the Bible—not priests full of Rome, nor preachers proclaiming their theories and imaginations.

May God send in these days a King Alfred, a Tyndale, Wycliffe, Luther, Knox, and men of that stamp, who fear not the faces of men.

New Zealand.

G. F.

"It is but reason that God should fall out with them, in the course of His providence, that fall off from Him in the course of their obedience. Murmuring persons think every thing too much that is to be done by them; and every thing too little that is done for them."

## THE KNOWLEDGE OF CHRIST.

<sup>2</sup> Peter i. 2, 3, 11; ii. 20; iii. 18.

THE second epistles have evidently a special bearing on the "last days," pointing out the difficulties of these days, and also supplying faith with materials wherewith to cope with and overcome these difficulties. In this second epistle by Peter, there is special mention made of the "knowledge of God, and of Jesus our Lord." The apostle, in the opening of his letter, gives the usual benediction, "Grace and peace be multiplied unto you." He also points out how this desirable blessing is to be obtained and enjoyed. There is no mystical way in which it is brought about. Grace and peace can only be increased to individuals and to churches through an increase of the knowledge of God, and of Jesus our Lord.

Then, the "all things that pertain unto life and godliness" can only be possessed on the same principle. It is "through the knowledge of Him that hath called us to glory and virtue." "All spiritual blessings" are already ours "in heavenly places in Christ" (Eph. i. 3). But to enjoy these *experimentally* is a different thing. There is an infinite supply of grace and peace in Christ. His riches are "unsearchable." There is no limit in His fulness of those things that pertain to life and godliness, but they can only be enjoyed by us in proportion to our experimental *acquaintanceship* with Him. There is special danger in these days of feeding the intellects of believers with truth, and overlooking the need of having "the heart established with grace."

Then again, the apostle Peter, in closing this second letter, gives a parting warning to "beware" of the "error of the wicked." In the second and beginning of the third chapters, he had been exposing the characteristics of the last days. Under certain circumstances, this ministry requires to be done. Saints have to be warned against some subtle snare of the devil. The note of alarm has to be raised, and saints apprised of the special danger they are in of being "led away from their own steadfastness." But the Spirit of God through the apostle does not stop here. He points out the positive path of safety, and that path is to "grow in grace and in the knowledge of our Lord Jesus Christ."

Here, then, we have the multiplication of



grace and peace, the experimental possession of all things that pertain unto life and godliness, and our safeguard against the error of the wicked, all to be obtained through the knowledge of the Lord Jesus Christ, or, as Newbery gives it, the "full knowledge." It was by the knowledge of Jesus Christ we received life at first. It was through the knowledge of Him we obtained peace with God, and were introduced into our standing in grace, and an increase of the enjoyment of these blessings can only be obtained through an increase of the knowledge of the source from whence they come.

Seeing this is so—and who can doubt it?—it would be a profitable study to enquire how this "full knowledge" of the Lord Jesus Christ can be secured. Is it the arbitrary privilege of certain favoured individuals, or is the way open for all the saved to enter into this blessed condition of soul? I believe the latter is the truth. When Paul was praying for the saints at Ephesus, he prayed that they might "be able (fully able) to comprehend with *all* saints what is the breadth, and length, and depth, and height: and to know the love of Christ which passeth knowledge" (Eph. iii. 18). Thus we see it is the desire of our God that all His children should enter into a full knowledge of Jesus Christ.

In pursuing our enquiry of how this increase of the knowledge of Christ can be obtained, I would notice, first, the operation of the Holy Spirit in the heart of the Christian. "No one can say that Jesus is the Lord but by the Holy Spirit" (1 Cor. xii. 3). It was the Spirit who opened our eyes at first to see the beauty of Christ as the Saviour. Simon, the Pharisee, saw no beauty in the Lord Jesus, although he invited Him to dine with him, but the woman who was a sinner saw in Him a beauty which led her to "wash His feet with tears, and to wipe them with the hairs of her head" (Luke vii. 39). It was the work of the Holy Spirit to open the eyes of her soul to discern the saving power of Jesus.

When Paul, by the Spirit, is praying for the Ephesian saints (chapter i. 17) he asks "that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding (or

heart) being enlightened." Our entire dependence on the Holy Spirit for an increase of the knowledge of Christ is a doctrine little known in these days of the pride of intellect: but it is nevertheless true. "Even so the things of God knoweth no man, but the Spirit of God" (1 Cor. ii. 11) is as true as ever it was. The Son of God came to reveal the Father. "Neither knoweth any man the Father save the Son; and He to whomsoever the Son will reveal Him" (Matt. xi. 27). So the Holy Spirit has come to reveal the Son. When the Lord Jesus promised the Holy Spirit, He said, "He shall glorify Me: for He shall receive of Mine, and shall show unto you" (John xvi. 14). There is a great point gained when a Christian learns this: that even the Bible is a sealed book, apart from the direct operation of the Holy Spirit enlightening the eyes of the heart. The prayer of the psalmist—"Open Thou mine eyes that I may behold wondrous things out of Thy law" (Ps. cxix. 18)—reveals a condition of soul essentially necessary to growing in the knowledge of Christ.

We read regarding the two disciples on their way to Emmaus, that "their eyes were holden that they should not know Him" (Luke xxiv. 16). And there is a sense in which the eyes of a Christian may be holden so that he cannot see Christ in the Scriptures. It is the work of the Spirit to open our eyes to discern the Lord Jesus in the sacred pages. It is His work to unlock the stores of grace and truth which are treasured up in Jesus Christ, and to lead our souls to appropriate His fulness to supply our need.

If we are to grow in the knowledge of the Lord Jesus, I believe we must begin by learning to honour the Holy Spirit by looking to Him, and counting on Him to give us eyesight to discern the glories and excellencies of Christ. We need to learn to lay aside our own wisdom and take the place of "babes," and then the Holy Spirit will take us by the hand and teach us how to suck nourishment out of the smitten Rock.

But we must pass on to a second thought, namely: a diligent use of the Scriptures is necessary to progress in the knowledge of Christ. Whilst we cannot grow in this Divine knowledge through the study of the Book without the help of the Teacher, we need never-

expect the help of the Teacher apart from the diligent use of the Book. The Holy Spirit never led any one into deeper knowledge of Christ over a neglected Bible. One has said that "the Holy Spirit will never be a concordance to any one." His work is to "bring to our remembrance" what the Lord said unto us.

When the Lord Himself was correcting the wrong thoughts of some of His disciples, His way was to begin at "Moses and all the prophets," and "He expounded unto them in all the Scriptures the things concerning Himself" (Luke xxiv. 27). After He was gone from them, they said, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" (verse 30). Again, "Then opened He their understanding, that they might understand the Scriptures" (verse 45). It was through the Scriptures the Lord Himself taught His disciples, and this is doubly true now. Then, the Scriptures were not completed, and inspired men got revelations in addition to the then written Scriptures. But now that the sacred canon is completed, there are no revelations beyond or apart from what is written.

All that can be known and all that need be known of Christ is contained in the Scriptures, and there only; and if we are to grow in the knowledge of the Lord Jesus Christ, we can only do so by a diligent use of the Book in which He is revealed. The Bible is full of Christ. He is the "key to the Scriptures." He Himself says, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me" (John v. 39). It is seen at once that Jesus Christ is the one subject of the New Testament, but we read regarding the Old Testament, that "to Him give all the prophets witness" (Acts x. 43). "They testified beforehand the sufferings of Christ, and the glory that should follow" (1 Pet. i. 11). All the types and shadows of the Levitical law derived their meaning from Christ, and it is only in as far as He is discerned in them that they can supply food to the soul.

Thus far we have learned two things which are necessary to an increase of our experimental knowledge of Christ. First, the Divine illumination of the Spirit of God, without which we cannot learn Christ. We may learn

much even of Scripture truth, but we cannot learn Christ Himself. Second, the diligent and prayerful use of the written Word. Apart from this, our supposed knowledge is only fancy. If we would grow in the knowledge of the Lord Jesus Christ of the Scriptures, it must be through the Scriptures, and that under the direct guidance of the Author of the Scriptures—God the Holy Spirit.

G. A.

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## Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

THE EDITOR.

Replies are invited to the following:—

**JESUS IN THE MIDST.**—Are we to gather from Matthew xviii. 20 that our Lord is in our midst otherwise than as Christ *in you the hope of glory*; or is He further manifested in our midst when thus gathered?

**THE NEW AND THE OLD.**—Could you please explain Mark ii. 21, 22?

**REGENERATION AND ELECTION.**—Is every regenerate person elected; or are there regenerate persons who are not elected, and who may consequently be finally lost?

**THE FUTURE JERUSALEM.**—In the details given in Ezekiel, chapters 40 to 48, the space assigned to Jerusalem and the "holy portion" of the land is nearly as great as the whole of Judea, west of the Jordan. Kindly explain how these details are to be understood.

**THE SOVEREIGN RULER.**—Is it right to use the word "*Despot*" when speaking of Jehovah God the Father as Sovereign Ruler of the Universe?

**PREPARATION *versus* INSPIRATION.**—Explain Matt. x. 19, 20—"Take no thought how or what ye shall speak," &c. Were these words spoken by our Lord Jesus Christ for His people to-day, or were they only for the early disciples?

**BACKSLIDING.**—What is the meaning of the text—"No man having put his hand to the plough and looking back is fit for the kingdom of God"?

**THE PASCHAL LAMB.**—What is the teaching in the words—"Neither shall ye break a bone thereof" (Exodus xii. 46)?

## THE MYSTERY OF GOD.

QUESTION 464.—What is the "Mystery of God" (Revelation x. 7)?

Ans. A.—There are various mysteries spoken of in Scripture. I will first state them as they appear to me.

1. "The mystery of the *kingdom*." That is the kingdom in its present aspect (Matthew xiii. 11; Mark iv. 11; Luke viii. 10).

2. The mystery of '*Christ and the Church*' (Romans xvi. 25; Ephesians v. 32, &c.).

3. "The mystery of *iniquity*." Counterfeit Christianity (2 Thess. ii. 7). Probably the mystery of Rev. xvii. 5-7 is the same, but more fully developed.

4. The mystery of *Israel's present blindness* (Romans xi. 25).

5. The mystery of *Godliness*. "God manifest in the flesh" (1 Tim. iii. 16).

6. The mystery of *the faith* (1 Tim. iii. 9), probably embracing the "mystery of the *Gospel*" (Eph. vi. 19; 1 Cor. ii. 7).

7. "The mystery of God" (Rev. x. 7).

This, I understand, to be God's long forbearance with man's wickedness, and His long "delay" to vindicate righteousness, and avenge the wrongs of those who are oppressed.

Will the inquirer compare the following Scriptures? Job xxi. 7-12; Psalm lxxiii. 2-14; Psalm xciv. 1-7; Isaiah xlv. 15; Ecclesiastes iv. 1; Leviticus xii. 1-4. Many more could be given, but these will suffice.

We who live under the reign of grace, and who have got a more full revelation of the ways of God than these godly ones of a bygone age: are not so perplexed at God's delay as they were. Yet if the ear of our hearts were open to the ceaseless wail of suffering innocence, and down-trodden helplessness, we would be led to cry with the psalmist, "LORD, how long shall the wicked, how long shall the wicked triumph?" xciv. 3, or with Jeremiah, "Righteous art Thou, O LORD, when I plead with Thee: yet let me talk with Thee of Thy judgments; wherefore doth the way of the wicked prosper? wherefore are all they happy who deal very treacherously?" chapter xii. 1. It is a great relief to the righteous soul to know that "God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecc. xii. 14).

When the seventh trumpet is about to sound, there will be no longer delay. God's long-suffering with man's rebellion will have come to an end. The mystery of God will have been finished. Judgment had been going on before this, but with a mixture of mercy. Up to this point there had been opportunity given to man for repentance: but now towards the impenitent the case is closed forever. It is now judgment without mercy. The scene in heaven on the

seventh trumpet being sounded, as recorded in Rev. xi. 15-18, confirms the interpretation I have given. Then righteousness will be vindicated, faithful service will be rewarded, and sin will be put down and punished according to the righteous judgment of God. Then "the righteous shall see it and rejoice: and all iniquity shall stop her mouth" (Psalm cvii. 42).

G. A.

## FORMS OF WORSHIP.

QUESTION 465.—What answer can we give those who tell us that a form of worship is right because Christ Himself attended the temple service?

Ans. A.—Was not our Lord's presence at the temple a matter of obedience? It was His Father's house. He was a Jew, and the Jews were then still under the old covenant, under the law. Jesus is the Mediator of a new and better covenant (Heb. viii. 6; xii. 24), but Paul clearly shows in Heb. ix., that this was entered upon in virtue of the blood shed. Now, Christ, having entered into "the holiest" for us, has made the way for us—brought us nigh to God. By faith we may enter within the veil and worship there. Are we not accepted in the Beloved? We who are perfected in Him need no form of worship; we need our hearts continually filled with His presence, that our lives may show forth His praises, and that we may indeed be a worthy temple of the Holy Ghost. Under the law, the people were kept far off from God, and to-day, the forms and ceremonies of so-called Christian worship tend to keep Christ out of view.

A. E. P.

Ans. B.—Christ was "a minister of the circumcision" (Rom. xv. 8). It was therefore quite fitting that He should own the "worldly sanctuary." It was not until He was glorified that the "time of reformation" arrived (Heb. ix. 10). When the Holy Spirit came down at Pentecost to inaugurate a new and heavenly form of worship, foretold by the prophets. Christ Himself intimated the change when He not only said to Jerusalem, "Your house is left unto you desolate," but when He spoke to the woman of Samaria these words—"The hour cometh, and now is when the true (in contrast to the shadows of the law) worshippers shall worship the Father in spirit and in truth" (John iv.) The Acts of the Apostles gives us the transition period between the past and the present economies. Shortly thereafter the temple was demolished and "the service of the tabernacle" ceased, but the true worship in spirit and in truth continues. God dwelleth not *now* as He once did "in temples made with hands" (Acts vii. 48; xvii. 24), and those who would worship must enter into His presence by faith.

R. S.

**Ans. C.**—The tabernacle as well as the temple order of worship has passed away. They were a "figure for the time then present" (Heb. ix. 9). Their rites and ceremonies were "imposed on those" who were under the law "until the time of reformation" (verse 10). When Christ was on earth, He was "under the law" (Gal. iv. 4), and being so, He observed the order of worship which was according to the law; but "the priesthood being changed, there is made of necessity a change also of the law" (Heb. vii. 12). "Under grace," God is not worshipped according to the Levitical order, but according to the "law of the spirit of life in Christ Jesus." We have instructions how that spirit operates in believers of the present age through the apostle Paul, specially in 1 Cor. xi., xii., and xiv. The instructions given in the end of chapter xiv. have evidently a special application to that meeting instituted by the Lord Himself for remembering Him in the breaking of bread. The teaching as to "giving of thanks," in verses 16, 17, indicates this. Also verse 23 begins with—"If therefore the whole Church be come together into one place." Then there follow directions as to the exercise of gifts and liberty of the Spirit in the assembly. It is clear from the whole passage that there could have been no *pre*-arrangement. Some would contend for *pre*-arrangement on the ground of verse 40—"Let all things be done decently and in order." But this order could not have been an order prescribed by man. Man's order would have interfered with the liberty given in verses 29, 30, 31. No man, or company of men, however spiritual, could have *pre*-arranged for verse 30.

It is true that when the canon of Scripture was completed, the gifts of "prophecy" and of "tongues" ceased; but God has nowhere given a fresh revelation for the gifts that do remain. Whilst some gifts which were in the Church then have ceased, and the Church as to her manifestation is broken up, God's principles have not changed. In the close of Malachi, the Lord directed the few faithful ones who feared Him back to the "law of Moses, as given to him in Horeb for all Israel, with the statutes and judgments" (chapter iv. 4). So the faithful now are exhorted to "earnestly contend for the faith which was once for all delivered unto the saints" (Jude 3). This embraces everything which has been given to the Church as to worship, ministry, and walk. When Christ ascended on high, and the Holy Spirit came down, the place of worship was removed from earth to heaven, and the character of worship changed from carnal to spiritual. It took a long time to wean those who had been Jews, before conversion, away from temple forms and ceremonies; but we never read of Christ Himself being in

the temple after He rose from the dead:

He has now gone as our Great High Priest into heaven itself, and we follow Him there (compare Heb. ix. 24 with x. 19, also Deut. xxvi. 1-4), and worship in and by the liberty and energy of the Holy Spirit; and where He is allowed to lead, there will be edification, order, and no confusion. G. A.

**Editor's Note.**—The presence of the Holy Spirit as Guide and Sovereign Distributor of gifts for edification (1 Cor. xii. 11) supersedes in its entirety the order of worship of the past dispensation with its forms and ceremonies.

As God has given no form or liturgy for the present age, but assured the Church of His abiding presence by the Holy Spirit, to introduce such is merely a human device to cover the unbelief that denies to the Spirit of God His due place in the assembly, and to enable carnal and unqualified men to conduct what is misnamed "divine service."

Where, through infirmities, help is specially needed, it is supplied by the Holy Spirit (Rom. viii. 26), not by the prayer book. We cannot imagine anything that could be a more absolute denial of the presence of the Holy Spirit than the setting up by human appointment, on the ground of human qualification, a salaried person as the sole Edifier of the Church, and putting into his hands the appointed words of the day's worship, from which he has no liberty to depart. If the children of God only saw what dishonour is thus done to the Spirit, we believe they would shrink from it with horror.

On the other hand, it does not follow that where form is abandoned, the ministry is of the Spirit. Carnal men may and do obtrude their ignorant and forward ministrations where liberty is allowed. Thus the way of truth is evil spoken of, but it is the way of truth notwithstanding such abuses.

#### PROPER NAMES OF SCRIPTURE.

**QUESTION 466.**—Why are some names in the New Testament spelt differently to those in the Old Testament, as Noe for Noah, etc.?

**Ans. A.**—The reason, doubtless, of the difference between the spelling of proper names in Old and New Testaments is through the inability of the Greek language of the New Testament to fully express the sounds of the Hebrew language of the Old Testament. Such may be illustrated still by comparing any foreign languages together, specially the more ancient. A. O. M.

**Editor's Note.**—The same words in French and English are pronounced differently, and in some cases spelt differently, such as English—Anglais, London—Londres, etc., but every one knows that they mean the same.

## INDIVIDUAL AND COLLECTIVE DEFEAT.

By the late F. C. BLAND, of Dublin.

IT is the privilege of every child of God to know that everything he does concerns God. God was pleased when His people were brought out of Egypt. He tells them to date their very existence from the day they were brought out. In the book of Deuteronomy He tells the object of His bringing them out: He says He brought them out that He might bring them in. Exodus tells us of His bringing them out. Joshua tells us of His bringing them in, and it shows us that after they were brought in God gave them something to do in the way of possessing the land into which they were brought. It is a very common thing for Christians, when they are converted to God, to rest satisfied with being converted, and to forget that the fact of their being converted brings responsibility with it, and that everything they do concerns God. There are other expressions in the previous parts of the Word of God, and one or two after, something like that of Joshua.\* Israel on two occasions, when some little trouble occurred to them, wished they might get back into Egypt. This was not Joshua's wish. Israel's wish, when trouble seemed before them, was that God had left them there: "It had been better for us to serve the Egyptians than that we should die in the wilderness." In another place they lusted after the things of Egypt, and they desired to go back again. "We remember the fish which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our souls are dried away, there is nothing at all beside this manna before our eyes." And you know, dear friends, that those desires of the hearts of Israel did not result at all from the same thing that the desire of Joshua did. It was not that the children of Israel were afraid that the glory of God would be touched; but because their wicked hearts lusted after the things of Egypt, and they forgot from what they had been delivered. If one looks back at the deliverance from Egypt, it is perfectly amazing that anyone could for one moment allow the thought to rest in their minds of going back into it. They came out from bondage, where

the waters, that should have been for refreshment, were turned to blood; where the air was filled with flies, and the judgments of God came down in hail. They were delivered out of darkness into a light which went before them by day; and yet the people that knew what redemption was, and saw what God had done for them, actually forgot what God had done, and desired to go back again; one time because a little trouble was before them, another because they lusted for the things of Egypt. As I was coming down here to night, I believe there was a ball at the Lord Mayor's, and I began to think of Egypt. There was a time when that was my occupation. What would it be to go back from what we feast on here to the fleshpots of Egypt—to the leeks, and the onions, and the garlic? I do not suppose there is any Christian, (at least, any who cares for the glory of God), who has not at some time almost found the expression of Joshua on his lips, when he found himself in circumstances where he feared the glory of God would be touched. But it is one thing to consider the glory of God; and it is another thing to think, like Israel, of eating of the fleshpots of Egypt.

Now, I am going to refer in detail to the circumstances of this chapter; others have often done this before me; but I want to say a few words on the result of the defeat of Israel told of here, and the causes manifest. God never brought His people into the promised land for the purpose of leaving them defeated; and God never brought a Christian from darkness into His marvellous light, and delivered him from the power of Satan, with the purpose that he should be defeated; and therefore I say a Christian should never be content with defeat, or with being anything else than a victor. God is with us now as he promised to be with Joshua, and if you and I are defeated in the conflict with the world and the devil, and in the conflict with our own hearts, there is a reason for it too, and the eye that could search out Israel, first by tribes, then by families, and then man by man, sees into every heart before Him, and knows what is the reason if we suffer a defeat. Joshua did not know where the wedge of gold or the Babylonish garment was; but the Lord knew it—Achan thought it was hid; but the Lord knew it, and

not only was Achan punished but Israel was defeated on account of it.

Dear friends, there is something more for Christians to consider than individual defeat; there is *collective* defeat; and these are times when we should take to heart as to what our position is, and see that our responsibility is not only individual, but collective. Now, a thing that would have been taken little notice of in the wilderness, would attract much attention in the promised land. The book of Deuteronomy is the reiteration of the law of God—God making a covenant with Israel, and promising to deliver them from all their enemies, *provided* they obeyed Him. The book of Joshua shews God fulfilling His part. *Judges shews Israel lamentably failing, and breaking their part.* The keynote of the book of Joshua is “Gilgal;” and the keynote of the book of Judges is “Bochim;” and in all the victories Israel had, you will remark all the camp returned to Gilgal, the place of putting away of the flesh; they were circumcised again at Gilgal; and if we look for victory, remember that the flesh is nothing, or we shall meet with the same fate that Israel did before Ai. They trusted in their own strength in this case; in their own wisdom in the next;\* and in both they failed and suffered defeat. I do not know whether you have noticed this, how, when one reads the Word of God alone, it finds one out. When we sit down to read the Word of God together, God lets us, generally, find out something from it; but when I sit down to read the Word of God alone, I generally get found out—there is something there which speaks to my heart and conscience; something of the two edged-sword; something like Solomon’s sword†—a type of the sword of the Spirit. One says, the living child is mine; and the other says it is hers; and Solomon’s sword is going to divide the joints and marrow asunder, and the Word of God does the same. In the epistle to the Hebrews, we read that the Word of God is quick and powerful, and sharper than any two-edged sword; piercing even to the dividing asunder of the joints and marrow. Now, it is a sharper sword than Joshua’s. It is one that goes into the thoughts and intents of the heart—it is a two-edged sword. Well, it is a blessed thing, when making a stroke at an unbeliever,

to let it come back on ourselves, and see that we are proof against the other side of it. There are parts which speak to Christians, which remind an unbeliever of his condition—it is a two-edged sword.

But, as I said before, it makes a great difference whether an act be done in the wilderness or in the land. In the book of Deuteronomy God says, “When ye come to the land, recollect ye shall do no more as ye have done, for ye are not yet come into the land.” Everything, as they advance, has a new importance, and fresh responsibility for them. No one would have thought that Israel, who often in later times lost two hundred thousand men in a battle, would think anything of a defeat in which six and thirty men were slain. See fifth verse. “And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide.” Why did Joshua rend his clothes? Because there were six and thirty men slain; because the people who went out to battle were God’s people, and God never intended His people to be defeated, even to six and thirty men. And Joshua falls on his face before God when six and thirty men fall, for there is something in that little handful of men. Joshua might have said, “Hitherto we lost hundreds and thousands—it is nothing to the destruction in Egypt.” But he takes note of six and thirty men slain. Suppose a man who was a blasphemer and a swearer, once a sinner, and known to all men as a sinner, and a great sinner; but he is brought out of Egypt, and passes over Jordan into the land, and becomes a saved man; and that some little expression escapes his lips which is not worthy of God. Suppose the enemy thus gets the victory over him; it is “six and thirty men.” He may say, “What is that to what I used to do? Before I used to be seen drunk, reeling down the streets, and no one will take notice of this! It is six and thirty men. We must not be content with the smallest defeat; it is the Name of God which is concerned. Joshua failed, till he cast himself upon his face. He had to learn yet what was the right thing to do when defeat came, to search it out in the presence of God, and to find out the cause. And if we are defeated we must search it out. It is not the little word only; but even the

\* ix. 14.

† 1 Kings iii. 24.

little thought. Why, I remember when thoughts would dwell in my soul for days, that would give me pain to have in my mind for one moment now. Never qualify your defeat by what went before. If you do, you are forgetting what is due to the great Name of God.

"And Joshua said, 'Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hands of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side Jordan.'" We know that the Red Sea typifies death and resurrection, and Jordan typifies the entering practically into the power of death and resurrection; it is realizing the power in our own souls, realizing the enjoyment of it—realizing that we are no longer brought out to be conquered by anything, even to six and thirty men, or by the slightest thing that is wrong; we ought to be more than conquerors; we should live above these things, where the temptation cannot reach us, in the highest, in communion with God.

If a man is hunted by a lion or a tiger, he may escape, or shoot it—he is a conqueror. But a man may be on the top of a place like Nelson's pillar yonder—he is safe there; he is above the danger, and it cannot reach him. And when a man is in communion with God, there is, no fear of his being defeated by that which is below him. "Would to God we had been content, and dwelt on the other side Jordan." I have no doubt this tells in many ways. It may be some have been brought into a condition, or circumstances, where they ran well for a time, and thought it was a blessed thing to give up the world, and think of nothing but the things of God; and yet when they go away from Christ, and get into the world, there is the thought, "Would to God I had been content, and dwelt on the other side Jordan. I wish I had not gone on so far in the knowledge of the truth." The other side of Jordan was out of Egypt; but it was a negative position; but being in the promised land something more, there was constant acquiring. It was not only being out of Egypt; but it was every place where the sole of your feet shall tread, is yours. And there is a most blessed word here, where God says (Ex. xxiii. 29, 30,) "When I drive out these enemies from before thee, I will not

drive them out in one year, lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land." I am sure there are many Christians who clear the whole field at once, and then the beasts rise up against them. They take a step beyond their faith; they walk by sight, conformed to something else, instead of Christ, and the consequence is, when they have a great space around them, they are not able to occupy it, and the beasts of the field increase against them.

(To be continued.)

### PRACTICAL HOLINESS.

An Address by Dr. NEATBY, of London, at Glasgow Half-Yearly Meeting of Christians.

(Continued from page 69.)

AS you, my brother, were identified with the first—the rebellious man,—the man who lost everything—you are now identified with the Second Man—the last Adam, who, in His own person, glorified God, and then became Head of the new race, in which all in Christ have their part. All in Christ have crucified the flesh with the affections (or passions) and lusts thereof. But besides our place in Christ, Christ does live in us.

There is a great desire after holiness, and I thank God from my heart that it is as widespread as it is; and if the enemy comes in, as he always does, with every desire after God—yet still there is much to praise God for in the desire. Now, if we want holiness, here it is, "Christ liveth in me." As God sees me, I have the life of Christ, therefore, Christ must live in me. Christ does live in me, thank God! It is a fact, Oh, let us be persuaded of this, right down in the very depths of our hearts, "Christ liveth in me." God says it of me—the Spirit of God here says it of the believer—through grace. But now I would use it in a practical way, because I believe the Spirit of God would have us get the full blessing in this passage. I believe it is God's will, that not only I should say with a good conscience, and with an intelligent heart, "Christ liveth in me"; but that my wife shall be able to say, "Christ lives in him."

Now, I mean it, beloved friends. It is not to provoke a smile. I want those who know

most about me to take knowledge of me that it is so—that this is true. If Christ lives in me, Christ will be about the same things as He was about in Galilee and Jerusalem. Now, is it not so? I call you before God to witness it must be so. If Christ lives in me, Christ must go about doing good in me. If Christ lives in me, it must be the patience of Christ. It must be the meekness of Christ. It must be the gentleness of Christ. “Take my yoke upon you, and learn of Me, for *I am meek.*” Ah! He could say it. If a man were to get up and say, “I am meek,” you would say, “Hush, my friend, hush, let us *see* the meekness.” But Christ could say, yes, and call heaven and earth to witness that He was “meek and lowly in heart.”

You find it a difficult thing to be meek and lowly of heart. It is not attractive to you by nature. I know by my own heart, for it is a mirror of what is in your heart. Naturally, I don't like to be meek and lowly in heart, it is not in me. But if Christ is living in me, that Christ must be as meek and lowly in heart as He was down here. Now, let us open our hearts, and make bare our consciences, that the word may have its full power upon our souls now. “Christ liveth in me”—the meek and lowly One—see Him on the Cross—follow His footsteps, see how lowly He was—see the motives that moved Him. What were they? If He had made Himself the centre of His life, it would have had a good centre, but He did not; He made God first, last, midst, without end, He made God the centre of everything. And if Christ lives in me, it will be the same. Naturally, I am the centre of my own importance, and my own life—everything revolves round this sun of my solar system, you know this is natural. But Christ has taken the place that my old self had. Oh that He may claim the place in power—that He may hold the place in the power of the Holy Spirit in my heart—that everything in your heart and mine may move around Christ. He is the Sun, I am the planet, may everything revolve in its place around the blessed Lord Jesus Christ. Oh what objects, what aims, what motives! “Christ liveth in me.” There is one thing very important; and that is, that Christ should have full scope for His blessed life in you. There is only one thing that can hinder; and that one thing is met by a passage I would earnestly

commend to you—the most practical passage in the Word of God—“Likewise, reckon ye yourselves dead,” etc. That is the whole secret of holiness. It can only be done in blessed communion with the Lord Jesus Christ. It can only be done, as I know that I am dead.

The previous verse says, “In that He died; He died unto sin, once. In that He liveth, He liveth unto God.” He is done with sin. In His life down here—though He knew no sin—He had to do with sin. Now in His risen life it is without sin. All question of sin is settled forever, He lives unto God. “Likewise, reckon ye yourselves dead indeed unto sin—but alive unto God through Jesus Christ.”

O, *there* is immense power. Do let me commend it to you earnestly. God give you grace, God give me grace to hold the flesh, to hold our own selves; not only beneath our feet, but for dead. Next, I commend one single thought to you about this, “Mortify” is always used when “reckoning” one's self has been neglected. You are never told to mortify sin; it is, mortify your members which are upon earth, hold self in the place of death. O, that will be victory, blessed, blessed victory over sin—over its power in us. “Christ lives in me, and what I now live in the flesh”—call it life—or call it daily dying—but “what I now live in the flesh”—the life here that my neighbours see—my life here in the family—my life in the church—“I live by the faith of the Son of God.”

See your privilege, my brother. Let us take possession now by God's grace, of the good land and large, which God has given us. Israel had the land of promise given them by the oath of God, according to the love which He bare to them. The whole land was their's, just as “spiritual blessings in heavenly places” are your's and mine; but it was said when they entered the land, “Every place that the sole of your foot shall rest upon.” That is the point. Now, God wants us to possess, in real power, all the blessing with which He has blessed us. He wants me to know it to-day, in humbleness of mind, in lowliness, that there is here within me, an old self that is dead, according to God; but in fact is alive, and which must be held in the place of death. God wants me to live a life of victory, “victory through the blood of the Lamb.” The life



that I now live in the flesh, I live by the faith of the Son of God. A faith which brings him into every detail of life, which makes Him speak through my lips, think in my bosom, and act in my actions. Yes, it must be so, my brother. Oh, it is possible. God is able, and I cannot say that He has not power, because the Holy Spirit has taken up His abode in my heart, in my body. The Holy Spirit has made my body to be His temple: and the Apostle speaks in one of the most sublime passages in the whole Scripture (Eph. iii.), of the power which worketh in us, that is "able to do exceedingly abundantly above all we ask or think." Oh, to live what we now live in the flesh by the faith of the Son of God, the One who has got the victory; and the One who is the mighty magnet to draw up the heart, the mighty and blessed gathering point. "I, if I be lifted up from the earth, will draw all unto Me." Thank God, "He loved me, and gave Himself for me." Ah, this by the Holy Spirit, is the power.

I was saying yesterday to some who may be present here, that it was a very real thing that we may, each of us who believe, take home—"He loved me." Yes, He saw me. He saw Saul of Tarsus sitting as a president when his martyr, Stephen, was stoned to death. He saw Saul of Tarsus, and strange beyond fiction, yet true, He loved Saul of Tarsus, and He saw me, and He loved me. He saw what I was, and what I should be, and blessed be His name, He loved me. Had there not been another sinner in the world "He loved me" so that He would have died for me. "If this cup may not pass from Me." It passed *me*—that passage means it. He thought on me as He took that cup in the communion of His Father's presence. He thought on me the next day when He drank that cup in the darkness—the impenetrable darkness of a soul abandoned by God to His judgment. "He loved me, and gave Himself for me." I pray earnestly that this may be your power and mine, to live down here as not living—for Christ liveth in us. Oh, let it be so. Oh, may we seek it now. May we not rest till we know the peace and happiness of just bowing to God, and listening to His Word, and letting it be true in heart and life. Christ Jesus, my Lord, taking the whole place. Not the first,

Oh, no. It is a miserable thing when Christ has only the first place in anyone's heart, there is always a terrible conflict then—*He is downright exclusive*. He will be Lord wherever He dwells. Christ Jesus, my Lord, other Lords have had dominion over me. I want Christ Jesus, my Lord, to bring every thought into captivity to His obedience, then live it out so that everyone can see what God has wrought for me, that it is God that worketh in me to will and to do of His good pleasure.

#### PREPARATION FOR SERVICE.

AND the seven angels, which had the seven trumpets, *prepared themselves* to sound" (Rev. viii. 6). They did not seize their trumpets hurriedly, and give a meaningless blast, but there was *calm, deliberate* preparation for the sounding. Our lot is cast in God's great hallowed "fiftieth year," which commenced with Calvary's great "day of atonement," and into our hands, as His messengers, he has placed the "Trumpet of the Jubilee" (Lev. xxv. 9, 10), and, like the angels, we need *Divine preparation* to sound. Ministry, whether in the church, or toward the world, has been compared by God to a trumpet (1 Cor. xiv. 8), and God expects His trumpeters to give forth no *uncertain sound*. *Uncertain sounds* always proceed from *uncertain souls*. It requires a *certain man* to give out a *certain sound*, that is, a man who has learned the *certainly* of the things upon which he speaks (Luke i. 4; Prov. xxii. 21). The gospel of peace is a *Divine preparation* (Eph. vi. 15), and it requires a *Divinely prepared* man to preach it. There are two things necessary if we would be thus prepared—1st, *live near to God*. Nehemiah says: "And *he* that sounded the trumpet was *by me*" (iv. 18). Like this trumpeter let us be *close* to our Divine Tirshatha on the work of the wall, and, 2nd, let us be "indwelt richly with the Word of Christ" (Col. iii. 16); but see that it is "*rightly divided*" (2 Tim. ii. 15). Thus shall men be warned, when we "lift up our voice like a trumpet, to shew His people their transgressions, and the house of Jacob their sins" (Isa. v. 8-1)

T. B.

THERE is nothing that needs to be said in an unkind manner.

*CHRIST THE BURNT OFFERING,  
or "ACCEPTANCE."*

LEVITICUS, CHAPTER I.

LEVITICUS opens with the Lord speaking to Moses "out of the Tabernacle of the Congregation." This was the place appointed by Jehovah for the communications of His will concerning His people in their approach to Him as worshippers, their service, and their dwelling as a sanctified people encamped around Himself.

In Exodus xxv. 22, we read, "There I will meet with thee, and I will commune with thee from above the mercy-seat between the two cherubims;" and in Numbers vii. 89—"When Moses was gone into the Tabernacle of the Congregation 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 testimony from between the two cherubims."

How different this from the giving of the law, with its voices and thundering and earthquake, out from the thick darkness of Sinai!

At the Tabernacle there was the altar and the offering and the blood-sprinkled mercy-seat, all telling of the Christ and His atoning work. There God could hold communications through the Mediator, in accents of grace, touching the means whereby His people could draw near to Him.

We have already noticed, in connection with the sin offering, that whatever was presented to the Lord must be perfect to be accepted, otherwise it could by no means be recognised by God as pointing forward to, and foreshadowing the holy, spotless Lamb of God. We have also seen the significance of the laying of the hand upon its head. Next we have—as in the sin offering, so here also—the offerer killing it with his own hand.

Thus we are instructed that as forgiveness of sins could be obtained on no other ground than the shedding of blood, so it is on the same ground—that of the atoning death of the Son of God—that we are brought into favour with God, and "accepted in the Beloved." The precious blood that has secured us from the judgment fire of hell has brought us into that very place of nearness and favour in which Christ Himself has entered as the Beloved of the Father.

When the Lord Jesus came to John to be baptized of him in Jordan, the heavens were opened and a voice came from the Father—"This is My beloved Son in whom I am well pleased" (Matt. iii. 17). This was at the beginning of His public ministry, but again, nearer to its close, came the same voice on the Mount of Transfiguration—"This is my beloved Son, in whom I am well pleased: hear ye Him" (Matt. xvii. 5). Oh, the delight of God in His own dear Son; the acceptance in which He ever stood in the presence of God! No cloud or shadow ever came between His Soul and His Father. He lived in the perpetual sunshine of His Father's face, up till that hour when made sin for us He was forsaken of God.

What could mean that lying on the ground in agony in Gethsemane; His sweat like unto great drops of blood falling down to the ground; His cry, "If it be possible let this cup pass from Me"? Men have walked up to the cannon's mouth without quivering; martyrs have sung as they were led to the stake, and shouted Hallelujahs in the flames. What then was the meaning of this amazement of the Son of God? Was it mere human frailty, the weakness of nature asserting itself? Verily, no; for then had He been weaker than and inferior to many a saint who had suffered unto death with triumphant joy. There is no explanation of it but upon the one ground, that He was then as the Sin-bearer, forsaken of God, because "made a curse for us."

Let no arguments or theories of man ever relax your grasp upon that precious foundation truth, that Christ suffered for sins, "the Just for the unjust"; that He endured the righteous judgment of God in order that He might bring us into pardon and peace and liberty.

But that is only one aspect of the truth. That is the aspect represented by the sin offering. There is quite another aspect of the same truth of atonement represented by the burnt offering. Here we see Him as the One who gave Himself up a willing Offering wholly unto God, the "whole Burnt Offering." "Lo! I come to do Thy will, O God; Thy law is within My heart." His first thought and His last was the accomplishing of His Father's will. Self never entered into His consideration. Self is a continual hinderance to us. It was

not so to Him. He was the "whole Burnt Offering," even throughout His whole life, suffering in obedience to the will of God; the perfect One, "obedient unto death."

The words you find in verse 3, "He shall offer it of His own voluntary will," would be more literally rendered, "He shall offer it for his acceptance." I think that is a point in which all Hebrew scholars are agreed. This rendering also gives force to the word in verse 4, "He shall put his hand upon the head of the burnt offering, and it shall be accepted for him to make atonement for him." The words, "to make atonement for him," mean literally, "to place a covering over him," that is, to place something over him in which God can look upon him with complacency, with delight. That is the thought in atonement. It is the blood that places a covering over the soul, just as it was the blood on the door post and lintel, on the night of the Passover, that covered the first-born from the judgment stroke.

It is an interesting point, that in connection with the covering of the ark built by Noah, when it is said he shall "pitch it within and without with pitch": the word here rendered "pitch" is the very same as "atonement." It was a covering and a protection. Atonement is that covering in which we who are not perfect; we who are blemished; we who have no soundness in us, can nevertheless stand accepted in the presence of a holy God. Now, what is that covering? It is nothing more nor less than Christ in all the efficacy of His finished atoning work. He is the great Burnt Offering accepted for us, and in whom we are accepted. It is He who is "made of God unto us wisdom and righteousness and sanctification and redemption," so that, while we have nothing to glory of in ourselves, we can glory and make our boast in the Lord. We have the most perfect assurance that God has found His entire satisfaction in the covering that He Himself has provided for us.

Then notice that, as in the case of the sin offering, the offerer was himself to kill the bullock before the Lord. He was to put His hand upon its head: that meant identification. He was to kill it; and then verse 6—"He shall flay the burnt offering and cut it into pieces."

We have already looked at the significance

of the one who had sinned having to kill his own sin offering, but here we are brought again to the same point. It is not here one who has any special definite sin to confess, but it is one who is deeply conscious that he is not a whole burnt offering, that he is not perfect, and yet he wants to know acceptance with Jehovah. He wants not merely to be justified, but to enjoy the place of one who has been brought near, and brought into favour, and brought to be a delight to the very God, of whose glory he has come short. That is the thought here. But in doing this he must kill the offering. Just as the one who had sinned could not enjoy the forgiveness of Jehovah until he had killed his sin offering, so the one who desires to rejoice in acceptance in Jehovah's presence cannot enjoy that acceptance without seeing that he himself is the one who has been the cause of the death of that burnt offering; that the Lord Jesus, in order to bring us into the favour that we are in with God, suffered for us. He not only suffered that we might be *justified*, but suffered that we might be *accepted*.

It is in the Epistle to the Romans that we get the great foundation truth of justification fully unfolded; but in the Epistle to the Ephesians, we rather get the other aspect of the same truth, namely, that of acceptance. Not that the Epistle to the Ephesians ignores our condition as lost ones; that is fully shown in the second chapter. In Ephesians, v. 2, we read, "Christ also loved us and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour."

This is not the judgment of God poured out upon Him as the accursed One; it is not His being "made sin for us," but it is His offering up of Himself as the whole Burnt Offering. And as we have already noticed, the very word used for "burnt" is not the same as that used concerning the sin offering. It was burnt in "judgment fire," but the burnt offering ascended unto God in "incense fire." The term, "sweet savour," was not applicable to the sin offering as burnt without the camp, but it is perfectly applicable to the burnt offering as wholly consumed upon the altar.

In harmony with this passage in the fifth chapter of Ephesians, we read, in the first chapter, not only that the believer is justified and forgiven, but that he is "accepted in the

Beloved," and put in the place of a child's acceptance in the affections of a father. In fact, Christ is the measure of the believer's acceptance. The blessing that God has bestowed upon Christ is the measure of the blessing that He has bestowed upon us. All is included in the gift of His Son. He has put all honour, all blessing, all glory upon Him, and He has blessed us with all in Him. It is because of our being in Christ that He is all things to us.

### THE KNOWLEDGE OF CHRIST.

HAVING in a former paper noticed the importance and power of the knowledge of God as revealed in Jesus Christ; how "grace and peace are multiplied" through this knowledge; also, "all things that pertain to life and godliness" are enjoyed through the same means; and that growth in this knowledge is our safeguard against the "error of the wicked" in these "last days." We also learned from Scripture two things that are necessary in order to progress in the knowledge of Jesus Christ. First, *the special agency of the Holy Spirit* to enlighten the heart, and open the eyes of the soul to see the beauty of the Lord. Second, *the prayerful and diligent study of the written Word.*

We will now go on to look at other two conditions necessary to healthy growth in this knowledge; and the truth which I would put next to the Holy Spirit and the Scriptures, is, *a fixed purpose to know Christ.* A definite purpose is necessary in order to succeed in anything, but specially is this necessary if we are to make progress in Divine knowledge. This is not because God is unwilling to manifest Himself to the hearts of His people, but because of the slowness of man's heart to learn God Himself. In Col. i. 9-11, we read of the "knowledge of His will," and of the "knowledge of God." The one is acquired by acquaintance with His Word; the other through intimacy with Himself. The flesh within us shrinks from both of these, and without a holy determination not to succumb to the flesh within us, nor to be overcome by adverse influences around us, nor to be defeated by the powers of darkness which are arrayed against us, we will find it is impossible for us to make headway in the knowledge of Christ.

There are many who seem to have no purpose in anything. They are creatures of circumstances. They sail with the strongest current. This is even true of many Christians; and consequently in spiritual things they are like the door on its hinges, they never make any progress; and as to experimental acquaintance with the Lord Jesus they lose rather than gain.

The illustrations used in Scripture are very significant, and the language very strong regarding the soul entering into experimental nearness to God. "As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God" (Psa. xlii. 1, 2). "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; *then* shalt thou understand the fear of the Lord, and find the knowledge of God" (Prov. ii. 3-5). Perhaps it would not be too much to say, *not till then.* That is, that nothing short of the perseverance with which men seek for silver and for hid treasures will succeed in attaining to the knowledge of God.

The most striking example we have of this is the experience of the Apostle Paul as recorded in Phil. iii. 7 to 14. When Paul first got a believing sight of the Lord Jesus he counted all his previous attainments with all his wordly prospects as "loss for Christ;" and after some thirty years experience of the preciousness of Christ, notwithstanding all he had suffered for His sake, although a prisoner in chains, he is still counting all things "but loss for the excellency of the knowledge of Christ Jesus." He had already suffered the loss of all things for Christ, but he did not regret his choice. What he had already known and proved of Christ as a portion to satisfy his soul, had only made him to thirst for a deeper acquaintance with his precious Saviour and Lord. Paul was a "man of one idea;" he had one object in life, and that was Christ. "To know Him," and to be "found in Him;" not as to his safety, that was settled, but "abiding in Him" as an experience of the soul.

Nothing could turn Paul aside from that one purpose; and it is in proportion as we act on the same principle, and tread the same path as he did that we can make progress in this

highest of all attainments, the knowledge of Christ Jesus. The Devil knows the power of this knowledge, and will do what he can to hinder our progress in it. The world will feel it, and will take "knowledge of us that we have been with Jesus." With all the thirsting after knowledge in the present day, there are comparatively very few who are making it the one object of their life to KNOW CHRIST.

The other condition necessary to this knowledge is stated at length in the passage we began with: "And beside this, giving all diligence, add to your faith virtue (or courage); and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity (or love). For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." This passage which I have given at length needs no comment. It clearly shows the importance of cultivating these Christian graces if we would secure progress in the knowledge of Christ. It is here where so many of us fail. We may honour the Holy Spirit as the Teacher: we may study the Word to find Christ in it: we may even do this with a fixed purpose, yet we seem to make little or no headway; and one reason of this is because we fail to exercise the "courage," the "self restraint," the "patience," the "godliness," the "brotherly kindness," the "charity," or love, which is necessary in order to fruitfulness in the knowledge of our Lord.

We long for a more intimate acquaintance with the Lord Jesus, but we shrink from the practical holiness and self-denial which are inseparably connected with this intimacy. Outward separation from the world; from its social pollutions, its politics, and even its religion costs very little; but if we are to know Christ, we must be prepared to become like Him. "They are not of the world, even as I am not of the world."

To grow in this knowledge means to turn the world out of our hearts and out of our homes. It involves an outspoken testimony for Him. The Holy Spirit will never reveal Christ to us if we are to keep it to ourselves. If we are to continue to receive, we must give out what we get or the supply will be stopped.

Then again, progress in this knowledge involves the ruling of our spirits and our tempers, as well as the cultivation and manifestation of the love of Christ to all who are His own. But with all this it is clear that those who know Christ best have the strongest desire to know Him better. When once a soul tastes fully of the sweetness and satisfaction which are to be found in "the excellency of the knowledge of Christ Jesus," everything that stands in the way of a still fuller knowledge must go to the wall. The joy of heaven will consist in knowing Christ; and the knowledge of Him now will make everything "under the sun" as worthless dross. G. A.

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### PERFECTED IN JESUS.

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DOUBTLESS, Enoch, Noah, Abraham, and a countless multitude beside have set the Lord *before* them, but One only could say, "I have set the Lord *always before Me.*" In Him was the perfect, continual, unailing obedience that nothing could turn from its object.

Enoch walked with God, and pleased Him. In Jesus this was perfect. "I do always the things that please Him." "This is My beloved Son in whom I am well pleased." Noah walked with God, and was moved with fear. This too we see perfect in Jesus: "He was heard in that he feared." Abraham walked before the Lord. Again we see the pattern of what was perfect in the Beloved. "I have set the Lord always before me."

The little features of grace and beauty which we see scattered through the family of God, are but the faint traces of what we see in their fulness and perfection in God's beloved Son, who is "the brightness of His glory and the express image of His person;" and just in the proportion that we are in communion with the Father and the Son, not only will our joy be full, but it will be manifested that we walk with God and please Him, that we move in fear, setting the Lord before us.

This is testimony. This is what God requireth at our hands, not as the demand of a task-master, but as our offering of love. This is what really tells on the conscience of others for God. It is of practical value; and nice words without it are but as counterfeit coin, which looks well but is worth nothing.

## NONE BUT CHRIST.

WHOM have I, oh Lord, in heaven;  
Whom on earth, but Thee?  
There and here, *one* Name is given  
Unto me.

Thou did'st look in pity on me;  
Thou did'st hear me sigh  
'Neath my sins, their curse laid on Thee  
Thou did'st die.

Great Thy love, past comprehension—  
Flood-tide's constant flow!  
Poor is mine; prone to declension;  
Ebbing low.

Blest Immanuel! now ascended;  
Calvary is o'er.  
All above—hearts, voices, blended—  
Thee adore!

“Glory, honour, in His presence,”  
God of matchless grace!  
“Strength and gladness,” Thine in essence,  
“In His place” (1 Chron. xvi. 27).

Through life's pathway, Saviour, guide me;  
To Thy seat I come,  
Where I'll ever dwell beside Thee,  
Safe at home.

Should my cup be mixed with trial,  
Let me not repine;  
Good, not ill, is in the vial—  
Thy will, mine.

Seems the furnace seven times heated,  
Son of God, appear!  
Nought can harm; the fire's defeated—  
Thou art near.

Soon I'll be where glory shineth,  
Brought by Thy good hand;  
Love abideth, ne'er declineth,  
In that land.

Lord, I'll go, glad tidings bearing  
To those far away;  
Send me—Advent scenes are nearing,  
Day by day.

May I bring, at Thy returning,  
Precious golden sheaves—  
Not mere stubble, fit for burning;  
*Fruit*, not leaves!

D. R.

The SANCTIFICATION and CONSECRATION  
OF  
ISRAEL'S PRIESTHOOD.

As Typical of the Salvation, Sanctification, and Consecration of the Believer (Exod. xxix. Lev. vii.)

## THE CONSECRATION OF THE PRIESTHOOD.

THE sanctification of the priesthood was clearly typical of the salvation of believers. But it was also, we believe, typical of the sanctification of the saved. In the New Testament the separation of the believer has, as has often been pointed out, two great aspects, namely the positional and the practical, or the permanent and the progressive. It is upon the former of these two we must say a few words before dwelling upon consecration. It is plain those men were set apart to the priest's office by submission to the will of God. His will operated through the time of their sanctification. They were simply passive in His hands. Surely this reminds us of the separation of the believer, as being first by the same will.

## SANCTIFICATION BY THE WILL OF GOD,

Heb. x. 10, is a fact set forth in the Word, and is altogether apart from feeling. It is hardly a matter of experience: it belongs to the region of faith; though, when accepted, a certain experience may follow. The very will which “sanctified and sent” the Lord Jesus, and which was also enshrined in His heart, and expressed in His life, is that by which the believer is set apart to God. Salvation and sanctification both flow from the will of God; man has little or nothing to do with either. It is also by the

## DEATH OF CHRIST

(see Heb. x. 10; xiii. 12). This was foreshadowed, faintly, it may have been, in the ram, and its blood used in the separation of Aaron and his sons. The offering of His “body,” and the shedding of His “blood,” laid the foundation of salvation and sanctification. There is not one sanctification through the body of Christ, and another through His blood, as some seem to see, they are but different modes of expressing the same thing. It was for this end He suffered “without the gate.”

Oil was used in the separation of the five

men, and was, as all will admit, a symbol of the Spirit of God. And nothing can be clearer than that

#### SANCTIFICATION IS BY THE SPIRIT

(Rom. xv. 16; 1 Peter i, 2). It is by the will of the Father, through the death of the Son, in the power of the Spirit, that the saved are sanctified. But in what way does the Spirit sanctify? By taking up His abode in the saved according to His promise, "He shall be with you and in you." Just as God set apart the Tabernacle, as He said, "I will sanctify it by My glory," taking possession of it by the symbol of His presence, even so the Spirit takes up His abode in the saved, and sanctifies them unto God. Thus by the One will, One sacrifice and One Spirit, are all the saved sanctified.

Garments were used in setting the priesthood apart (Exod. xxviii. 40, 41). This may be taken as pointing to

#### SANCTIFICATION IN CHRIST

(1 Cor. i. 1-30). He is the sphere, and, praise God! the measure of the believer's sanctification. Unbelief would start back from the truth: a false humility would reject it as too good to be true. Yet simple faith rests upon the statement and finds repose. In the church at Corinth there were differences, doubtless, as to age, gift, experience and godliness; but they were all alike saved and sanctified in Christ Jesus.

#### SANCTIFICATION THROUGH THE TRUTH.

Water was also used in fitting the men for their office, which water we take to be typical of the Word of God as used by the Spirit. The truth has a place in sanctification both positional and practical. It is through "*belief of the truth*" (2 Thess. ii. 13). But what aspect of truth is it which is mainly, if not altogether, used thus? Those portions speaking of the person, death, resurrection and power of Christ to save. In one word, the Gospel in its many phases. For the truth which saves sanctifies, and at the same time also, for they go together.

Submission characterized the men during those days of their preparation for the priest's office. We might say their faith was thus expressed. This was a shadow, the substance of which we have in

#### SANCTIFICATION BY FAITH

(Acts xxvi. 10; 2 Thess. ii. 13). Faith has no

power in itself to save or to sanctify. All lies in its object, the Lord Jesus Christ. "By grace are ye saved *through* faith" is true of all who have trusted Christ. It is also true that they are sanctified through faith in Him. The moment they believed, they were saved and separated. Not the former without the latter, for the two are inseparable. Would that all the people of God saw and believed this, it would greatly help some out of bondage into liberty.

We have now seen something of the beautiful, harmonious, and close correspondence between the separation of the priesthood in Israel, and the salvation and sanctification of the people of God. No one who has followed us so far can fail in seeing that the correspondence is designed. And we believe the same harmony will be seen as existing between the consecration of Aaron and his sons, and that of all the sons of God. In treating of

#### THE CONSECRATION OF THE PRIESTHOOD

we follow the order given in Exodus rather than that given us in Leviticus. And from it we gather that their sanctification preceded their consecration; and the same order appears in the antitype. Salvation and sanctification go before consecration. This order is, as many are aware, often reversed. If one may judge from the utterances of some would-be teachers, sanctification depends upon consecration. These doctrines are: "Consecrate yourself that you may be sanctified." This is but to introduce discord where all is strict order. For sanctification is like the setting apart of a vessel, and consecration is a filling of the same for service. The saved have therefore been set apart to God in order that they may be filled for service, testimony and fruit bearing. He is the setter apart and the filler both. The vessel is His and the fillings likewise.

Let us proceed to look at the

#### OUTWARD CONSECRATION

of the priesthood. The term "consecration," which occurs in these two chapters some seven times, signifies "fillings," and is connected with the ram—its various pieces for sacrifice and food—its blood used in the sanctification of the men, the basket filled with bread, and the day of their separation. The kindred term, "to consecrate," means to "fill the

hands." To consecrate, therefore, in the Levitical sense, was to use the fillings, parts of the ram, and three pieces of the bread in filling the hands of the priests. This was done as follows:—Moses took seven pieces of the ram, and three pieces of bread, and placed the ten things upon the outstretched, sanctified hands of Aaron, and he then waved them horizontally before the Lord. The four sons of Aaron were treated in the same way. Then the pieces were laid upon the brazen altar and consumed as a "sweet smelling savour unto the Lord." This, of course, was repeated day by day during the seven days, and thus were they outwardly consecrated. The fillings were shadows of Christ in His person and work. The reception, waving and giving up of them by the priests, types of service received, discharged and accepted of God. Upon the ram and unleavened bread, as types of Christ, we may meditate later on; in the meantime let us look at the filling of the hands of the men as setting forth New Testament consecration in service.

Let us take *ministry* in its widest sense as illustrating true consecration. Service in the Gospel is the widest circle of ministry. The *evangelist* is an "earthen vessel" made, saved and separated to do the will of God. The "treasure," the Gospel in its many aspects, which fills, consecrates the vessel. Such are a "sweet savour unto God" in those who reject the Gospel and perish, as well as in those who believe it and live.

The next widest circle is that of the ministry of the *teacher*. He is "a vessel unto honour, sanctified, and meet for the Master's use." The "filling" is the truth of God for the saved. The consecration of such is by the truth of God filling the mind. All such are not equally "mighty in the Scriptures," nor perhaps "fervent in Spirit"; but yet all are in measure consecrated.

A narrower circle of ministry is that of the pastor: the shepherd among the flock. And his fillings are from Him in whom dwelleth all the fulness of the Godhead; and they are too, a transcript of His own love, care, sympathy, and compassion for the flock for whom He bled. It is by such as these the shepherd is consecrated to serve.

## REFLECTIONS ON THE EPISTLE TO THE ROMANS.

### CHAPTER IV.

WE have already seen:—(a) In chapters i. and ii., THE HUMAN NEED OF JUSTIFICATION BEFORE GOD, viz., natural corruption in Jew and Gentile. (b) In chapter iii. THE DIVINE GROUND OF JUSTIFICATION BEFORE GOD, viz., the whole world declared under guilt, and Christ's propitiatory sacrifice for that guilt.

Now we have to consider—(shall we say analytically?)—(c) In chapter iv., THE NATURE OF JUSTIFICATION BEFORE GOD, viz., the pardon of practical sin and the acquittal from personal guilt, one judicial act of God for the believer; these two, "*pardon*" and "*acquittal*," are the two essential qualities which constitute Divine justification.

Immediately following the statement that God "justifies the ungodly," we have reference to a passage of Scripture, Psalm xxxii. 1-2, which is beautifully in point here. David's experience of God, into whose presence he came with the burden of his sin, has placed us in possession of this Scripture which has been a comfort to thousands. In citing the example of Abraham, the emphasis is on the fact of God's justification of the man who confided in His Word; but in referring to that of David, it is on the fact of God's justification of the man who confessed his own guilt.

Observe then, that, in the quotation given here in verses 7-8, from the opening verses of Psalm xxxii., we have two parts, viz.:—(a) "*Blessed are they whose iniquities are forgiven, and whose sins are covered.*" (b) "*Blessed is the man to whom the Lord will not impute sin.*"

Now these are the two components of a whole. (a) "*Blessed are they whose iniquities are forgiven.*" The truth of this statement has its foundation in the clause following it: "*whose sins are covered.*" (The italics are mine.) This word "*covered*" is the same as saying "*atoned for*," and points us immediately to the blood, casting our thoughts back for a moment to chapter iii. The "*forgiveness*" comes to us on the basis of the "*covering*," and takes in all the believer's *sins*, the failures of both omission and commission; "having forgiven you all trespasses"—a precious outcome of the "trespass-offering" aspect of the cross.



But this forgiveness, because it is founded on a perfect atonement, is inseparably linked to the next truth:—(b) “*Blessed is the man to whom the Lord will not impute sin.*” This goes deeper still, as the result of the “sin-offering” aspect of the cross, by which the guilt of *nature* is atoned for. We shall not here deal with this point as it will come before us in chapter vi., the Lord permitting, save only to remark that upon the ground of this same full atonement the believer’s person is declared righteous, *i.e.* free from all occasion of condemnation. God has not only said “I have *pardoned*,” but actually declares in open court, so to speak, “the man is *not guilty*,” both these blessed results of the cross are simultaneously effected in the one act of “justification.”

But say that the believer is forgiven, and yet open to condemnation in the future, and you destroy the truth of justification entirely. A simple process of reasoning will shew this clearly enough: firstly, we have had it proved in chapter iii. that God would only pardon on the ground of the complete satisfaction of His holiness; secondly, the same passage declares that He has already pardoned “sins that are passed”; therefore His holiness must have been satisfied; but this holiness is eternal; therefore the efficacy of the propitiation which satisfied it must be eternal; from this it follows that one so pardoned must be eternally declared righteous. Conversely, if you deny the believer’s having been eternally declared righteous, you touch at once the truth of his having been pardoned at all. Both these components of the doctrine of justification by faith must be insisted upon; disprove either of them, and the talk about justification becomes simple nonsense; for what rest is in knowledge of pardon which may be withdrawn, or of a judicial sentence in my favour which may be yet reversed? Blessed rather it is to know that the One Sacrifice, upon the ground of which I am pardoned, has also perfected me *for ever* judicially. In view of this the Lord said, “Verily, verily, I say unto you, he that heareth My Word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life” (John v. 24, R.V.). This is as true of the weakest “babe” in Christ, as of the most

matured “father;” it is as true of the most wayward lamb, as of the sheep that goes not astray; for it is the judicial decision of righteousness concerning the soul that simply complies with the great requirement of the Gospel: to believe on the Son of God.

The paragraph beginning with verse 9 opens with another important question: Is this blessing (*i.e.* the blessing of justification by faith) pronounced upon the circumcision, or upon the uncircumcision also? For we say, “*To Abraham* his faith was reckoned for righteousness.” The blessing, experienced and described by David, having been advanced in proof of the argument that justification, or imputed righteousness, is by faith alone, is here connected with the case of Abraham. It is as if the supposed Hebrew objector should say, “Since it was *to Abraham* that God imputed righteousness by faith, and that *David also* was circumcised, is this blessing, then, limited only to the faith of the circumcised, or does it extend to the uncircumcised also?” The inquirer is now referred to Abraham for his answer: was he circumcised or not when faith was imputed to him for righteousness? Now since the circumstances of Gen. xv. were prior to those of Gen. xvii. by about 14 years, the answer is conclusive: “not in circumcision, but in uncircumcision.” In passing, we cannot fail to see some helpful instruction for simple hearts here, and that is, that God’s gracious response to faith is limited neither to class nor creed. Some will not admit the blessing of salvation outside their own ecclesiastical boundaries; others, who dare not go that far with religious prejudice, yet declare by their ways and actions that their own “Shibboleths” are, in their own estimation, the great, if not the only, security of any real blessing.

God will never suffer faith to be hampered by humanly circumscribed limits; He only restrains by limitations of positive truth; so, therefore, as surely as ever man seeks to confine the sphere and action of Divine blessing to an area as narrow as his own prejudice, God immediately breaks down the carnal fences by an outburst of unrestrained goodness, the largeness, force and fulness of which blessedly disappoints our mean calculations upon His willingness to bless us; *this is grace*, and our God would ever remind us that His thoughts.

are higher than ours, and His ways higher than ours. But alas! dear saints of God are so slow to apprehend this.

Even in the early days of Christianity we see the same thing: witness the record of Acts xv. The question of circumcision is pressed by certain teachers from Judæa upon the Gentile believers, causing much distress and unrest, and necessitating a special conference of the apostles and elders upon it. The conscientious bondage, which the Lord had already subdued in Peter, was now to receive an initial check amongst the saints through his testimony at that conference; a bondage which endeavoured to circumscribe the area of grace by the ritual of law. But the Holy Spirit, through Peter, rebukes it, characterising it as both "tempting God," and imposing an unbearable "yoke" upon the necks of the saints; and then a letter is dictated by the Holy Spirit, and sent to these troubled ones, at the "consolation" of which they "rejoice." Taking with this the facts and teaching unfolded in the epistle written by Paul to Galatia to correct the same evil principle which was there at work, we see that God is not in that which limits His grace, or brings into bondage; it is the enemy's work.

But if it be objected that circumcision was divinely ordained, and could not therefore be called *the enemy's work*, we fully concur in this; but let it be remembered that an ordinance given by God is one thing; the use to which man applies it is quite another. Here the foe comes in.

But then we have to carefully distinguish between real bondage—the restlessness of a morbid conscience, and the chafing of an unsubject will under the positive demands of the truth. This is important in days like ours, so replete with the spirit of lawlessness.

E. L.

THE fear of God will ever be allied to the love of God. As one should be the constraining motive to service, so the other should be the jealous guardian of our whole conversation, that we grieve not the heart of God, nor hinder His Holy Spirit. Adam failed in the fear of the Lord, and therefore he failed to walk with God. Noah was moved with fear, and therefore he walked with God.

## Correspondence.

### CRITICAL STATE OF THE LORD'S WORK IN SPAIN.

TO THE EDITOR OF *The Witness*.

The large measure of blessing which God in His mercy and grace has granted, of late years, with the faithful and laborious preaching of the Gospel, the circulation of the Scriptures, and the schools, has evidently roused the Romish priests in this awfully bigoted land to the necessity of seeking to crush out the simple Gospel, and so drive out our loved brethren and sisters who have fought the battle, some of them at the cost of life. The following extracts from a circular letter from Monforte, sent by Mr. Turrall, give some insight into the true state of affairs. If assemblies were led to meet for importunate prayer, that God would come in by His power to thwart the adversary, and encourage and cheer His weary servants, might we not count on such a blessing in Spain as would call forth praise and rejoicing? "Is anything too hard for the Lord?"—Yours in His service,

THOMAS M'LAREN.

"MONFORTE, PROVINCE OF LUGO.—All over the country the Church of Rome is gaining influence and power. Ever since we have been at Castrillon, the priests have been preparing a mission to drive us out. On April 7th, two Jesuit preachers came to the adjoining village, where a large field had been prepared for them. The priests exhorted their flocks to attend in numbers. For the nine days of the mission, the people came in hundreds and patiently stood in pouring rain, to listen to sermons in which there was no verse of Scripture or Gospel truth, but which were composed partly of denunciations against us, and partly of a series of absurdities, to move the feelings of a superstitious peasantry. Yet on the platform were all the local authorities and the gentlemen of the neighbourhood. One day the Jesuit said that he had just come from the cemetery, where he had spoken to their deceased relatives. He produced a skull, and all the people wept. He announced that next day he would read a letter that he had received from hell. Another day he caused four priests to run off with the image of the Virgin Mary, and turning to a crucifix, he cried out, 'Dost Thou not weep, O Son of God, that they take away Thy Mother: and do ye not weep, O women, that they rob you of your Mother.' This was to illustrate how the Protestants dishonour the Virgin. He made confession of sins and the pardon very easy. On the last day, they

blessed the children and burnt what few Bibles and Gospels had been given up to them. On all the village doors are posted notices, with the words, 'Praised be God; war to the enemies of the Catholic faith.' As was to be expected, this has rudely shaken the work, but the work being God's, it will be sustained by Him. Our landlord is selling our house, which is the prelude to our being turned out. We are seeking another house, but it is very difficult to find one. 'The Lord will provide.'

### THE MYSTERY OF GOD.

DEAR BROTHER IN CHRIST,—In reading the answer to the question on "The mystery of God," in the issue of *The Witness* for May, I fear that some believers, as well as myself, will fail to comprehend the thought drawn from Psalm cvii. 42, that the righteous (or believers) will rejoice at seeing the punishment of the sinner, inasmuch as we are saved by grace, and not by anything that we have done (not of works), and also that God says, in Ezekiel xviii. 23, and xxxiii. 11, He has no pleasure in the death of the wicked. Therefore, if God has no pleasure, how shall we rejoice in it? Realizing this requires an explanation, I trust you will see the need for a small space in next issue—Yours in Him,  
Norwich. T. W. C.

DEAR BROTHER,—I am in receipt of the note regarding my thoughts on "The mystery of God."

Perhaps the quotation from Psalm cvii. is not the best that might have been given, but Scripture abounds with the thought I designed to convey. Not only will all the redeemed acquiesce in God's righteous judgment of the wicked, but all heaven and earth will "rejoice" when "He cometh to judge the world in righteousness."

Will those who have any difficulty on this point look carefully at the following Scriptures? Ps. xcvi. 9-13; xcvi. 4-9; Rev. xi. 16-18; xii. 10-12; xviii.—specially noting verse 20; and xix. 1-6. In this last passage, the inhabitants of heaven are seen *four* times saying "Alleluia" over the judgment of the "great whore." These are solemn truths, but they are among "the true sayings of God."

We need to be exercised in these days about having a well-balanced conception of the character of our God. It is for want of this that so many are led to question, and even deny the eternal punishment of the impenitent. And instead of asking the question, "How shall we rejoice" in the punishment of the wicked? we should put it this way—"Has God said we will?" Faith believes what God has said, just because He has said it, and not because we are able to understand *how* His word is to be fulfilled.

Christians now pray for blessing on the enemies of God, because He is now dealing with them in grace; but when the Church is "caught up," and God begins to do His work of judgment, "His strange work" (Isa. xviii. 21-22), the remnant of Israel, who will then be His witnesses on earth, will pray for the *destruction* of His and their enemies, and they will do this as scripturally as we now pray for their *salvation*. This is the key to the right understanding of such Scriptures as Ps. cix.; cxxxvi. 10, 15, 20; cxxxvii. 8-9. Much more could be said, but this may be helpful. G. A.

## Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press. THE EDITOR.

Replies are invited to the following:—

JESUS IN THE MIDST.—Are we to gather from Matthew xviii. 20 that our Lord is in our midst otherwise than as Christ *in you the hope of glory*; or is He further manifested in our midst when thus gathered?

THE NEW AND THE OLD.—Could you please explain Mark ii. 21, 22?

REGENERATION AND ELECTION.—Is every regenerate person elected; or are there regenerate persons who are not elected, and who may consequently be finally lost?

THE FUTURE JERUSALEM.—In the details given in Ezekiel, chapters 40 to 48, the space assigned to Jerusalem and the "holy portion" o, the land is nearly as great as the whole of Judea west of the Jordan. Kindly explain how these details are to be understood.

THE SOVEREIGN RULER.—Is it right to use the word "*Despot*" when speaking of Jehovah God the Father as Sovereign Ruler of the Universe?

BACKSLIDING.—What is the meaning of the text—"No man having put his hand to the plough and looking back is fit for the kingdom of God"?

### CRAFTINESS.

QUESTION 467.—"Being crafty, I caught you with guile" (2 Cor. xii. 16). Do these words sanction craft or guile, and how do they apply to the Lord's work to-day?

Ans. A.—Paul is here alluding to their insinuation that he was crafty; that though not

taking money from them for his labours (verse 13), he did so through others. He appeals to the fact that neither Titus nor the brother with him ever sought their money. They all walked in the same steps of humble self-denial. His guile, therefore, was in utterly disappointing their carnal views and insinuations by his noble conduct. He turns *their words* into an occasion of true glorying, and shows us, to-day, that our "craftiness" should be shown in giving heavenly surprises by our heavenly or spiritual conduct.

A. O. M.

**Editor's Note.**—In 2 Cor. iv. 2, the apostle emphatically repudiates everything of the nature of craftiness. He well knew that such methods could not have the Lord's approval, and could never accomplish divine ends.

In the Corinthian Church there evidently was an influential party against Paul. His "preaching of the cross" laying the axe at the root of their fleshly wisdom and worldly pride, they did not like. Hence their efforts to discredit the doctrine by maligning the preacher—a method of opposition that is not extinct.

This party accused him of desiring their support—in short, that his preaching was for gain; very similar to Satan's accusation of Job. Paul, knowing the workings of Satan, had carefully avoided taking anything for his support from Corinth (see chapter xi. 6-12).

But base are the devices of Satan when he resorts to slander. His servants at Corinth, forced to own that the apostle had taken nothing from them, insinuate that though he did not personally, he sent Titus, and through Titus he made a gain of them.

To this he only replies by asking the question (see chapter xii. 17-18). Taken altogether, it is clear that the foregoing reply gives the sense. "Being crafty, I caught you with guile," is the ténor of what *they* were saying about him.

### THE PASCHAL LAMB.

**QUESTION 468.**—What is the teaching in the words, "neither shall ye break a bone thereof" (Exodus xii. 46)?

**Ans. A.**—Exodus xii. 46 is shown as fulfilled in John xix. 36. The blood (or the life) is poured out as the sacrifice of atonement, but not a bone of Him—the Passover Lamb—is to be broken. We, His people, are members of His body. His life is taken; His members, His very bones, are intact.

A. O. M.

**Editor's Note.**—The carving of the entire lamb without the breaking of a single bone involved much reverential care. Man's enmity was remarkably restrained in its behaviour to the Lord Jesus, not only in being prevented from breaking

a bone of that holy body, but also in not being allowed to bury Him in the felon's grave, prepared no doubt beforehand for Barabbas. It was the hands of love that took Him down from the cross and honoured Him with a fragrant sepulchre untainted by corruption. That which was to symbolize such a death required like reverence in the manner of its observance. And may we not also gather that similar reverential ways alone befit the Supper, which is a memorial of that which the Passover prefigured.

### PREPARATION versus INSPIRATION.

**QUESTION 469.**—Explain Matt. x. 19, 20—"Take no thought how or what ye shall speak," &c. Were these words spoken by our Lord Jesus Christ for His people to-day, or were they only for the early disciples?

**Ans. A.**—Matt. x. 19, 20. The injunction was to His disciples not to be anxious as to how to answer their persecutors and judges; but to ever look for the aid of the Holy Spirit, who would give them at the time, suitable and powerful answers, which "all their adversaries should not be able to gainsay nor resist." God has prepared His testimonies to be spoken out by His people to the confounding of all their adversaries. This special aid in no wise is intended to set aside careful preparation and study of the Word, according to the counsel, "Meditate upon these things, give thyself wholly to them; that thy profiting may appear to all" (1 Tim. iv. 15).

A. O. M.

**Editor's Note.**—There can be no doubt that these words were spoken primarily for those who listened to them. Many instances are furnished in the Acts of the Apostles of the literal fulfilment of the promise.

But the Word of God furnishes at all times a basis for faith, and is not to be limited in its application to persons or periods. Many since in like circumstances of trial have been given the wisdom and the words needed, just as required, divinely suited to circumstances that no human foresight could have anticipated.

The principle here is quite distinct from that which is practised by some, viz.:—The avoiding of all preparation for the ministry of the Word. To "*premeditate*" is the very soul of fitness for ministry. Scripture affords no warrant for crude, undigested, utterances upon the Word of God. Meditation and prayer, combined with reading and searching, are essential to effective ministry. It is the lack of this diligence and sense of responsibility that lies at the root of the scarcity of real edifying and spiritual teaching.

It is out of the treasure within, the result of diligent and patient labour, that the Spirit will supply fitting and soul feeding ministry.

## THE BLESSED HOPE.

An Address by W. H. BENNET.

I THESS. iv. 13-18.

OF the Epistles of the Apostle Paul that we possess, this was the first that was penned, and in it we have the first written words concerning the coming of our Lord Jesus Christ. That coming is referred to several times in this epistle, but in this passage there is special mention of its effect upon those that fall asleep in Jesus, as well as upon those that remain until He comes.

There is one thought that has been very sweet to me of late, in considering the circumstances that drew forth this blessed revelation from the Lord. Some of that little company at Thessalonica had been taken away, and those that were left were sorrowing over them. They had so taken hold of certain truths connected with the Lord's coming, and the setting up of His kingdom, that they were fearing that those who were taken away would lose their share in all this glory and blessedness. The Lord saw it and sent this message to comfort them and set their minds at rest concerning their loved ones who had departed.

The Lord Jesus, who is in the presence of God for us, is no uninterested spectator of what is taking place here below. He beholds it all with the deepest interest. As He looked upon those sorrowing ones, His heart was drawn out towards them, and He gave this special revelation through His servant for their comfort.

What the Lord was then, He is still. As He looked upon the sorrows of this little company, so He looks upon His people now. He can always say, "I know their sorrows;" and His tender heart always goes out to them in words of love and sympathy and comfort. He gave this revelation then because they had no Scripture on the subject as we have. Now we have everything that we need in the Scriptures, and as we wait upon God, the Spirit unfolds to our hearts such words as these for our comfort and help.

"But I would not have you to be ignorant, brethren, concerning them which are asleep" (v. 13)

We see how the apostle entered into the heart of Christ towards His people, so that His own sympathies were drawn out. This

is the great characteristic of the shepherds of the flock of God. Wherever there are shepherds raised up by God to care for His people, they drink into the heart, spirit, and tenderness of Christ; and this comes out in their ministry and wise dealings. Thus it was here.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." The Lord has turned death into a sleep to the believer who departs to be with Him, but, though being with Christ is very blessed, that is not our hope. How beautiful is the expression here. He tells them in verse 16, that God will *raise* them, but here it is, God will *bring them with Him* when He comes in His glory to set up His Kingdom—this being the special matter of anxiety to the sorrowing ones.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep" (verse 15). Our being here when He comes will give us no advantage in this respect over them that are asleep.

"For the Lord Himself shall descend from heaven with a shout." What majestic words! "The Lord Himself"—the very One "who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him" (1 Peter iii. 22). That glorious One "Himself shall descend with a shout"; the mighty word of command that all His sleeping ones will hear. To this will be added "the voice of the archangel and the trump of God," and, in response, the dead in Christ shall rise first. The "first" is not in contrast with the rest of the dead, but with what follows.

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Observe, it does not say they will be caught up first. "The dead in Christ shall rise first;" then we which are alive shall be "caught up together with them." Broken links will be restored; sundered ones will be brought together, but it will be to meet the Lord. Then we shall see Him as He is; then we shall be conformed at once to His blessed image.

I always regard this passage as the germ of

the fuller unfolding in 1 Cor. xv. There Paul tells us that "flesh and blood cannot inherit the Kingdom of God," and adds, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump" (verses 50-52). This word, *mystery*, means something hitherto kept secret, but now made known.

We have been reminded of what God will do in that mighty moment, but we want it to be a greater reality to our hearts. "For the trump shall sound and the dead shall be raised incorruptible, and we shall be changed." Mark the perfect harmony with 1 Thess. iv. 15, 16.

"For this corruptible *must* put on incorruption, and this mortal *must* put on immortality." This is a divine necessity, and when it is accomplished, "then shall be brought to pass the saying, that it is written, 'Death is swallowed up in victory.'" And what then? "So shall we ever be with the Lord."

In this glorious condition—mortality being swallowed up of life, these very bodies of ours conformed to the glorious body of Christ, all the redeemed surrounding Him as "the First-born among many brethren"—in this glorious state we shall ever be with the Lord. Wherever He may be, in the highest heavens or here below, and however He may be occupied, we shall ever be with Him. That is our glorious future.

Permit me to remind you of three words in Rev. xxii. connected with this subject. As we have, in the passages we have dwelt upon, the first written words of the Lord from the glory above to His servant Paul, so in the last chap. of Rev. we have the very last words of the risen Christ that have ever reached this earth, "Surely I come quickly." Three times over in this chapter we get these words, "Behold, I come quickly." These last words from the Lord Himself ought to speak to all our hearts.

"Blessed is he that keepeth the sayings of the prophecy of this book" (v. 7). The thought of the Lord's speedy return should stir us up to diligent meditation in this book in which we have His solemn messages to the Churches, and those subsequent prophecies concerning His judgment upon Christendom, as well as the glories awaiting His people. It is the book of the sayings or words of our Lord Jesus Christ.

Again in verse 12, "Behold, I come quickly; and my reward is with Me to give to every man according as his work shall be." When the Lord comes all the saints will share His glory, every saved one will be conformed to His image, and every one will be forever with Him, but in the matter of reward there will be great differences. Observe He says, "My reward is with Me to give to each one according as his work shall be." That is both a solemn and an encouraging word. It is a *solemn* word; for the One who gives the reward is the One by whom actions are weighed, and who can form a perfect estimate of the service His people render. It is also a very *encouraging* word; because oftentimes we see not the fruit of our service, and we are apt to be discouraged. But the Lord does not say He will give rewards according to *results*, but He will reward according to the work itself. Let us take care that wherever we may be placed, or however we may be situated, our work is carried on in His fear. Our service for the Lord may not be of a public character, it may be the simple ordinary matters of daily life that the majority of His people are called to, but let us seek to do it in such a manner as to glorify God. Our special work may be that of training dear children for God so that those children may grow up to be His servants and His witnesses upon the earth. But whatever it may be, according to the work will He give the reward.

Then we have the closing words of our Lord in verse 20, "Surely I come quickly." It seems to me that that word is specially for the affections of His people. His heart is ever toward His people. He gives them words of comfort, consolation and encouragement in their sorrows and afflictions. Whilst we are here His heart is always upon the fulfilment of His promise to come again and receive us to Himself.

As I have said, the first of these three words is to stir us to diligence and watchfulness in keeping the sayings of this book; the second is to make us careful and watchful as to our service, but this third word has nothing added to it. There is simply the statement, "Surely I come quickly." It is a word that appeals to our affections. It tells us that His heart is towards us, and that He is reaching forward to this blessed moment, and waiting earnestly for

it. He would have us respond to His love; our heart affections and desires all reaching out unto the fulfilment of His blessed promise, and the accomplishment of the purposes of God.

O that we may know the power of this blessed hope! We may know a great deal concerning prophecy and yet not possess this hope in our souls. "Every man that hath this hope in Him purifieth himself, even as He is pure" (1 John iii. 3). If we really *hope* to be conformed to the image of Christ, we shall day by day be reaching out towards this conformity to His blessed image. If we have this hope of being perfectly like Him by and by, we shall seek to be like Him while we wait for Him, conforming our ways, thoughts, and desires to His mind through the use of the sacred Scriptures in communion with Himself.

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### THE POWER OF A RISEN LIFE.

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IF we would be happy in our souls, and if in our lives we would give testimony for the Lord, let us walk with God; and that we may do so, let us watch that our communion be not hindered. If it be, we have seen the remedy—the blood and the Advocate; let us renew it in this provision which His love has made. To walk with God is in fact the very sum and substance of our religion; it is the manifestation of our secret communion; everything will be right with us in spirit while we so walk.

Knowing that many things daily arise to hinder us in this walk, we must be sober, watchful, circumspect: this will be bitter to the flesh, but the fruit will be sweet. When we mortify the flesh as we discover it, then is the mind subject to God; and then we hinder not the Holy Spirit; but it is hard. True, everything good is hard—self-will has made it so; but our God has laid nothing upon us for which he does not supply the help. The cross is hard, but Jesus bore it before us; and as we know the power of the cross, we get above self-will and are brought into subjection, which is the door of blessing. Self-will is the unholy root of all the evil, and there is no remedy for it but the cross.

If we feel these things, if we are made to groan under them, let us look to Jesus. See His full sympathy with human sorrow at the

grave of Lazarus—"Jesus wept." There, His heart is opened to us; He is touched with the feelings of our infirmities. But follow Him a little further, and mark His first words in resurrection: "Woman, why weepest thou?" He is now no longer weeping over human misery, but drying up the tears which human misery has caused to flow. Unto the woman it was said at the first, "I will greatly multiply thy sorrow" (Gen. iii. 16); but now unto the woman Jesus saith, "Why weepest thou?"

Sorrow had taken the place of joy in this world, for self-will had come in, and death had followed; but now, old things have passed away, and it is no longer self-will, and sin, and death. One has been found to pass through this world without any will, save the will of God; and this was the One to bear our sin and sorrow, even unto death.

Now there is a new thing—death has given place to resurrection. "I am He that liveth, and was dead; and behold I am alive for evermore." Here is the drying of the woman's tears—"Why weepest thou?" Oh, what a word of blessedness! oh, what a return of love, after all our self-will and rebellion!—"Why weepest thou?" The old things have passed away; death has given place to life, and sorrow to joy; and the joy of the Lord is our strength. Here is our provision, our strength to walk with the Lord in holy communion—it is the power of a new, a risen life. What do we want more but more truth of heart, more faith to prove these things? Oh, may we know them; not only by the hearing of the ear, not as having thoughts about them, but in deep and happy exercise of soul, as taught by God's Spirit.

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It is perfectly fearful to see man's mere mind at work on God's Word in proud independence, venturing on the depths which no human line can fathom; driving along in the assertion of a power in itself without reference to that power without which no man knoweth the things of God. Hence the flippancy we see in some, when speaking of the things of God, that manifests the mere intimacy of the flesh. Where the Spirit is present there will be the holy fear, the meekness and lowliness which mark the unction of the Holy One, and which come with power to our souls.

## INDIVIDUAL AND COLLECTIVE DEFEAT.

By the late F. C. BLAND, of Dublin.

“O LORD, what shall I say, when Israel turneth their backs before their enemies.” (Joshua viii. 8). There are two things here. Lower down it says, “Israel hath sinned.” There is the collective loss, because of individual sin. Here Joshua takes the responsibility on himself when the whole of Israel had failed. Verse 9; “For the Canaanites and all the inhabitants of the land shall hear of it and shall environ us round, and cut off our name from the earth; and what wilt Thou do unto Thy great Name.” In the 14th of Numbers there is a most beautiful expression, when God said He would cut off Israel. Israel had sinned, and God said He would cut them off, and make of Moses “a greater nation, and mightier than they. And Moses said unto the Lord, Then the Egyptians shall hear it, (for Thou broughtest up this people in Thy might from among them), and they will tell it to the inhabitants of this land; for they have heard that, Thou, Lord, art among this people—that Thou, Lord, art seen face to face, and that Thy cloud standeth over them, and that Thou goest before them, by daytime in a pillar of cloud, and in a pillar of fire by night. Now, if Thou shalt kill all this people as one man, then the nations which have heard the fame of Thee, will speak, saying, Because the Lord was not able to bring this people into the land which He sware unto them; therefore He hath slain them in the wilderness.” When anything seems to bring dishonour on the Name of God, is the first thought that comes into your mind, “then the Egyptians will hear it?” And mark, in the case of Moses, the cutting off of Israel was to be his gain; but that was nothing to the man in the mount with God. The first thought is that the Egyptians will hear it. And suppose I am to get something that will bring me gain, but that the Egyptians will hear. What is to be my first thought? My first thought should be, the Egyptians will hear; they will say, “It was because the Lord was not able to keep him.” Every fall the Christian gets, the Egyptians hear of it, and watch for it, and say, “God was not able to keep him.” So Joshua says here, “Then the Canaanites,

and all the inhabitants of the land, shall hear of it, and shall environ us round, and cut off our name from the earth, and what wilt Thou do unto Thy great Name.”

“And the Lord said unto Joshua, ‘Get thee up, wherefore liest thou upon thy face?’” The first thing Joshua should have done was to have gone to God. Now, dear friends, God gives us His Word to search us, and He gives us His Spirit to lead us into the knowledge of Himself, and if we get a knowledge of God, and what His character is, we will have no difficulty in finding out what is contrary to God in us. I do not expect to find in this Book a text for everything I want to do; but I do expect to find in this Book what the character of God is, and what is contrary to His mind and nature.

Now I have applied this little defeat at Ai to individual defeat. I want to say something about collective defeat. I want to ask all who are the Lord’s here, “Has the thought ever risen to your minds, would God I had been content, and never came over Jordan;” I mean with regard to the knowledge of the truth as to our collective privileges and responsibilities, and the figure we have cut before the world? Is it nothing that we are scattered? Is this a question of six and thirty men, and we are not to mind it? Is the glory of God touched by what we are? Suppose a man was converted in some heathen country, and after reading in Romans the wonderful truth of justification by faith, and finding in the 6th chapter death and resurrection, and in the 8th, no separation from the love of Christ, and then going on and finding the responsibility which flows from his life in Christ, and from his not being able to be separated from Christ, and then learning in Corinthians what the church was, supplied with everything needed, with gifts of all sorts, great principles by which they were to be guided in everything;—he goes on and reads in Ephesians how God had chosen him in Christ before the foundation of the world, and in every epistle these wondrous truths are followed up by exhortations to love one another, to bear one another’s burdens, to be kind and tender-hearted one to another, even as Christ was;—and then he comes to his family, and speaks about the glory of this wonderful thing—tells



them he read in the Word of God there was such a thing as the church of the living God, and the members of it cared for each other as the hand for the foot, and that each member of it did his appointed office, so that the various gifts had their various positions, and were required to fill them;—and never thinking he would find anything else, he came to England, and on the Lord's day he says, "I will go to where this whole Christian nation meets; and what a blessed thing it will be to go from that heathen country, where all is wickedness, and sin, and stealing, and lying, and cursing, and come to a place where this wonderful body works in harmony, and how they come and worship together, and realize the presence of Christ in their midst, and act in the power of a present Holy Ghost, and how unbelievers come in and confess that of a truth God was there;"—and he comes out and meets a person, and says, "Where shall I find the church of the living God?" "The *what*, sir?" "I want to find the church of the living God." Where would the man direct him? Ah! dear friends, anyone who has looked at what the church of God is, what its glory is, and sees what it has become,—a number of factions and systems, and men taking individual positions irrespective of what the church of God is, sometimes the expression has almost come to my lips, "Would God we had never come over Jordan." If I did, I trust the voice of God would always come, saying, "Up, wherefore liest thou on thy face." Now, dear friends, we are not to be content with these things; it concerns the glory of God. The Canaanites hear, and laugh at us, "And what wilt Thou do unto Thy great Name?" We are too apt to recollect our individual walk and responsibility, to recollect our individual calling, and forget the collective one. It is *Israel* who have sinned. "What shall I do," says Joshua. And then God, as He always does, points out what to do, to search out, and the place to search out is where the thing is hidden. It may be hidden in my heart; I trust if it is, God will find it out. Israel would have been victorious but for the wedge of gold and the Babylonish garment. "Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing,

and have also stolen, and dissembled also, and they have put it among their own stuff; therefore the children of Israel could not stand before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you." Now you see, dear friends, victory must always be had by the power of God resting upon us, and if there is not victory, but defeat, it is because there is something among us which hinders this victory, and because God cannot abide that which is evil. God says He cannot be with Israel any more except they destroy the accursed from among them. God cannot go before Israel when a Babylonish garment, or the wedge of gold was among them. I need not say that the Babylonish garment and the wedge of gold typify something of the world. It may be one thing to one, another thing to another; but if it is hidden, there must be defeat instead of victory. Let us take heed of the defeat of the six and thirty men. If we take care of the little things, the great things will take care of themselves. He that is faithful in little, is faithful in much; and he that is unjust in little, is unjust in great things. We must begin with the individual searching of the heart; but we are not to forget the collective.

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"BE willing to want what God is not willing to give. A Christian is to submit to the will of God's disposing, as well as to the will of God's commanding. The man obtains the will of God, who submits his will to God. A gracious heart will never be out of heart, because He hath said, "I will never leave thee nor forsake thee"; therefore, take up your contentment in God's appointment."

"A CHRISTIAN, though he hath a will of his own; yet it becometh not a Christian to do his own will. Contentment without the world is better than the world without contentment."

"WE may at times stand in our own light. Never were any saints their own carvers but, before they had done, they had cut their own fingers. Lot, you know, was put to his choice. He chose Sodom, but it was not long before Sodom was burned. That soul shall have his will of God that desires nothing but what God wills."

*CHRIST THE BURNT-OFFERING,  
or "ACCEPTANCE."\**

IN connection with the subject of acceptance, let us glance at Exodus xxviii. 36-38. "Holiness to the Lord" was engraved upon the forehead of the High Priest. This inscription was on the golden plate which was bound by a lace or riband of blue to the mitre; and looking from the mercy seat, Jehovah's eye would first rest upon it. He thus appeared on behalf of Israel, "that they might be accepted before the Lord." Not "that they might be justified," but that as a justified people, approaching the Lord with hallowed gifts, they might be "accepted."

Most solemn and searching is the expression: "The iniquity of the holy things." In all our approaches to God, are we not conscious that there mingles with our service, our praise, our prayer, our worship, enough to bar its acceptance by a holy God? How comforting then to know that we have not only the great "ascending Offering" who gave Himself to God for our acceptance, but also in all the efficacy of that offering, there stands before God for us the Great High Priest, "holy, harmless, undefiled, separate from sinners," "set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary and of the true tabernacle which the Lord pitched, and not man."

That brow that once was crowned with thorns, now wears the mitre. Holiness to the Lord is, and ever has been, stamped upon that blessed forehead in characters deeper than the engraving on the golden plate. On Him is set the love of God, in Him the heart of God has found "a savour of rest." It is in Him that we are accepted; His acceptance is the measure of ours; the Father's love to Him is the measure of His love to us (John xvii. 23). It is on His breast and shoulder that our names are borne before God. Man never conceived such thoughts as these. They are the revealings of the heart of God, communi-

cated to us by the Spirit of God in the Word.

Let us glance now at Leviticus i. 8, 9. The parts here enumerated are: "the head," "the fat," "the inwards," and "the legs."

According to Hebrew idiom, "the fat" signifies the best. Compare Numbers xviii. 29, 30, 32, where the word "best" is the same in the original, as indicated in the marginal reading. In Psalms lxxxi. 16, "the finest of the wheat" is literally, as in the margin, "the fat of the wheat." The fat that was laid upon the altar was the internal fat, probably what we call the suet; not the particles of fat that permeate the flesh. It could only be reached through death. This, together with the head, was laid upon the altar. The head is the seat of the understanding, and is that by which the whole being is controlled.

Then come the inwards and the legs—to be first washed with water and then laid on the altar. All this is significant and tells of the perfectness of the One in whom we are accepted.

The leprous head was utterly unclean (Lev. xiii. 44). Pride, high-mindedness, exalting itself against God was the sin that dethroned Satan, and with which Satan has poisoned the very nature of man, and which will be fully developed in the Antichrist, who shall "exalt himself" and do according to his own will. The Son of God was the opposite of all this. His was the lowly mind—His understanding ever in perfect subjection to the mind and word of God. Never was there a thought in His mind, or a motive hidden in His heart that was not perfectly in accord with the thoughts of God.

God claimed the fat of all the offerings. The best and the first are His by right, but who ever owned this claim as did the Holy One of God? Whatever affections and energies were bestowed upon man—and marvellous indeed were these—yet in all God had the first and best. Often, with us, service with its claims upon time and energy and resources, tends to shut out God. It is easy for an active mind to put service in the first place and give God the last, but it never was thus with the Lord.

The inwards, already remarked upon in connection with the Sin-offering (see page 40), were washed with water. Water is the well-

\*In our last issue, page 90, column 2, a wrong impression is conveyed by the words, "There is no explanation of it but upon the one ground, that He was then as the Sin-bearer, etc.," It should have read—"that He was, on the cross, as the Sin-bearer, about to be forsaken of God, etc." The anguish of the garden was anticipative of the cross.

known type of the Word of God. Living (or running) water, the Word in the living power of the Spirit. The legs, also, representing the outward activities of the animal, were washed with water.

Sometimes we may have the Word of God within us, but not in such power as to regulate our outward walk and ways. At other times we may be outwardly correct, our outward walk strictly conformed to the Word, but all the while little of it known or enjoyed in our inward experience.

But here the water is applied to both. It is the Word of God applied in living power of the Spirit to both inward motives and affections and to outward walk and conversation. So was it ever with our blessed Lord. He could say, "Thy law is within my heart." God desires "truth in the inward parts." If a man says he has no sin, "he deceives himself, and *the truth is not in him.*" That is, it has not penetrated into his inner being, else he would have discovered how far short he came of the perfect standard. But with the Lord Jesus, inward and outward life were alike moulded and regulated by the Word of God. It was by every word that proceeded out of the mouth of God that He lived. Every inward thought and every outward step passed under the power of the Word of God. And it is only as we meditate upon the Word, feed on it, and live by it, that it can produce in us a walk and ways that shall be pleasing to God, and like Christ. And all this divine perfectness was included in the sweet savour of the whole ascending Offering presented to God on Calvary.

When looking at the sin offering, we saw that, in order, it took precedence of the burnt offering (see article in January number, page 5). But though this is so, notice that the burnt offerings outnumbered the sin offerings by tenfold (see Num. vii. 15, 16; Lev. xxiii. 18, 19; 2 Chron. xxix. 21-32).

It is as much as to say, that whilst that aspect of the work of Christ represented by the sin offering, viz., "His being made sin for us," is fundamental and of first importance, yet God would dwell upon it only as there is necessity for it. Whereas, that aspect of the work typified by the burnt offering, viz., His obedience unto death, His delight in doing

His Father's will, His unreserved yielding of Himself in love, in faith, in obedience to God; it is ever the delight of the Father to contemplate.

It was a burnt offering that ascended morning and evening, without intermission, upon the altar on behalf of Israel, not a sin offering. And even on that day in the year when, above all others, the putting away of sin was the prominent thing—when the blood of the sin offering was put upon the mercy seat—it was only ONE DROP as it fell from the finger of the High Priest that was put on the mercy seat, beneath the eye of God. That one drop told out all the anguish of Calvary.

Thus, that awful transaction, the groundwork of all the fabric of divine grace and new-creation glory, the imputation of sin to the holy One, the calling for the sword of justice to awake against the beloved One, the smiting of the Shepherd, is only brought to remembrance as necessity demands.

But of His obedience in life and death, of His devotedness to His Father, every thought, affection, desire, motive, yielded unto God, and that in a world where all was in revolt, and where God had been blasphemed. On this, the whole burnt offering and its savour of rest, it is ever God's delight to dwell. In keeping with this we find in the chapter referred to (2 Chron. xxix.), no song accompanies the offering up of the sin offering, but whenever the burnt offering began, "the song of the Lord began."

Blessed as it is to see the putting away of sin, yet it is a blessedness that yields tears rather than song. But when we see not only sin put away, but the very people who had sinned brought nigh to God, brought into His favour, set down before the throne as sons "accepted in the Beloved," oh, it is this that causes the heart to sing for joy; and the joy of the Lord is our strength.

Show me a joyless Christian and I will show you a powerless Christian. But one who knows and enjoys his acceptance in the Beloved, one who knows something of what Christ is to God, and knows that even such is he to God, such an one has the secret of a peace, a gladness, a power that can sustain amid temptation and sorrow, and give victory over death and the tomb.

*JAMES GILMOUR OF MONGOLIA.\**

**J**AMES GILMOUR was born at Cathkin, five miles from Glasgow, on 12th June, 1843, and was the third in a family of six sons. His parents were Christians and brought up their children in the fear of God. The good old-fashioned custom of family worship—so much fallen into disuse—was sacredly observed morning and night in the Gilmour household.

James was a bright, active, and clever boy. His parents, who were in comfortable circumstances, seeing the lad's fondness for study sent him to the Glasgow High School, and afterwards to the University. At both institutions his industry and perseverance were rewarded by his obtaining numerous prizes and certificates. Whilst attending Glasgow University, he experienced the great change of conversion to God. No particulars are given\* by his biographer as to how it came about. The words spoken to him by his mother, when a mere child, appear to have stuck like a harpoon in his soul and were never forgotten—"What a terrible thing it will be if I see you shut out of heaven."

After his conversion, the love of God filled his soul and constrained by an intense desire for the welfare of others, he devoted himself to the Lord's work, resolving to spend his time and energies in the proclamation of the glorious Gospel of the grace of God.

After comparing the relative claims of the "home" and "foreign" field he concluded that he ought to go abroad.

## WHY HE BECAME A MISSIONARY.

Here are his reasons. "I thought it reasonable that I should seek to work where the work was most abundant and the workers fewest. Labourers say they are over-taxed at home; what, then, must be the case abroad where there are wide-spreading plains white to the harvest with scarcely here and there a solitary reaper? To me the soul of an Indian seemed as precious as the soul of an Englishman, and the Gospel is as much for the Chinese as for the European; and as the band of missionaries was few compared with the company of home ministers, it seemed to me to be my duty clearly to go abroad. . . . My going

abroad is a matter of obedience to a plain command; and in place of assigning a reason for going abroad I would prefer to say that I have failed to discover any reason why I should stay at home" (pp. 42 and 43).

He offered himself as a missionary candidate and was accepted by the *London Missionary Society*. After some preparation at Cheshunt and London, he embarked for Peking, the capital of China, on 22nd February, 1870.

## MONGOLIA.

Mongolia is a dependency of the Chinese Empire and is situated between China proper and Siberia, and stretches from the Sea of Japan to Turkestan, a distance of nearly 3,000 miles. Much of this vast territory is unexplored and is consequently but little known to Europeans. In the winter months nomad Mongols with their tents and huts occupy the western and central parts of Mongolia; and in the summer season they move about the plains in quest of pasturage for their flocks and herds.

Early in the century two devoted missionaries—Messrs. Swan and Stallybrass—of the *London Missionary Society* established a mission among the Buriats, a Mongolian tribe who lived in Siberia in Russian territory. They toiled and laboured for twenty years and had translated the Bible into the Mongolian language; but being "English" they were looked upon with suspicion and distrust by the Russian authorities, and in 1843 the Emperor Nicholas closed the mission and ordered the missionaries to leave the country.

James Gilmour's heart was set on carrying the Gospel to the Mongolian tribes. The directors of the London Missionary Society concurred in his desire, and he was attached to the Peking Mission, that city being considered a suitable base of operations for Mongolia.

On arriving at the Chinese capital he immediately set to work to acquire the Chinese language. In the beginning of August he left Peking on his first journey over the great Mongolian Plain. By the end of September he reached the frontier of Siberia. Neither the Russian nor the Chinese authorities would recognise his passport, and he was detained for months among a strange and hostile people, and knowing almost nothing of their language. He utilised his enforced leisure by visiting

\* London: Religious Tract Society. Price 5/  
To be had at WITNESS Office.

among the nomads trying to acquire a Mongolian vocabulary. For over twenty years Gilmour laboured incessantly in China and Mongolia seeking to win souls to Christ. After plodding on for three years he thus writes:—"In the shape of converts I have seen no result. I have not, as far as I am aware, seen any one who *wanted* to be a Christian" (p. 97).

#### OPPOSITION OF BUDDHISM.

Speaking in his book, *Among the Mongols*, of the probable consequences to any who would accept of Christ as their Saviour and Lord, he remarks—"For a Mongol to profess Christianity would be to face ruin. It is very doubtful if a consistent native Christian could subsist on the Plain among his Buddhist countrymen. So great is the power of the lamas (Buddhist priests) and so intense seems to be the spirit of bigotry that pervades the whole community that any one who refuses to conform to the requirements of Buddhism would perhaps find it impossible to remain in his native country."

#### STRANGE QUESTIONS.

At one time we see him in a Mongol tent questioning and being questioned by the Buddhist occupants. The following are some of the questions that are asked of him:—"Is hell eternal?" "Are all the heathen who have not heard the Gospel damned?" "How can Christ save a man?" "Is a new-born child a sinner?" "Is one man, then, punished for another's fault?" Again we find him in a Peking Chapel sitting from morning till night speaking of Jesus to all who enter. Then we have him brought before us wearied and discouraged by reason of the peculiar trials that beset the pioneer missionary's path. The Mongolians ask him to perform laughable and impossible cures. "One man wants to be made clever, another to be made fat, another to be cured of insanity, another of tobacco, another of whiskey, another of hunger, another of tea; most men want medicine to make their beards grow; while almost every man, woman, and child wants to have his or her skin made as white as that of the foreigner."

#### ONE OF HIS JOURNEYS.

In a private letter written to a friend, he says—"I had a good time in Mongolia, but oh! so cold. Some of the days I spent in the markets were so very cold that my muscles

seemed benumbed and speech even was difficult. I met with some spiritual response though, and with that I can stand cold. I left my medicines, books, &c., there, and walked home here, a donkey carrying my baggage, a distance of about three hundred miles in seven and a-half days, or about forty miles a day, and my feet were really very bad. At night I used to draw a woollen thread through the blisters. In the morning I 'hirpled' a little, but it was soon all right. I walked, not because I had not money to ride, but, to get at the Mongol who was with me" (p. 183).

#### MONGOLS' DIFFICULTIES ABOUT CHRISTIANITY.

Valuable information is given about the tenets of Buddhism, the religion of the Mongols. In Mr. Gilmour's book, *Among the Mongols*, a number of Buddhist difficulties in accepting of God's way of salvation are mentioned:—"The Christian doctrine of a future state involves an utter denial of the Buddhist theory of transmigration, which is woven with almost every doctrine of their religion. If souls do not transmigrate, where do they come from at birth, and where do they go to at death? If they did not exist before this life does their existence cease at death? How can a man's body live again? It is taken out to the plain, thrown down on the ground, the dogs, wolves, and birds devour it; and where is it, and how can it be again gathered together? The Buddhist admits that he is a sinner and needs forgiveness, but he objects, like English and Scotch 'sinners,' to God's way of bestowing it."

"Buddhism does not fail to inculcate good works and virtuous actions, and as an incentive to the performance of them, teaches a doctrine of sin and forgiveness, which stated in simple language amounts to this that at death all a man's good actions are balanced against his bad actions, and if his good actions preponderate he is entitled to reward, and if his bad actions preponderate he has to suffer punishment."

"Buddhism puts into his hand a rosary and tells him that each prayer repeated has a certain value in cleansing away sin. Christianity tells him that counting beads and making pilgrimages can do nothing towards taking away his sin, and he is greatly shocked to find that if he admits Christianity as true, he must be content to learn that he has wasted a great accumulation

of attention and persevering energy on what is useless; but when he is told that he can do absolutely nothing to wipe away his sin, he is more shocked still."

"A Mongol thinks that God's way of saving sinners is *far too easy*. He is surprised to find that a Christian, and teacher of Christianity even, may kill vermin, eat flesh, nay even marry a wife, without infringing any of the doctrines of his religion; his surprise is much increased when he learns that Christianity is free from the almost endless prohibitions, restrictions, vows, and rites with which Buddhism abounds. As to the destiny and doom of the heathen, he states that nearly every man who converses much about Christianity wishes to know what has become of all the heathen who have died without hearing of Christ."

In 1885, Mr. Gilmour moved to Eastern Mongolia and laboured among the agricultural Mongols. He traversed the country visiting fairs, preaching the Gospel to individuals and crowds, selling the Scriptures, healing the sick—for though he was not a qualified physician, he was well aware that the little knowledge he had of medicine was of great service to him in his journeys. The London Missionary Society had promised to send a medical missionary as a fellow-labourer. Dr. Robertson was sent out to Mongolia, a competent and congenial colleague, but owing to the sudden death of Dr. Mackenzie, of Tientsin, he was transferred to that city, causing Gilmour much disappointment and grief.

#### HIS DESIRES TO BE USED.

"One thing I am sure of. The thousands here need salvation. God is most anxious to give it to them. Where, then, is the hindrance? In them? I hardly think so. In God? No. In me, then? The thing I am praying away at now is that He would remove that hindrance by whatever process necessary. I shall not be astonished if He puts me through some fires or severe operations, nor shall I be sorry if they only end by leaving me a channel through which His saving grace can flow unhindered to these needy people."

#### SPIRITUAL REVIVAL.

"I wanted His blessing more than I wanted Him. That is not right. Lately, too, I have

become calm. Before, I worked, oh, so hard and so much, and asked God to bless my work. Now, I try to pray more and get more blessing and then work enough to let the blessing find its way through me to men, and this is the better way. It is the right way, and I work a lot even now, perhaps as much as before; but I don't worry at the things I cannot overtake. I feel too, more than I did, that God is guiding me. Oh! sometimes the peace of God flows over me like a river. Then it is so blessed, and heaven is real. So is God: so is Jesus."

James Gilmour's biographer has ably done his work. The missionary's toils and labours, perils and hardships, joys and sorrows, disappointments and encouragements are well told. His marriage, his wife's self-denying labours and death, his visit to Britain, letters to his boys in England and to friends and relations, his views on medical mission work, the opium question, and other important matters are given.

In May, 1891, while on a visit to Tientsin, he took typhus fever and in two weeks he was at home with the Lord. Mr. Parker, who had ably assisted him for a year or two before his death, writes, from Mongolija, on receipt of the news, as follows:—"The sorrow of the converts here, at the news of Gilmour's death, was very touching. Grown-up men burst into tears and sobbed like children when they were told that he was dead. All along the route where Gilmour was such a familiar visitor, in the market place and at their fairs, the first question they asked as soon as they saw me was, 'Has Mr. Gilmour come?' and at my reply there was great astonishment accompanied by expressions of sorrow."

James Gilmour's life and letters, as given by Mr. Lovett, is a valuable contribution to missionary biography, and is calculated to deepen our respect for those brave soldiers of the Cross who have gone forth to the dark habitations of the earth, in obedience to the Lord's command to "preach the Gospel to every creature."

If Christians carefully and prayerfully read the book, they will have their sympathies broadened and their hearts will oftener go forth to those who are toiling on in the "regions beyond."

## The SANCTIFICATION and CONSECRATION

OF

## ISRAEL'S PRIESTHOOD.

As Typical of the Salvation, Sanctification, and Consecration of the Believer (Exod. xxix. Lev. vii.)

THE narrowest sphere of service in ministry is that of the *exhorter*. We are not speaking of the religious "scold" who can only chafe, distress, and bring weakness into the soul of those who may, unfortunately, have to listen to him; but of the true servant of God, who, with mind and heart filled with the exhortations found in the Word, in wisdom, love, and humility of mind, urges upon the Lord's people to live up to their high privileges, and to seek grace to meet their heavy responsibilities to God and men. Those divinely breathed exhortations of the Word are the consecration of all such. I cannot close this paragraph on outward consecration without referring to the *communicator* as being also a minister of God for good; a "vessel of mercy" in a double sense. The "consecrations" are those things with which God hath prospered such. They fill the hands, and when given to others, are sacrifices acceptable unto God (Heb. xiii. 16).

I think we may safely say that all that the Father of mercies hath given unto His children to do for Him; from the highest form of service in the church to the lowest duty of life, consecrates them unto Himself. He has given to His servants no "secular" service in contrast to "sacred"; but all that He has given is sacred, and nothing secular; and when rendered unto Him, is well pleasing in His sight. The things with which the priesthood were consecrated became upon the altar a

## THANKSGIVING OFFERING

(see Lev. vii. 11-15). And should not every gift, all service and ministry of whatever kind be presented to God as a thank offering? It should. And when so presented, He accepts it through the Lord Jesus, and blesses the giver. Thus, the lowliest service in life may be dignified by so doing. If done for the glory of His Name, it is precious to Him. May we put this halo around all service for "His sake."

"A servant with this clause

Makes drudgery divine;

Who sweeps a room as for Thy laws

Makes that and the action fine."

Having endeavoured to make plain what outward consecration is, we must now proceed to speak of the

## INWARD CONSECRATION

of the priesthood. Though the term, "inward consecration," does not occur in the chapter before us, nor even in the Scripture, yet the thing itself is there, and that suffices. We have already pointed out that the ram of consecration was a peace sacrifice. Thus, part became the Lord's, and was consumed upon the burnt-offering altar; another part was the offerer's—in this case, Moses—and a third part became the priest's. The portions given to those six men, including Moses, were the "wave breast and heave shoulder." The breast was given to Moses, and the shoulder to Aaron and his sons. These portions were part of the daily food of the men; God's gifts to strengthen them for service in his courts. In these pieces we have shadows of the Lord Jesus as the portion of His people.

In the breast, we see Him as the perfectly devoted One, devoted to do the will of His God in all things. He was yielded to do His will in every member of His body, and in every faculty of His mind; in every act of His life He obeyed His Father's will. He could therefore say, "I do always those things that please Him." If the believer would, in this respect, be an imitator of the Lord, it must and can only be as He is set before the heart. As He is meditated upon and communed with, and thus made the food of the new man, so is true devotion begotten and maintained in the life. The best examples of human devotion to the will of God fail to do for us what His is all-powerful to do for us.

In the heave shoulder we see Him as the "Power of God" and the "Strength of Israel": the Spiritual Seed. He is the strength and Strengthener of His people, enabling them to continue in the will of God. And as they feed upon Him, by faith are they able to say, relatively — "I can do all things through Christ which strengtheneth me" (Phil. iv. 13). All things, relatively, can be accomplished by the one who, through faith in and communion with Him, is "strong in the Lord and the power of His might." Communion, strength, and devotion are in relation, one to another.

The seething of these pieces would remind us of the sufferings of our Lord, in order that He might become the life and food of His own.

In addition to the "flesh of the ram of consecration," which was given to the priests for food, there were also given them three different kinds of bread out of the basket of consecrations

#### THE BASKET OF CONSECRATIONS.

Taken together, the flesh of the ram and the bread out of the basket formed their inward consecrations; food to strengthen them for service in the sanctuary. Their outward consecration was supplemented and sustained by an inward one. It is even so in the anti-type. Outward consecration must be sustained by an inward one. Communion with Christ must and will furnish strength for service and nothing else will. Failing this, it will become fitful and feeble. Really happy and fruitful service must flow from feeding upon the Lord Jesus Christ.

In the contents of the bakets, we have shadows of the Lord Himself as the bread of God for His peoole. We have in the unleavened bread, His person, His sinless person, fragrant of essential purity; there was no corrupting principle in Him. In the loaf mixed with oil, the Lord as filled with the Holy Spirit. He was conceived and born by the Spirit; filled with, led by, and walked and worked in, His power. He, too, in the power of the same, offered Himself unto God as a sacrifice for sin. In the "pierced" (perforated) cake, we have a shadow of our Lord in His sufferings unto death. "They pierced My hands and My feet," was His plaint.

In the one anointed with oil after being baken, we see Him as anointed with the Holy Spirit in a special manner, and for a special purpose; and anointed at God's right hand in order to carry on a special and representative work. He is there in unceasing service as Mediator, Intercessor, Advocate, and Priest. We see to whom and what the contents of the basket point. To Christ in these aspects of His Person, life, sufferings, death, and unfinished work at the right hand of God. The more we meditate upon Him and have communion with Him, so the more we are inwardly

consecrated, for Christ is consecration in this sense of it. Our basket is the written Word of God, which contains the Lord Jesus Christ. It is the privilege of each believer to so use the Word as to assimilate the Lord Jesus, and thus in measure be filled with Him.

#### THE TIME OF THE CONSECRATION.

"Seven days" had they to be consecrated. This perfect period of time points to the whole of the believer's life. Consecration is a life-long work; it is never perfected down here; it is progressive. Therefore no Christian can rightly claim to be "fully consecrated," or to have received "full consecration." That such terms are used by some in speaking of themselves and others is beyond question. Those who do so, know very little of themselves, and less of the teaching of God's Word on the subject before us. They live in an unreal and unhealthy atmosphere, where words often take the place of deeds, and sentiment the place of reality; where unmeaning phrases are current coin rather than "sound words." Any one "fully consecrated" would, of course, be filled to the utmost capacity with all goodness, knowledge, joy, peace, and hope (Rom. xv. 13, 14); with the Holy Spirit also (Eph. v. 18); with the "fruits of righteousness" (Phil. i. 11); and also with a "knowledge of His will in all wisdom and spiritual understanding" (Col. i. 9). Few indeed there would be who would soberly, with such Scriptures before them, claim to be consecrated in the highest degree. That there are different degrees in different individuals is clear, and even in the same individual at different periods of the life; but no one as yet has been "filled into all the fulness of God" (Eph. iii. 19). It should be the desire, aim, and endeavour of all to have and enjoy more and more of the divine filling. This can only be obtained through prayer, faith, meditation upon the Word of God, and feeding upon the Lord in communion with the Father.

The days of our consecration will soon be past, and the measure thereof to which we have attained here will be stereotyped upon us for eternity. May this solemn thought urge us all to a greater degree of consecration during the days that remain.

*(To be continued.)*



REPORT OF  
MISSIONARY CONFERENCE

Held at Waterloo, on Monday, 11th May, 1894.

*Mr. ARNOT* said:—Now you will notice on the bill that has been circulated that the Conference is for the searching of the Scriptures as to what is written concerning our responsibility to publish abroad the Gospel. I was very much struck in reading through the Acts of the Apostles to observe how the Apostles, the early disciples, fully realised and understood that this was their business, and they were here as Christ's witnesses to make Jesus known.

Their coming together in these early days might be divided into two classes. 1.—they came together in a very special way to remember the death of their Lord; and to wait for His coming, and to show forth His death in the breaking of bread. But we see another way in which they repeatedly came together, and that was not in connection with any difficult matter that they were not able to understand, for they received the Word of God in such simplicity that there was nothing to discuss; but they came together about this matter of the regions beyond.

At their first conference (Acts xiii.) they are praying, and the Lord answers their prayer by saying: "Separate unto Me Barnabas and Saul for the work whereunto I have called them." And we follow these two through their missionary tour, and, at the end of the xiv. of Acts, Paul and Barnabas returned again to Antioch; and then after they returned together they have a second conference. What is the object of it? That they might hear from Paul and Barnabas all that God had done in them and by them. Read Acts xiv., verses 26 to 28.

Now this was one of those delightful meetings where all seemed to delight in the works of God. As in the xci. Psalm, rejoicing in the works of God's hands; rejoicing in what God had wrought through His servants. I am sure we lose a great deal if we do not enter into the spirit of the work through those who seem to be in the fore-front of it. And we can thus daily, hourly, rejoice in one another, in so far as we see God working in one another.

Flesh and blood cannot reveal these things to men in the darkness of nature. It seems a

great thing to see the African, the Chinaman, standing up and confessing Christ. All around him is darkness and heathendom; all his brothers, his sisters, are worshipping idols; sacrificing possibly their children; and here is one praising God, and thanking Him for His Son.

The next conference that we read of is in the xv. chapter, but there we see difficulties arising in connection with the work. In that conference we see Peter testifying as to what God has done, and he said: "We believe that through the grace of the Lord Jesus Christ we shall be saved even as they"; showing the humble spirit with which the Apostles approached these difficulties.

*Mr. BREWER* drew attention to the fact that we are children of God. We are not to be content with saying we are His children without acting as such. You and I have a treasure, and God has put that treasure in us poor earthen vessels: we want to be just bowed down with a sense of our own nothingness. I do feel how much I want to stir up myself as to this responsibility.

He referred to the parable of the talents, and, as to the one who buried his talent, what did his Lord say to him?—Not well done, &c., but condemnation. Oh, if we could in spirit stand before that judgment seat and look into our Master's face, how we should feel the solemn responsibility. May we feel it deeply and act it out fully, and may God be glorified by our lives.

*Mr. BERGIN, of Bristol*, said:—He called to the parents as to whether they were willing to give their sons, their daughters to the mission field, drawing attention to the passage—"For God so loved the world that He gave His only begotten Son." He referred to the fact that he had children in the mission field, so that he could speak feelingly. Barnabas *determined*, and in this he made a mistake (Acts xv. 36-39). It is important to be waiting upon God for guidance rather than determine, as Barnabas did, and then carry it out if even it leads to contention. Especially in connection with the foreign field. Some brother determines to go abroad, he goes, not having the fellowship of his brethren—to sorrow and sorrow. Another determines to stay at home; they hear the call of God but they are not willing to go.

*Mr. SPARKS, of Belfast*, referring to the subject under consideration said:—That the majority of Christians seemed to think that, while admitting there is a responsibility, it rests upon someone else, and not upon them—Now, what we want is help from God to see that if the Gospel is to be preached, and if the heathen are to hear of Jesus, it must be through living witnesses going to them.

All cannot go, however, but there is an interest, and a help, and fellowship in the work that each child of God should have pressed home upon them. If we do, we at home will be as much working for the Lord in the far-off places as those who are there. He then drew attention to the fact that, in so far as we at home were stirred up to care for the perishing around us, just so much would our hearts go out to those in the regions beyond.

I think that it was William Carey who said that he likened one going to dark heathendom to a man going down into a mine. Whoever went down had to be held by those on the bank. I.e. was willing to go down, but he looked to those on the bank to hold the rope. When God's people of old were under sentence of death in the time of Esther, you will remember that all eyes turned to her as the one upon whom the power and responsibility rested to accomplish deliverance for those people that were in this terrible condition. She, as you will remember, shrank very much from attempting such a thing, and thought that she was quite unable; then words were sent to her that if she shrank from that which lay before her to do, enlargement and deliverance would come from another source, but that she herself would suffer in consequence of such shrinking. I always feel that God can do without any one of us, but it is eternal loss to the soul of a child of God who shrinks from the responsibility put upon him.

Mr. Sparks also drew attention to the lesson taught by the four leprous men in the gate of Samaria. They did not delay until the morning. A little while our Lord shall come. Oh! what a little day we have to toil in. How precious the moments, how important to make use of every one of them. When we get home to glory there will be no heathen to preach to. How quickly time is passing by, and how fleeting are the precious moments. It becomes

us to be up and doing. "If we delay until the morning light, some mischief will come upon us." He closed his stirring address by referring to the solemn position of the watchman in Ezekiel xxxiii.

*Mr. CONNOR, of Newport (Salop)*, read Luke x. 1, 2, 17-21. After reviewing again the circumstance in connection with Paul and Barnabas, and the contention between them. Mr. Connor spoke of the necessity there was to-day of hearing the still small voice of God, and having our wills in subjection to His, and, if He sent us forth, how we could and should count upon His power and help. How did the seventy return in the Scripture we have read? Did they return miserable looking, confessing they had made a mistake, and God had failed them? Oh, no, they returned with joy. We too have been refreshed and encouraged, and even stirred up again and again through listening to the words of many who have gone forth with their lives in their hands, who have told us of God's faithfulness.

*Mr. MERCER, of Southport*, read 2 Cor. v. 10, and gave a few words of exhortation as to our motive in service, and that it must all be tried. A hymn and prayer closed the afternoon meeting.

## Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

THE EDITOR.

Replies are invited to the following:—

THE FUTURE JERUSALEM.—In the details given in Ezekiel, chapters 40 to 48, the space assigned to Jerusalem and the "holy portion" of the land is nearly as great as the whole of Judea, west of the Jordan. Kindly explain how these details are to be understood.

BACKSLIDING.—What is the meaning of the text—"No man having put his hand to the plough and looking back is fit for the kingdom of God"?

THE SANCTIFICATION OF CHILDREN.—In what sense are we to take the words, "Else were your children unclean; but now are they holy," in 1 Cor. vii. 14?

Who are "the dead" spoken of in John v. 25?

CHRISTIAN'S APPAREL.—How should a Christian dress so as to please the Lord?

**BAPTISM "IN THE NAME."**—Ought baptism to be in the Name of the Father, Son, and Holy Spirit, or in the Name of the Lord Jesus only?.

**ENEMIES OF THE CROSS.**—Are those of whom the Apostle speaks as being enemies of the Cross of Christ, Christians? Is it possible for a Christian to be an enemy of the Cross?

**THE TEMPLE OF GOD.**—What is the Temple of God referred to in 2 Thess. ii. 3-4?

What is the primary meaning of Matt. v. 25?

### JESUS IN THE MIDST.

**QUESTION 470.**—Are we to gather from Matthew xviii. 20 that our Lord is in our midst otherwise than as Christ in you the hope of glory; or is He further manifested in our midst when thus gathered?

**Ans. A.**—There is a difference, certainly, between Christ in the individual believer as the hope of coming glory (Coloss. i. 27), and as Lord in the midst of the assembly (Matt. xviii. 20). As Christ He is in the individual for salvation, life and glory. He is thus in all, and always; and *this unconditionally*. Though this be true, yet it is also true that an experimental sense of His indwelling is conditional. Nothing can hinder His abiding in the Christian, yet there are many things which may be tolerated in the heart and life which prevent His being there in joy and power. Union is unconditional; but communion with the One with whom they are in abiding union is conditional. We believe that the Lord being in the midst of His own is additional and also conditional. A careful reading of Matthew xviii. 20 will show that to be so. There is in these words of the Lord a two-fold promise which is conditionally fulfilled. The conditions are five, and are as follows:—First, there must be a *place* "where" they assemble. Second, there must also, be a *number* at the place, it may be but "two or three." Third, there must of necessity be a *gathering power* upon the number: they must be "gathered." Fourth, *fellowship* must, and will result, for they will be "gathered together." Fifth, the gathered ones must have His *authority* "in My name," is their charter. These conditions fulfilled, so also is the *promise*—"There am I in the midst of them." His manifestation as the divine centre, is in the way of rule, guidance, and help in worship. If He dwelt in each and all of the gathered ones, in unhindered power and joy as the hope of coming eternal glory, then the collective testimony would be a fulfilment of His prayer—"I in them, and thou in Me, that they may be perfected into one, that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me" (John xvii. 23, R.V.).

J. H. I.

**Ans. B.**—When we claim the Lord's presence amongst us in our gathered-together capacity, we desire that He may so take *cognisance* of us that our worship and ministry may be in the power of the Holy Ghost. Faith, resting upon His promise, claims its fulfilment; and the reward of faith is the realization of His presence in the consequent soul-refreshing. Faith reasons, indeed, upon God's promises (Heb. xi. 19), but it does not idly speculate as to the manner of things not fully revealed; it is contented to know that according to His own assurance, He is taking active *cognisance* of what is passing in the gatherings of His people. For our assurance of this, Matt. xviii. 20 is simple and definite. The Lord does not here specify the special object of the meeting, the only condition is, "gathered together in My name." Matt. xxviii. 20 likewise gives His promised cognisance of all gospel and pastoral work. The use of the present tense, "I am with you," teaches us that He goes with and before His people as leader and guide. 1 Cor. v. 4 supplies an interesting concrete instance. The Apostle does not say "with the presence of the Lord Jesus," but "with the power." As to His blessed person, He is gone away to the Father's house, and is set down at the right hand of the throne of God" (Heb. xii. 2); and it is the Holy Spirit whom we are taught to regard as personally in the world; but as every manifestation of the Spirit is for the revealing of the things of Christ, so the power of discipline in the church is the power of the Lord Jesus; and this implies His immediate interest in the solemn act of excommunication enjoined by the Apostle.

**Ans. C.**—In Coloss. i. 27 there is the statement of an unconditional fact, or a fact that rests upon the one condition that Christ had been received. The Gospel had been heard and believed by those who are addressed and was bearing fruit (verse 6), and now God would make known to them through Paul "what is the glory of this mystery among [or in] the Gentiles; which is Christ in you the hope of glory." This blessed truth is repeated in chap. iii. 11, where the Apostle states that earthly distinctions have ceased to exist, and, in contrast with them, "*Christ is all and in all.*" He is all as the object of faith, hope and love to each, and He is *in all* as their life. This is true of believers *as such*, without reference to the measure in which it may be realized, and is so far even to be distinguished from Christ dwelling in the heart by faith for which Paul prays in Ephesians iii.

But in Matthew xviii. we have an *explicit condition laid down*. Wherever believers are found, or however they are gathered, Christ is in them in the deep and blessed sense of the above

passages; but here the words are, "Where two or three are gathered together *unto My name*, there am I in the midst of them." Looking at the context we see that, in the case contemplated in the previous verses, the name of the Lord has been dishonoured by the brother who adds to a personal trespass proud disregard of gracious expostulation, first on the part of the injured brother, then of the "one or two more," and then of "the church," and that Name has to be vindicated by their action towards that stiff-necked brother (verse 17). To enable them to act as a due regard to the honour of His name requires, the Lord gives them the assurance that their solemn sentence on earth shall be ratified in heaven (verse 18).

Then does not the word "*again*" in verse 19 bring in something *new*, as though the Lord's eye was upon the time when, whilst a *false* and pretentious church would send out its "bulls" and "decrees," the true church would be so scattered and broken that any few seeking to keep His word would no longer feel able to give such a sentence as that given in 1 Cor. v.—no longer as a compact body be so marked off from the world that an assembly in solemnly putting one away could definitely deliver him to Satan for the destruction of the flesh? In these circumstances is all discipline at an end? Are we to say, as some have said, that we have neither authority nor power to exercise it? No: we still have the *name* of the Lord and His *presence*, to be sought and proved by prayer, even if it be but the united prayer of two (verse 19). The encouragement to such prayer is the assurance, "For where two or three are gathered together *unto My name*, there am I in the midst of them" (verse 20). The name of the Lord Jesus is to be to His people in their low estate what Jehovah said He would be to the dispersed of Israel—"A little sanctuary in the countries where they shall come" (Ezek. xi. 16).

Thus instruction as to dealing with personal offences leads to the enunciation of this great principle that "two or three" even, may take the same ground that is the only true ground for the whole church. Was it not the name of Christ that gathered each assembly of God? Was it not the object of such an assembly to honour Christ in His revealed perfections as the Head of His body, the Lord of His church? Is not this what gathering *unto His name* implies and involves? And is not this the definite object of the two or three of whom the Lord speaks? Does not the expression itself assume that they give Him His place of *sole* and *absolute supremacy*, owning *no name but His*, and allowing neither rule nor custom that prevents their carrying out *the whole* of His will? And does not (it may be needful to ask) such an object in gathering

further involve the exercise of watchful care and godly discipline with regard to anything dishonouring to His name, whether in doctrine or practice?

If these questions are answered in the affirmative (as surely they must be), have we not here the conditions on which rests the blessed statement, "*There am I in the midst of them?*" Such conditions are as simple as they are reasonable, but they are also as spiritual as they are simple, and it is only by those walking in the Spirit that they can be fulfilled. When they are fulfilled, whether by two or three, or by two or three hundred, the Spirit will be ungrieved, and will delight to make the presence and power of Christ a reality, and if there be hindrances through lack of spirituality and lowliness on the part of some, those who are humble-minded and whole-hearted towards Christ as Lord, can never lose the blessing which His presence must bring. Let us, then, beware of taking for granted that a correct exterior in itself ensures the Lord's presence, lest we fail to cherish the lowly mind and the spirit of faith and love without which, however much we may think we are gathered *unto His name*, we can know nothing of the power and joy of having Him "*in the midst.*"

W. H. B.

**Ans. D.**—The truth taught in Colossians i. 27 is, that Christ in us individually is the hope of the glory that is coming by-and-by, when we shall be glorified and appear with Christ. Christ in us here below, is the hope of all the glory which we shall share with Him above. -

The marginal reading "*among*" is incorrect. "*Ye in Me, and I in you*" (John xiv. 20). But in Matthew xviii. 20 the Lord Jesus gives the gracious assurance of His presence in the midst of even so small a number as "two or three," provided that they are gathered together *unto His name*. Evidently He anticipates the difficulties of His followers amid the confusion and evil of guilty Christendom, and reveals the true centre of gathering, and the blessing consequent on obedience to His desire. John xx. 19, 20, 26, relates to us the assembling together of the disciples on two different occasions, and Jesus coming into their midst and gladdening their hearts by His presence. The place where Jehovah's name was recorded was the centre of Israel's gathering (Deut. xii.), and in Exodus xx. 24, we read, "In all places where I record My name, I will come unto thee, and I will bless thee." The centre of gathering for the people of God now is Christ, and we should certainly expect the manifestation of Himself when thus gathered, according to His imperishable Word, "*There am I in the midst.*"

J. D.

## REVELATION II., III.

NOTES OF AN ADDRESS BY T. NEWBERRY, EDITOR OF  
"THE ENGLISHMAN'S BIBLE."

**I**N these chapters we have an outline of the present Church dispensation, from Pentecost to the Lord's return. May we have grace to hear what the Spirit saith unto the Churches.

First, "EPHESUS," signifying desirable things; the period immediately succeeding the times of the apostles, when the Church began to depart from her first love to Christ as Bridegroom, and from the simplicity which is in Christ Jesus.

Second, "SMYRNA," myrrh, bitter but fragrant—the Church under Pagan persecution.

Third, "PERGAMOS," elevation—the mustard seed becoming a tree; the Church rising into worldly power and eminence about the time of Constantine the Great.

Fourth, "THYATIRA," perfume from being bruised—persecution bringing out choice fragrance to God; Romanism, the Western Church, dividing from the Eastern; Jezebel, the Popish system; drunken with the blood of the saints. The four last Churches run on together till the end.

Fifth, "SARDIS," things remaining—the Protestant Reformation, from about the 16th century, including the different Protestant sects; justification by faith its special feature.

Sixth, "PHILADELPHIA," brotherly love—special truths; the oneness of the Church of God, as children of one Heavenly Father; fellow-members of the body of Christ, regenerated, sanctified, and sealed by the Spirit of God; the speciality and oneness of the Church as taught by the parable of the pearl (Matt. xiii.) and explained by Eph. v.—"Christ loved the Church and gave Himself for it"; the supreme Lordship of Christ in the Church as alone opening and shutting; His holiness and truth maintained, and His word kept. This last is of importance.

Those who use the Revised Version are but little aware what vast numbers of His precious words are omitted and lost. Further, the importance of endeavouring to keep the unity of the Spirit in the bond of peace, that is, the unity which the Spirit of God as Comforter has already made, in answer to the prayer of the Lord Jesus in John xvii.—"That they all may be one as Thou, Father, art in Me, and I in Thee, that they also may be one in Us." The

Father and the Son are One by the indwelling Spirit, and this is the oneness which Christ prayed His disciples might enjoy; not only those who believed on Him at that time, but those who should believe on Him through their word from Pentecost till His return, that by one Spirit they may all be baptized into one body; and it is to carry on and complete this unity that the Holy Spirit has continued in and with the Church these eighteen hundred years. Not to fabricate and substitute other bonds of union or grounds of unity, but to maintain the unity of the Spirit already made.

One body, the body of Christ; one Spirit, the Spirit of God; and one hope of our calling, that is, of all dwelling together in the Father's house above. One Lord, the Supreme Head and Ruler of the Church of God. One faith, the faith once for all delivered to the saints as contained in the Scriptures of unerring truth. One baptism, one outward and visible sign, according to Rom. vi., of the inward baptism of the Holy Spirit. One God and Father of all, "who is above all" as our heavenly Father; "through all" by our union with His Son; "and in you all," by the indwelling of the Holy Spirit. A sevenfold unity, perfect, divine, and everlasting.

To as many as hold Philadelphian truth, and are prepared to act in the spirit of brotherly love, the Lord sets before such an open door; they may go in and out and find pasture.

Seventh, "LAODICEA," righteous people—trusting in themselves that they are righteous, and despising others. The title which the Lord here assumes is the Amen, the Faithful and True Witness, the beginning of the creation of God, as prepared to take up the testimony when it has failed in the hand of the Church, and to inaugurate a new order of things as Head of the new creation. The Church and testimony at the close being characterized by want of decision and definiteness, the Lord expresses His intention of rejecting it. There is much self-complacency. Thou sayest, "I am rich and increased with goods, and have need of nothing," but through want of self-examination, they are in utter ignorance of their real condition. The Lord, as Merchantman, counsels them to buy of Him three things—divine riches, spiritual clothing, and the unction of the Holy One. Then He

represents Himself as standing before the door and knocking. What door? As Saviour He seeks admittance at the sinner's heart; as Bridegroom, the Bride is awakened by His knocking (Song Sol. v.); as Lord of the servants, He has commanded the porter to watch, that when He cometh, they may open to Him immediately (Mark xiii. 34); but here it is at the Church door He knocks, for by the Church of the Laodiceans He has been excluded in the person of many of His members. The Third Epistle of John illustrates this.

Demetrius was sound in the faith, of unblemished reputation, and with a letter of recommendation from the apostle John, yet he was not received by the Church, because Diotrophes, who loved to have pre-eminence, refused him, and in refusing him, he refused the apostle John and those associated with him; and not content therewith, excommunicated those willing to receive them—hence the admonition, "Beloved, follow not that which is evil, but that which is good." Holiness and truth must be maintained as well as the Lordship of Christ, but where these are upheld, the exhortation is, "Receive ye one another, as Christ hath received us to the glory of God." When the knock is heard and the door is opened, Christ promises His presence and fellowship.

SALVATION is as free as the air we breathe! Did we create the air? No, but we enjoy it, and by enjoying it, get power to live and act for Him who made it. So is salvation; we get it without an effort; we rest in, and feed on, the finished work of another, and it is by so feeding and resting that we are enabled to work for Him on whose wealth we feed and on whose work we rest.

"TAKE away spiritual breathings and you take away spiritual living. A spiritual man may pray carnally, but a carnal man cannot pray spiritually. Prayer brought an angel out of heaven to bring Peter out of prison. The gift of prayer may have praise from men, but it is the grace of prayer that hath power with God."

"THE things of this life have not the promise of godliness, but godliness hath the promise of the things of this life."

*CHRIST THE PEACE OFFERING,  
or "FELLOWSHIP."*

IN Leviticus iii., we read, "If his oblation be a sacrifice of peace-offering." This word, "oblation" is the same elsewhere rendered "offering," and means literally "approach-offering," or that whereby he approaches Jehovah. It is common to all the offerings.

Notice here, also, the word, "sacrifice." It is the first time it occurs in this book, and wherever it occurs, it is almost invariably connected specially with the peace offering. In Hebrews x. 8, we have a divine classification of the offerings: "sacrifice" referring to the peace offering; "offering" referring to the meat offering; "burnt offering" defining itself; and "offering for sin" comprising the sin and trespass offerings, both of which are of the same character. It is important, and sheds light on many passages, to see the special connection of the word, "sacrifice," with the peace offering.

The same order is here as with the burnt offering or sin offering. The offerer must bring it to the door of the tabernacle, lay his hand on its head, and his own hand must kill it. In every aspect of our approach to God, we must be reminded that such access is granted only upon the one ground, the death of the Substitute, whether it be as with the sin offering, under a sense of guilt, and with a burdened conscience; or as with the burnt offering, in the conscious joy of our acceptance in the Beloved; or as with the peace offering, in the enjoyment of fellowship with the Father and the Son in the exceeding great and precious thoughts and counsels of the heart of God.

You see how very important this truth is in God's estimate by the prominence He gives to it; and because of this, and of its importance to us also, therefore does Satan make war with it, and, by erroneous teaching, endeavours to undermine it and wrest it from us.

The laying of the hand on the head of the sacrifice, and the killing of it, express the faith that identifies the offerer with the offering, and which can say—

"For me, Lord Jesus, Thou hast died—  
And I have died in Thee."

"The priests, Aaron's sons, shall sprinkle (or

scatter) the blood upon the altar round about." It was not merely sprinkled with the finger as when put upon the mercy-seat, but so scattered that the whole altar was covered with blood—leaving it as a standing witness to the fact of death having taken place.

"It is the food of the offering made by fire for a sweet savour" (verse 16). This expression, "sweet savour," is literally "a savour of rest." We first find it in Scripture after Noah came out of the ark and had offered a burnt offering to Jehovah—it is written, "Jehovah smelled a savour of rest." But that "savour of rest" came not from the blood of Noah's offerings, but from the Offering on Calvary's cross, of which they were a shadow and prefiguring. It is there that the heart of God has found its rest and satisfaction. These offerings only had value as they brought before God in anticipation the death of His own beloved Son.

Now, notice particularly the parts that are here laid upon the altar. They differ from the burnt offering: there we have the head and the legs, but here it is all inward. And bear in mind that, as we shall see, the leading thought in the peace offering is "fellowship." Fellowship signifies joint participation, and it is signified by part of the offering being laid upon the altar for Jehovah; part being given to the priest to feed upon, and the remainder being for the table at which the offerer and others could feast. Thus we see that this offering expresses the great scriptural truth of fellowship.

That which was put upon the altar was called "the food of the offering made by fire." In Lev. xxi. 17, it is called "the bread (or margin, the food) of his God." The altar was the place where the food of Jehovah was put before him; where God, so to speak, was satisfied, as by anticipation He feasted upon the person and work of His beloved Son.

The significance of the "inward parts" being laid upon the altar was remarked upon in connection with the burnt offering and the sin offering; also the fat as representing the the best of all. God claims the best. Christ yielded to Him the best, and we are responsible to give God the best of every redeemed power of our being. But how do we respond? Is it not the case that oftentimes we keep the best for ourselves and only give to God what we think we can spare?

If the inward parts, the fat and the kidneys, were sound, then the whole animal must have been untainted. And all this, typifying the excellence of the person of the Lord Jesus, went up as a sweet savour to Jehovah on behalf of the one who presented the offering, laid his hand on its head and killed it. All these perfections of His own dear Son, God might have held up against us to condemn us. The law condemns us, truly, but how much deeper must be our condemnation should God try us by the life of His beloved Son.

But all this perfection, instead of being against us to condemn, has been presented to God for us, poured out upon the altar, and there ascended to God as a savour of rest, which yields to us a settled and eternal peace. "He is our peace . . . having made peace by the blood of His cross."

When the Lord Jesus healed and blessed some who came to Him, His word to them was, "Go in peace." But this hardly gives the force of the original. It is not merely "go in peace," but "go into peace," as though He said, "Enter into a state or condition of peace." Again the Lord Jesus appeared as the great Peace-offering in the midst of His disciples, showed them His wounded hands and side, and said, "Peace be unto you." These wounds told of His death, His poured-out blood, the solid ground of the peace that He bequeathed to them. Our peace is the peace Christ made. It is the peace of God.

Has God peace as to His own character, as to His own righteousness, as to the stability of His own throne, while He takes a rebel sinner up and pardons and justifies him, and calls him His child, and sets him down as an accepted worshipper before Himself? Yes, God has peace about it all. It is the great Peace-offering that has answered every claim of the holiness of God. And this same peace is ours by faith.

And the Lord Jesus has peace. His sufferings are ended; His agony and temptations and death are past for ever; and as He rose from the dead and ascended to the throne of God, He went there in possession of unclouded peace, the sunshine of eternal peace filling His soul. And that same peace He has given to us. As there is no more wrath, no more curse, not one stroke of judgment any more for Him,

neither can there be for us. There, in the midst of the throne, is "our Peace, . . . the Lamb as it had been slain."

Let the troubled, anxious soul look off from self to Christ and see Him there who made peace, and who is our Peace, even as He is our Life and our Hope. J. R. C.

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### IS IT SO?

"This is life eternal, that they might know Thee, the true God, and Jesus Christ, whom Thou hast sent" (John xvii. 3).

JESUS, the Nazarene, was the exponent or manifestation of the unseen Jehovah, the Elohim of Israel. He, "God manifested in flesh" (1 Tim. iii. 16), came to reveal the Father; an aspect of God hitherto unknown in Israel. Hence the declaration, "He that hath seen Me hath seen the Father also." "I am the way, the truth, and the life; no man cometh unto the Father but through Me" (John iv. 6, 9).

Ignorance of God—that is, spiritual blindness—is the result of spiritual death. Satan is the author of both. "Sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned" (Rom. v. 12). "The god of this world hath blinded the minds of them who believe not, lest the light of the Gospel of the glory of Christ should shine into them" (2 Cor. iv. 4). The knowledge of God—synonymous with "eternal life"—cannot be attained by any process of intellectual elaboration. If it were so, alas for the simple and the unlearned! Then, only the studious and erudite could possess "eternal life." Thank God that this grand truth, though "hidden from the wise and prudent, has been revealed unto babes" (Matt. xi. 25). The simplest, the most humble and ignorant, may possess it in all its entirety, equally with the most profound thinkers, the most acute reasoners. Its reception is more into the heart than into the head (Rom. x. 10). It calls forth the response of human affection to the unveiled love of God, Father, Son, Spirit, of inspired revelation. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him (be he high or low, rich or poor, learned or ignorant) should not perish but have everlasting life" (John iii. 16).

Scripturally, belief and acceptance are almost identical; but, if difference there be, is it not that belief expresses the heart's appropriation or possession, the latter the consequent of the former? Love begets love. "We love Him because He first loved us" (1 John iv. 19). When sin and all its pollutions shall have been purged or cleansed out of God's creation, sorrow and sighing, sweat and toil, heartache and brainache, sickness, corruption, and death will have become things of the past, concomitants of the antecedent time-life, the pilgrimage along the valley of death's dark shadow. As "love is of God," it will then pervade all, be the atmosphere inbreathed by all, the instinct of the eternal life; the unity of the commonwealth, social, intellectual, psychical; the finite, in its perfected existence, will expatiate in the knowledge of the Infinite.

Man emanated from God, sin separated him from God; man, therefore, cannot be supremely happy or blessed in alienation from God; he must return to God, and again find his highest good in God! "He that dwelleth in love dwelleth in God, and God in him" (1 John iv. 16). It was in view of this blissful consummation of faith that the Son of Man spake the words, as recorded in John xvii. 21, 22, "That they may all be one; as Thou, Father, in Me, and I in Thee, that they also may be one in Us. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one." As if already the age of God were at hand, God to be "all in all," joy and peace, the atmosphere of eternal life, in its universal diffusion, permeating "the heritage of the saints in light" (Col. i. 12). This joy set before Him enabled Him to endure the cross, despising the shame (Heb. xii. 2).

The longer the believer lives in this fallen, miserable, sin-stricken, devil-tyrannised world the more does he loathe it, the more does he shrink from its contaminations, its shams and follies, its vices and sins, its garish and meretricious assumptions of religious garbs: parodies of all that is good, true, and beautiful, God-breathed in the pages of Holy Writ. As worldlyism—miscalled civilization—develops, the more subtle and ensnaring becomes the gilded scene; so much so that—in sorrow be it said—many philanthropic, estimable folk, both old and young, succumb



to its influence. Spell-bound or hypnotised, they swell the ranks of the deluded, join in the pursuit of a human ideal. Rejecting the testimony of God, they are found among the foremost in the onward rush; they shout in anticipation of a coming golden age, re-echoing the shibboleth, "*Liberte, Egalite, Fraternite,*" as about to gladden and satisfy the time-long craving of humanity.

Fallen and under sin, the natural mind having become antagonistic to God, physical toil or work—the curse of human time-life—was imposed. "In the sweat of thy brow shalt thou eat thy bread, cursed is the ground for thy sake," was the sentence sin evoked, the penalty and desert of disobedience, pronounced by the all-righteous, all-wise, all-loving God. It is still in force, as the groaning, travailing masses painfully realise in this our day. The end we see not yet. In patience and faith we await the consummation of Elohim's purposes in the approaching revelation of the Son of Man, "the second Man," "the last Adam" (1 Cor. xv. 45, 47), the Lord from heaven, the life-giving Spirit. As "the appointed heir of all things" (Heb. i. 2). He will restore the fallen creation, and will inaugurate the new heavens and the new earth (Rev. xxi. 1), in which shall dwell righteousness; and God—Elohim—"shall be all in all." W. R. V.

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### HOPE.

HAVING no hope! A man or a woman who has no hope is a living desolation. But are there any who are in such a condition as having no hope? Yes; some know it, and some do not know it. The unfortunate beings—and, whether criminal or innocent, they are unfortunate—who are sent to the terrible fortress prison on the banks of the Neva, see inscribed above the entrance gate,

Abandon hope all ye that enter here;

for either a lingering, wasting death awaits them, or they are shot or hanged, or drowned like rats in the oubliettes of that fortress prison. Those unfortunate beings are, so far as this world is concerned, without hope, and they know it.

There are others, and one almost fears to think of their probable numbers, who are without hope and do not know it; and worse,

do not want to be told of it. These are the unconverted, the unbelieving, the men and women of this world; those who have their portion in this life. All sorts and conditions of men compose this large class, of whom it is written, "Having no hope, without God, in the world." Having no hope because without God (*atheos*). Having no hope because they have not the knowledge of the truth that would show them the way of salvation; or having no hope because, perhaps, they had heard, but rejected the truth concerning the grace of God, and the redemption that was accomplished by our Lord and Saviour, Jesus Christ; without hope because in the world, and of the world, which is doomed to judgment, and themselves as sinful men "appointed to die, and after this the judgment."

This is a dismal, a painful, a terrifying subject; and I turn from it, thankful for the knowledge that there are many, who, by the grace and mercy of God, and the grace of our Lord Jesus Christ, "have everlasting consolation and good hope through grace."

There is a chapter in the New Testament, and a very remarkable and important chapter it is, which receives only a partial attention. Its two ends, its commencement and its close, have received much attention, from the days of Paul Gerhardt to the present day; but the middle portion of the chapter—how seldom are the tried, perplexed, sorrowing, people of God directed to it that they may derive from it the comfort it contains, and the strength that it ministers to them. How teachers and taught have revelled, especially in bygone years, in "no condemnation, no separation." They do so still. Nor do I blame them for planting their faith and hope upon the two outstanding spurs of the impregnable rock of Divine truth, and rejoicing with joy unspeakable and full of glory. But, I like to look also at the middle of the chapter (all know which it is), and, by its aid, look over and beyond the present scene to where redeemed bodies will bathe in the glorious liberty of the children of God.

In the days when the Apostles wrote their Epistles, believers in the Lord Jesus Christ had to *suffer*: they had to "*suffer as Christians*;" their sufferings were varied in kind and degree. Some were "tortured;" "others had trial of

mockings and scourgings, of bonds and imprisonments: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins: being destitute, afflicted, tormented; they wandered in deserts and mountains, and dens and caves of the earth—the world was not worthy of them;” and it is in reference to such people (Heb. xi. 36-38; 2 Cor. xi. 23-28; Heb. x. 32-37), and to such sufferings that this Apostle wrote—“heirs of God, and joint-heirs with Christ, *if so be that we suffer with Him*, that we may be also glorified together” (Rom. viii. 17). Such sufferers needed the strongest consolations that could be given to them—I ought to say, the *survivors* needed all the consolation that could be given to them.

But those who have lived during the eighteenth and nineteenth centuries have not so suffered; and I doubt much if we are entitled to take to ourselves the full measure of the compensatory glories. Those who in any measure have *really suffered* will doubtless receive a corresponding measure of compensation in the glory. These reflections arise from what is stated in verses 17 and 18. Then follows a more general statement, and one that takes in all creation, and all suffering creatures, and “ourselves also.” It is about creation in connection with “hope.” And here, perhaps, it had better be at once stated, that the word rendered “creature” in verses 19, 21, is the same as that rendered “creation” in verse 42; and so the R. V. renders it: “For the earnest expectation of the creation waiteth for the manifestation of the sons of God, for the creation was made subject to ‘vanity.’” That is a strange statement, and it does not agree with the subject. The word rendered “vanity” (*mataioiēte*), “calamity, or misery”—the same Greek word is used in the Septuagint version of Ecclesiastes. Creation, and every creature, has been subject to calamity, or misery, from the time of Abel until the present day. Creation was “made subject, not willingly, but by reason of Him who hath subjected the same in hope.” Creation itself shall be delivered from its bondage of corruption into the glorious liberty of the children of God.” For this the whole creation groans and travails in pain until now, and not only so,

but ourselves groan within ourselves, waiting for the redemption of our body, for we are

#### SAVED BY HOPE!

No one need be alarmed at this statement. It is not “another gospel.” It is not stated that we are *redeemed* by hope, but “saved by hope.” Salvation, while it is sometimes mentioned in a full and general sense which includes redemption, is really *the ultimate result* of redemption. The one I “hope for,” the other I have. “*We have redemption* through His blood, the forgiveness of sins,” &c., but hope for the “salvation that is ready to be revealed”; and when all trials are over, we shall “receive *the end* of our faith: the the salvation—full, final, deliverance of our souls,” see redemption, Eph. i. 7, Col. i. 14, 1 Peter i. 18, 19; salvation, Rom. viii. 24, 1 Peter i. 4-9, inclusive. “For we are saved by hope, but hope that is seen is not hope; for what a man seeth why doth he yet hope for? But if we hope for *that we see not*, then do we with patience wait for it.”

The redemption of the body; the inheritance that is *reserved in heaven for you*; the glorious liberty into which redeemed bodies will be ushered, are the subjects of “hope”—faith and hope if you like, *but of hope*, which helps one on the way; sustains one through trial or sorrow or persecution; “keeps the head above water”; preserves a buoyancy of spirit, and a cheerfulness of mind, which otherwise would be depressed. Hope has a larger place in the New Testament, in this dispensation, and in our experience, than many are aware. I will briefly state what is written about “hope,” because it is one of the things that “abideth.” “And now abideth faith, hope, love; these three.” Only we have heard more about “faith” and “love,” than of “hope.”

“And rejoice *in hope* of the glory of God”; “And experience, *hope*” (Rom. v. 2, 4, 5). Creation is subjected “in hope”; “For we are *saved by hope*” (Rom. viii. 20, 24, 25). “Rejoicing *in hope*” (Rom. xii. 12); “That we through patience and comfort of the Scriptures might *have hope*” (Rom. xv. 4). “And now abideth faith, *hope*, love, these three” (1 Cor. xiii. 13). “If in this life only we have, *hope* in Christ, we are of all men most miserable” (1 Cor. xv. 19). “For we through the Spirit

wait for the *hope* of righteousness by faith" (Gal. v. 5). "That ye may know what is the *hope* of His calling" (Eph. i. 18). "One *hope* of your calling" (Eph. iv. 4). "For the *hope* which is laid up for you in heaven"; "and be not moved away from the *hope* of the Gospel"; "the *hope* of glory" (Col. i. 5, 23, 27). "Patience of *hope*" (1 Thess. i. 3). "Sorrow not as others who have no hope" (1 Thess. iv. 13); with Eph. ii. 12. "And for a helmet, the *hope* of salvation" (1 Thess. v. 8). Not the hope of redemption, but of salvation; see remarks already made upon this matter.

"And hath given us everlasting consolation and good *hope* through grace" (2 Thess. ii. 16). "And Lord Jesus Christ our *hope*" (1 Tim. i. 1). "In hope of eternal life"; "That blessed *hope*"; "According to the *hope* of eternal life" (Titus i. 2, ii. 13, iii. 7). "Hold fast the confidence and the rejoicing of the *hope* firm unto the end" (Heb. iii. 6). "The full assurance of *hope* unto the end"; "To lay hold upon the *hope* set before us" (Heb. vi. 11, 18, 19). "A better *hope*" (Heb. vii. 19). "A living *hope*"—"that your faith and *hope* might be in God" (1 Peter i. 3, 21). "A reason of the *hope* that is in you" (1 Pet. iii. 15). "And every man that hath this *hope* in him" (1 John iii. 3). "God is light"; "God is love": "He is the God of all comfort," and He is "the God of *Hope*." "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit" (Rom. xv. 13).

"Turn you to the strong hold, ye prisoners of hope" (Zec. ix. 12). Turn to the *stronghold*. "The name of the Lord is a strong tower; the righteous runneth into it, and is safe" (Prov. xviii. 10). "Turn you to the strong hold, ye prisoners of hope." Turn to all that is written of Divine purpose and grace; of faith and hope; and find that all that is stated for the present time, and for eternity, is true every whit. To do this is to keep in health the "living hope" to which you have been begotten, and to experience daily that you are "saved by hope."

L. D. G.

## THE WATCHMAN'S CRY.

ISAIAH lii. 1-2.

**A**WAKE! awake! put on thy robes, arise!  
 Child of the kingdom, lift up now thine eyes;  
 Thy long dark night is well-nigh spent, behold  
 The eastern horizon tinged all with gold.  
 The eastern horizon tinged all with gold.  
 Gird on that strength divine conferred on thee,  
 Lift up the drooping hand, the feeble knee,  
 Say to each comrade fainting by the way—  
 "Be strong in *Him* who is Himself the day."  
 Jesus, our Morning Star, will quickly come  
 On wings of mighty power to bear us home;  
 When, with exceeding joy and heavenly grace,  
 He shall present His saints before the face  
 Of God the Father, perfect and complete.  
 With speech that flowed of old in accents sweet—  
 "I have been glorified in them, and they  
 Have loved Me and been careful to obey  
 Thy Holy Word, enduring still the scorn  
 And hatred of the world, have oftimes borne  
 Reproach for My name's sake, their names I own  
 And with them share My kingdom and My  
 throne."

Awake then, heir of glory and of light,  
 Cast-off the unbecoming weeds of night;  
 Put on thy priestly robes of triune hue,  
 Perfect in beauty—purple, scarlet, blue.

The snowy vest of righteousness is made  
 To fit thee well; then let it be displayed,  
 For thou art called in holiness and truth  
 To follow *Him* who from His earliest youth  
 Unto the end was never stained with sin,  
 Holy without, and pure in heart within.

Then, over that, put on the robe of blue—  
 Humility, fair dress of heavenly hue;  
 Arrayed in this, thou more and more shalt be  
 A transcript of the One who died for thee.

The glowing scarlet, lovely in *His* eyes,  
 Bespeaks a self-denying sacrifice. [dross;  
 They wear it well who count earth's gold but  
 Its honours for *His* sake all shame and loss;  
 Who leave for *Him* dear friends and cross the wave,  
 Perchance in heathen soil to find a grave.  
 They wear it well who reckoned it great gain  
 To suffer for their Lord the thrilling pain  
 Of torture on the rack or in the flame,  
 Refusing to deny His holy name.

Pre-eminently, *He* the scarlet wore  
 When the deep anguish of the cross He bore;  
 Wrath's wine-press treading, tearful and alone,

DIVINE grace delights in making provision for those who are *not able* to make provision for themselves.

That by His poured-out life He might atone  
For our transgressions, and through suffering win  
The victory complete o'er death and sin.

Next, o'er all, the purple vesture place;  
Its royal hue will dignify and grace  
The wearer, in whatever station found,  
And be a witness unto all around  
Of highest calling and distinguished birth,  
Though but a stranger-pilgrim on the earth.  
True Gershonites will separate from all  
That would be to their souls a yoke and thrall,  
Will leave to worldlings politics and pride,  
From selfish syndicates will turn aside,  
From all such unions they can well afford  
To hold aloof, who know and love the Lord.  
They lay aside the purple and deny  
Their heavenly birth and princely dignity,  
Who for a little moment's wealth and ease,  
A place to seek or fellow men to please,  
Will form unhallowed fellowship with those  
Whom God our Father still regards as foes.

Let us consider well our Master who  
So perfectly displayed the lovely blue,  
The vivid scarlet in His sufferings shone,  
The kingly purple made His Godhead known,  
Awake! awake! and shake thee from the dust;  
Child of the kingdom, let not earth encrust  
That heart of thine which thy Redeemer claims,  
And fain would fix on high celestial aims.  
Too long thy neck has worn the alien yoke,  
Which truth received would sever with one  
stroke.

Arise? unclasp those human bands which bind,  
Not limbs indeed, but what is worse—the mind.  
Old dusty systems of religion leave,  
To Jesus only and the Scriptures cleave;  
So shalt thou sit at ease in sweet accord  
With those who own Him as both Christ and  
Lord;

Then mayest thou say to Him, when comes  
*that day,*

\* "Lord, I have waited for Thee in the way  
Of Thy commandments, gathered to Thy name,  
Kept that blest feast, which, often as it came,  
The soul with grateful feelings would inspire  
And heap fresh fuel on love's else smouldering fire.

This lighted flambeau, faithful watchman, take  
And shout the morning cry, Awake! awake!

A. W. P. S.

### THE JEWISH MISSION AT PESTH.\*

IN 1838 Robert Murray M'Cheyne was threatened with consumption, and was ordered abroad by his medical adviser. Dr. Candlish suggested that he and others should be sent to Palestine to inquire into the state of the Jews. Out of this suggestion a deputation was appointed by the General Assembly of the Church of Scotland, composed of four remarkable men, viz.:—Dr. Keith, Dr. Black, Andrew Bonar, and R. M'Cheyne. The deputation sailed in April, 1839. The Church of Scotland had no idea of establishing a Mission in any part of the Austrian Empire, as its government was at that time so intolerant as to make any such attempt to appear hopeless. The deputation of inquiry did not, therefore, even propose to visit Hungary, although it was well known that there was a large Jewish population there. Hungary with its dependences, Croatia and Transylvania, contains altogether a population of from fourteen to sixteen millions of people. Almost the whole country embraced the principles of the Reformation at first, but terrible and crushing persecutions arose, by which the Jesuits nearly stamped out Protestantism. The number of Protestants was reduced from an overwhelming majority to a small minority of the population. At present they are reckoned under three millions. In 1841, the spirit of Rationalism had undermined the Protestant Church.

But God had purposes which He accomplished in a wonderful way. As the deputies were travelling from Egypt across to Palestine, Dr. Black, falling asleep on the back of his camel, slipped down on the sand. The fall proved far more serious in its effects than was thought at the time. Owing to this, Dr. Black and Dr. Keith took the route homeward by the Danube. They reached Pesth as mere passing travellers, but resolved to make some enquiry as to the number and state of the Jews in that city.

Strangely enough the wife of the Archduke Joseph, uncle to the Emperor and Viceroy of Hungary, by birth a Princess of the Protestant House of Würtemberg residing at that time in her husband's (the Prince Palatine's) palace, was expecting some stranger who would bring

\* From a most helpful book, "Life of Adolphe Saphir, D.D." To be had at WITNESS OFFICE, price 5/.

with him a blessed influence to Hungary. The Archduchess Maria Dorothea had been brought to Christ some years before, through no human instrumentality, and was deeply interested in the spiritual welfare of Hungary. She stood alone, "like a sparrow on the housetop," as she used to say. Her eldest boy who had become a true Christian was early removed from her. In her solitude she prayed earnestly for a Christian friend and counsellor. Sometimes her desire became so intense that stretching out her hands toward heaven she prayed almost in an agony of spirit that God would at least send one messenger of the Cross to Hungary. Dr. Keith learned afterwards from her own lips that during the fortnight before she had heard of his illness she invariably awoke night after night, with the exception of once, in the middle of the night at the same hour with a strong and irrepressible conviction that something was to happen her. After a watchful and most anxious hour, it passed away, when she had her usual and undisturbed rest. Hearing of the seemingly dying minister of Christ at the hotel, she said within herself, "This is what was to happen to me," and from that night her sleep was unbroken by any disturbing thought. In that impression lay a key whereby a door was opened in Pesth.

Dr. Keith lay for weeks in a hotel in Pesth in a state of extreme prostration. "At one stage of my illness," he relates, "I fainted away, I became insensible, while two men waited by my bedside to carry me away as soon as I should breathe my last. At this time the only sign of life was in the dimness of a mirror held close to my face." The Archduchess came to his bedside and ministered to him with her own hands, and watched tenderly over him. As he became better he had ample opportunity of becoming acquainted, from her, with the state of the Jews in Hungary; and, also, with the religious wants of Hungary itself. He received, from her, the assurance that should the Church of Scotland consent to plant a Mission in Pesth she would protect it to the utmost of her power.

Sometime after this the Pesth Mission to the Jews was formed, and Dr. Duncan, or "Rabbi" Duncan, as he was afterwards affectionately called, when Professor of Hebrew in Edinburgh,

accompanied by Mr. Smith and Mr. Allen reached Pesth in August, 1841. They were received by the Archduchess with great cordiality. She at once visited them, and they were frequently guests at the Palace. Thus, their position was made secure. Without her protection, or rather that of her husband, the Archduke Joseph, the Palatine, they could not have remained a month. Even with that protection it would have been difficult, as the position of a foreign missionary or minister could not then be legally recognized, had there not happened to be in Pesth a number of English workmen employed at the time in building a bridge. Services were begun for them in a room prepared for the purpose. This furnished an ostensible reason for the residence of the missionaries. They dared not at that period mention the name of the Archduchess in the correspondence, as the authorities in Vienna would have taken alarm. She, however, was constantly interviewed by them, and she and the Palatine knew well all that they were doing. Mrs. Smith, wife of one of the missionaries, was employed in teaching two of her daughters English—one of them now Queen of the Belgians; the other, the mother of the present Queen of Spain. The Archduchess was compelled by the Imperial law to bring them up as Roman Catholics, but she taught them in the Scriptures and sought earnestly and with much prayer to impress on them the truths of the Gospel. Services were held on the Lord's Day, in English, and a number of Jews and others soon began to attend them. Dr. Duncan very soon got into intercourse with distinguished Jews, including the chief Rabbi, and also with pastors of the Protestant Hungarian Church and even with influential priests of the Romish Church. He became engaged in keen controversy with Jewish theologians. He acquired great respect among the learned men of the Jews on account of his intimacy with their language and literature. The close connection which Dr. Duncan shewed to exist between the Old and New Testaments attracted special attention among the Jews. A great door was opened among literary young men—students of philosophy, medicine, and theology. This success excited much persecution. The Jews organized means to keep their brethren from visiting the

missionaries. They also tried to get the authorities to interfere. A notice appeared in a leading newspaper accusing the missionaries of alluring, by money and all kinds of promises, the very dregs of the people, and also of interfering with the Roman Catholics. This last charge was intended to incite the Government to expel them, as all Protestant work among Roman Catholics was then strictly forbidden. Among those who accepted of Christ through the missionaries were Moritz G. Saphir and his distinguished son, Adolphe.

The conversion of Mr. Saphir and his family caused a great sensation among the Jews, who would not believe that in becoming Christians they were not deceivers. The Scriptures were, therefore, read in many Jewish homes with avidity. Christianity became a study and conversation in Jewish families, and the missionaries found themselves too few to overtake the inquirers.

Converts were trained in order that they might be sent throughout Hungary with the Word of God. The Archduke, who was afterwards brought to Christ, gave his consent. The evangelists held Gospel services and circulated the Scriptures throughout the villages and towns of Hungary. The Archduke Palatine died in 1847, and the Archduchess, immediately after his death, was hurried off, by Imperial mandate, against her will, to Vienna, where she underwent a species of banishment or rather imprisonment. Separated from the brethren, watched on every side, surrounded with spies, her visitors reported at the Imperial Palace, her character and principles calumniated by the Jesuits, her days were indeed days of suffering and sorrow. On 30th March, 1855, surrounded by her Christian friends in Hungary, she departed to be with the Lord.

In the first week of January, 1852, the missionaries were ordered by the Austrian Government to leave the country within ten days, and all efforts to prevent this being enforced proved in vain. But God had raised up Hungarians to carry on the work. Twelve years afterwards the door was again opened, missionaries were allowed to return and resume operations, and there is at the present day a blessed work being carried on among the Jews of Pesth.

A. M.

### DECISION *versus* INDIFFERENCE.

NOTHING is more contrary to the divine mind than carelessness or indifference in the things of Christ. Decision has always marked the Spirit's teaching. In the days of Moses, the Lord spake, saying, "I am the Lord your God: ye shall therefore *sanctify yourselves, and ye shall be holy*, . . . for I am the Lord that bringeth you up out of the land of Egypt, to be your God; ye *shall therefore be holy, for I am holy*" (Lev. xi. 44, 45): and in the Lord's last letter to the churches, He plainly shows His abhorrence of a lukewarm spirit, and an undecided state of heart. "Because thou art lukewarm, and neither cold nor hot, *I will spue thee out of My mouth*" (Rev. iii. 16). This solemn sentence should awaken in our souls deep concern as to whether His all-seeing eye discerns lukewarmness or indifference in us, and also stimulate us afresh to ponder those Scriptures which open up the state of heart, and character of walk, that become us as children of God. May we be strengthened by the Holy Spirit to deal faithfully and unsparingly with ourselves under the keen edge of the Word of God!

First of all it is of the deepest importance that we begin *within*. The self-righteous spirit is generally occupied with thoughts of what we are *outwardly* in the sight of those around; but, in the presence of God, we feel that the Lord seeth not as man seeth, for man looketh at the outward appearance, but the Lord looketh on *the hearts*, yea, that He *searcheth the heart*, and says, "Keep thy *heart* with all diligence, for out of it are the issues of life" (Prov. iv. 23), and "To this man will I look, even to him that is *poor, and of a contrite spirit*, and that trembleth at My word" (Isa. lxvi. 2). David seems to have felt this, when He said, "The sacrifices of God are a *broken spirit: a broken and a contrite heart*, O God, Thou wilt not despise" (Ps. li. 17). Paul also, by the Spirit, says to us, "Set your *affection* on things above, and not on things on the earth; for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 2-4). It is this matter of self-consecration to God that is of the first importance; outward things will

readily fall into their proper places when the *heart* is fresh, and fervent, and unreservedly dedicated to its rightful Owner. But, perhaps, some poor trembling child of God says, How can I be brought into this state? By what power can this heart of mine be brought into such happy subjection and willing obedience to God? Certainly not by our own efforts. Self can never rise above the earth; fleshly energy has no power in spiritual things. The power of the Spirit, by commending the *love of God* to us, and shedding abroad this love in our hearts, alone can accomplish it; for "we love Him, because He first loved us." God alone, then, by the power of His wondrous grace, can melt our hearts, call our affections upward, and set them on things above.

It is in Christ alone that our hearts really find a satisfying portion; and, dwelling in His love, we each can truly say, "The lines are fallen unto me in pleasant places, yea, I have a goodly heritage." Self has no place in pure and undefiled religion. "Christ pleased not Himself." We are not brought into blessing and privilege by work of righteousness that we have done. We were slaves to sin and Satan, but we have been made free, and have become the property of another, whose yoke is easy and whose burden is light. We are the Lord's; our spirits and our bodies are His, for He has purchased us with His own blood. This, realised in our souls, is the spring of all decision and steadfastness in the ways of God. To halt here would make us lukewarm indeed; we shall neither stand out boldly for Christ nor for the world. Let us beware of unbelief as to what God has done for us in Christ. The Word of God stands for ever. How tenderly He speaks: "When I passed by thee, and saw thee polluted in thine own blood, I said unto thee, in thy blood, Live; yea, I said unto thee, in thy blood, Live. . . . Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I swear unto thee, and entered into a covenant with thee, saith the Lord, and thou becamest Mine" (Ezek. xvi.). Yes, beloved we are His, and He is a jealous God. We are not our own, but bought with a price, therefore, says the apostle, glorify

God in your bodies, and in your spirits, which are His. We are not to seek our own things, but Christ's; not to please men, but God; not to glory in the flesh, but to glory in the Lord.

Ah, let us remember that all things are naked and opened unto the eyes of Him with whom we have to do, that He weigheth the *spirits*, and understandeth our *thoughts* afar off. Have we thought enough of this? Do we sufficiently consider that our spirits are not our own? How is it with us now, beloved? What has occupied our *spirits* the last hour? Have our *thoughts* been about the Lamb of God, His sufferings, death, and glory? Have our *affections* been where Christ sitteth? Hath our *purpose of heart* been more than ever to cleave unto the Lord? Has our single *object* been to exalt Christ? Have we been *desiring* to know Him and the power of His resurrection? Have we been *aiming* to please God? Have we been *servng* the Lord Christ? Our *spirits* are not our own, but His, and He hath, in wondrous grace, made us a *spiritual* priesthood, that we should offer up *spiritual sacrifices*, acceptable to God by Jesus Christ. Dear brethren, let us search and try our hearts, and turn again to the Lord! Let us be real! Let us deal honestly with ourselves before the Lord! No thoughts can be withholden from Him. He may call us to cut off a right arm, or to pluck out a right eye, if for our real good, and His own glory. Oh, do not let us flatter ourselves in our own eyes, as if God did not fully see every unsubdued working of pride, lust, love of money, covetousness, revenge, dishonesty, or "an evil eye." If these weeds, which war against the soul, are allowed to grow, they will choke the Word of God, and hinder fruit-bearing. All their evil roots are still within, for sin dwelleth in us; but by communion with the Lord, and feeding on His flesh and blood, we shall have dominion over these fleshly lusts, we shall be able to cast down imaginations and the thoughts which exalt themselves against the knowledge of God, we shall be able to cleanse ourselves from all filthiness of the flesh and spirit, and feel that we have not in vain cried—

"Lord! let Thy grace, with sweet control,  
Bind every feeling of my soul;  
Bid all its vanities depart,  
And ever sway my wayward heart."

## ABIDING IN CHRIST'S LOVE.

JOHN XV, 9-11.

THIS portion has often afforded me matter for sweet meditation. We have, in beautiful sequence, several points which it would take volumes to expound and apply. Let us look at it, briefly, point by point. We have

## A WONDERFUL DECLARATION.

“Even as the Father hath loved Me, I also have loved you.” Is not this indeed a wonderful statement? Consider the speaker: the Son of the living God! He whose words are ever the words of truth and soberness; He who never exaggerates—thus declares. Unless He had first spoken in this way it would have been most daring presumption for us to have so said. Yea, if our Lord had not first made the declaration, I question if it could have entered into the heart of man to conceive such a thing. But, now that He has so spoken it is to heap dishonour on dishonour, not to implicitly believe and rejoice in this glorious fact. As I judge, it is a comparison of manner rather than measure, though the latter is probably included. The Father has loved the Son *from all eternity*. He loves Him *naturally*—from a necessity of His being. He loves Him *with the love of delight*. He loves Him *unceasingly*. Oh, wonder of wonders! Such is Christ's love for us, who by nature are black hell-deserving rebels! Now we can sing in the language of one already with Christ:—

“From the dateless, timeless periods  
He has loved us without cause;  
And for all His blood-bought myriads,  
His is love that know no pause.  
Matchless Lover!  
Changeless as the eternal laws.”

The fulness of this love we can never fathom. The one measuring-line of our Redeemer's love is the death of the cross.

“But none of the ransomed can ever know  
How deep were the waters crossed.”

The full agony of Christ's death must ever, to creatures, be an unknowable quantity. He being infinite and eternal, His love must be the same. One feels the utter inadequacy of all thought and language to do justice to such a theme. The dying words of Judson, the Burman Missionary, come to one's mind. For more than forty years he had known and loved and served Christ Jesus; as

he lies on his bed of suffering and pain, in an ecstasy of joy, he exclaims:—“Oh, the love of Christ! the love of Christ!! We cannot understand it now, but what a beautiful study for eternity!”

## A SOLEMN EXHORTATION.

“Abide ye in My love.” Notice the exact words. It does mean continue to love Me. Though we cannot but do this if we in reality have once truly tasted of His love. Neither does it mean, continue to be loved by Me: for “having loved His own which were in the world, He loved them unto the end” will be true of every member of the blood-bought race. The word used is the word “abide,” which is used in the earlier part of the chapter. Now, though we can never lose this love, we can lose *the enjoyment of it*. And, I suppose, there are few of us but have known this from experience. At our first meeting with Christ, His great love won our hearts to Himself. We rejoiced in His love. In view of that love, what to us were the pleasures and glories of the world? We knew the meaning of those lines from one of the late J. N. Darby's hymns:—

“’Tis the treasure I've found in His love  
That has made me a pilgrim below.”

Fear of hell and other motives may lead us to Christ for pardon, but it is only His love, known and enjoyed, that can truly make us pilgrims here. It was that love, at the first, that made us pilgrims, and *it is only as we are day by day abiding in the enjoyment of that love that we can maintain our pilgrim character*. That explains many a departure from godliness and scriptural association. The heart loses the sense of Christ's love, and the feet do not *run* in the way of His commandments. How important, then, is this exhortation. In substance, it is repeated by that “other Judas, not Iscariot,” who in the previous chapter had asked a far-reaching question. He says, “Keep yourselves in the love of God!” reminding us that the responsibility rests upon ourselves, moment by moment, to dwell in the sunshine of the love of our God and Saviour—Christ Jesus. But that brings us to the third point. How can it be done?

## A GRACIOUS EXPLANATION.

“If ye keep My commandments, ye shall abide in My love.” It is easy to talk and sing of abiding in the love of Christ. To many it



means simply a happy emotion produced by stirring addresses or hearty singing; but, in reality, it is something very practical. It is a definite result following certain conditions: given the conditions, the result cannot but follow. It proves how closely connected are the emotional and practical aspects of the spiritual life. If we know that the Lord has commanded His people to do, or not to do, certain things, and we are not heeding His word, whatever we may think or feel, we are not abiding in His love; for abiding in His love and the wilful neglect of the least of His commandments cannot go together.

There are many commandments we might refer to, had we time. He commands all His own to confess Him in baptism; to remember Himself in the breaking of bread; not to be unequally yoked with unbelievers; to turn away from the formal religion of the day (2 Tim. iii. 5); and yet not to forsake the assembling ourselves with true Christians (Heb. x. 25); to love one another even as He loved us (John xiii. 34); to do good to all men (Gal. vi. 10). Let us test ourselves by these and other precepts; and if we are seeking with honest purpose of heart to know all His will in order to perform it, we shall have the Lord with us in a special way (John xiv. 21-24).

Jude gives us two other special ways by which we may keep ourselves in the love of God, viz. :—(1) building up ourselves in our most holy faith; (2) praying in the Holy Ghost. The great instrument of all true edification is the Word of God. So we have the two great factors of growth in the divine life—*searching the Scriptures and prayer*. If meditation on the Scripture and prayer are habitual with us we cannot but abide in His love. But we must pass on to the next sentence.

#### A BLESSED EXAMPLE.

“Even, as I have kept My Father’s commandments and abide in His love.” Our Lord, as a teacher, could say “*do as I do*,” as well as, “do as I teach.” It is recognised by all that example is more effectual than precept. What a path of unclouded sunshine was the life of the Christ! All His pilgrim journey, the Father was with Him to cheer, strengthen, and sympathise. He was God’s servant, His elect, in whom His soul could ever delight. And as the Father delighted in the Son, so the Son joyed

in the Father. The attitude of Christ’s soul, the language of His heart, ever was:—“I delight to do Thy will, O my God: yea, Thy law is within my heart!” And this is what our Lord looks for from us,—the continued enjoyment of His love, through keeping His commandments.

#### A HAPPY RESULT.

“These things have I spoken unto you that MY JOY might remain in you, and that YOUR JOY might be full.” It will be observed that the result is two-fold — Christward and manward.

An obedient Christian gives continual joy both to the Father and the Son. Can we not hear him whispering, “My son, if thine heart be wise my heart will rejoice, even mine—yea, my reins shall rejoice when thy lips speak right things” (Prov. xxiii. 15-16). God’s joy in Christ was never disturbed, it ever remained *in* Him. This is what our Lord seeks from us; are we day by day affording Him any measure of joy? If we allow the flesh to work, the world to ensnare, or Satan to overcome, we rob Christ of His joy in us.

The second result is—*our own joy is full*. The blessed or happy God loves to have His people happy; but it has been truly said, “Even God cannot make us happy, save as He makes us holy.” This is Christ’s secret of a happy life for His people—to ABIDE in His love. As we abide in His love, the joy flows in, and with enlarged, and ever-enlarging capacity, we look forward to the fulness of joy and pleasures for evermore—the eternal drinking in from the fountain of His own love and grace.

“He and I, in that bright glory,  
One deep joy shall share;  
Mine, to be forever with Him,  
His, that I am there.”

J. N. C.

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“Wherever Jesus Christ is a Priest for redemption, He is a Prince for dominion; wherever He is a Saviour, there He is a Ruler; wherever He is a Fountain of Happiness, there He is a Fountain of Holiness; wherever He is Redeemer, there He is a Refiner; wherever He takes a burden from off the creature’s back, there He lays a yoke upon the creature’s neck.”

## THE GREAT NOURISHER.

THE Lord is set forth in the Scriptures as the great Nourisher and Cherisher of His people, whether in the past (Isa. i. 2), the present (Eph. v. 29), or the future (Rev. xii. 14). "No man ever yet hated his own flesh, but nourisheth it, and cherisheth it, *even as the Lord the Church.*" This living nourishment is communicated from the Head by "joints and bands," and in proportion as each member "HOLDS THE HEAD," so will nourishment be ministered to the whole body, making it grow with the very growth of God (Col. ii. 19). Oh, that we could "hold the Head," then would there be no more that wretched confession, "My *leanness*, my *leanness*, woe is me" (Isa. xxiv. 16), but we could truly say, "Thy paths drop *fatness*" (Ps. lxxv. 11). Oh, that "*every joint*" was giving its supply; oh, that there was "the effectual working in the measure of *every part*" (Eph. iv. 16); then would the body have health, and be less susceptible to the *doctrinal poison* by which we are surrounded. Especially those who take the lead among God's people, they should be "good ministers of Jesus Christ, *nourished* up in the words of faith, and of good doctrine" (1 Tim. iv. 6), and thus be able to expose this nineteenth century quackery, which can easily be detected by its *cheapness*.

Oh, that the nourishment thus obtained, and the strength it produces, could be given back to God in holy living and self-denying service, for I fear that God's lamentation over Israel could be justly repeated over many of our lives—"I have *nourished* and brought up children, and they have *rebelled* against Me" (Isa. i. 2). God alone knows how much strength derived from His nourishment has been used in rebellion against him. T. B.

Singapore.

## Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press. THE EDITOR.

Replies are invited to the following:—

THE FUTURE JERUSALEM.—In the details given in Ezekiel, chapters xl. to xlviii., the space

assigned to Jerusalem and the "holy portion" of the land is nearly as great as the whole of Judea, west of the Jordan. Kindly explain how these details are to be understood.

BACKSLIDING.—What is the meaning of the text—"No man having put his hand to the plough and looking back is fit for the kingdom of God"?

THE SANCTIFICATION OF CHILDREN.—In what sense are we to take the words, "Else were your children unclean; *but now are they holy*," in 1 Cor. vii. 14?

Who are "the dead" spoken of in John v. 25?

CHRISTIAN'S APPAREL.—How should a Christian dress so as to please the Lord?

BAPTISM "IN THE NAME."—Ought baptism to be in the Name of the Father, Son, and Holy Spirit, or in the Name of the Lord Jesus only?

ENEMIES OF THE CROSS.—Are those of whom the Apostle speaks as being enemies of the Cross of Christ, Christians? Is it possible for a Christian to be an enemy of the Cross?

THE TEMPLE OF GOD.—What is the Temple of God referred to in 2 Thess. ii. 3-4?

What is the primary meaning of Matt. v. 25?

THE EVERLASTING GOSPEL.—What is the difference between the Everlasting Gospel, Rev. xiv. 26, and the Gospel spoken of in Matt. xxiv. 14?

LOWER THAN THE ANGELS.—In Psalm viii. 5 it is written, "For Thou hast made Him a little *lower* than the angels," in Luke xx. 36 it is written, "Neither can they die any more, for they are *equal* unto the angels."—Then what is the meaning of Jesus being made a little *lower* than the angels in Heb. ii. 9?

"THERE AM, I IN THE MIDST." ~~THE~~

QUESTION 470.—Are we to gather from Matthew xviii. 20 that our Lord is in our midst otherwise than as Christ in you the hope of glory; or is He further manifested in our midst when thus gathered?

Editor's Note.—We have received many replies to this question, four of which were given in our last issue. Nearly all agree in regarding the presence of the Lord in the midst of those gathered unto His Name, according to Matt. xviii. 20, as quite distinct from His presence in the heart of the individual believer, as in Col. i. 27.

In commenting upon this very well known and much discussed passage, it has generally been taken to teach that the Lord's presence in the midst of the "two or three" gave to their judgments or decisions in matters of difficulty or of discipline, Divine authority. In order to bear

this out, it has been linked on with verse 18, and the evident *disjunction*, so emphatically expressed in the words, "Again I say unto you," has been ignored.

If this promise of His presence is to be limited to some particular occasion of gathering, then obviously it must be to a gathering for specific prayer. He says, "My Father in heaven will grant the request for this reason, and upon this ground, viz., that being gathered unto My Name, there am I in the midst." He thus identifies Himself with them and with their prayer on the same principle as He identifies Himself in Heb. ii. 12, with the praises of His brethren. But His thus identifying Himself with the prayer or praise of His gathered saints is the outcome of the love He bears to them, and the sympathetic grace with which He enters into all their trials, sorrows, conflicts, sufferings, and joys. The only authority the saints can wield on earth is that which comes from their acting in implicit subjection to the revealed will of the Lord. To claim His authority, and to assert that others have not that authority; that we are gathered unto His Name, and others are not so gathered; that therefore our judgments are authoritative, and those of others are not—is a line of discussion to be deprecated, and as a matter of fact, the folly and futility of all such assumptions have been fully exposed in times past.

No principle of gathering will invest with authority an unscriptural proceeding, and, on the other hand, that which is done in obedience to the Lord will be owned by Him, even though mingled with much ignorance and weakness. Our wisdom is to see that we are indeed gathered unto that Name, and that, as individuals and assemblies, we are acting worthily of the Name, by simple, lowly-hearted obedience to the Lord. Then may we know more of answers to united specific prayer; more of effectual results from scriptural discipline; and more of the presence of the Lord realized by the power of the indwelling Spirit.

#### THE NEW AND THE OLD.

QUESTION 471.—Could you please explain Mark ii. 21, 22?

Ans. A.—A leprous man had been cleansed, a palsied man had been cured, and much alleviation of sorrow and spread of blessing were experienced all along where the blessed Lord Jesus had gone. Levi had just been called to follow the great Messiah. Levi made a great feast, where Jesus Himself and many publicans and sinners sat down. On every side, joy and gladness seem to be overflowing like the effervescing of new wine. The Pharisees, full of jealousy and anger, murmured and complained of such (as they thought) extravagant joy and

rejoicing. The Lord thereupon announced His grand mission as the Physician of the sick, and Caller of sinners. But such streams of blessing and such fullness of joy seem to be too much for even John's disciples, who, joining with the disciples of the Pharisees, came to Jesus and said, "Why do the disciples of John and of the Pharisees fast, but Thy disciples fast not?" The Lord's reply is intensely beautiful and highly instructive. "Can the children of the bridechamber fast while the Bridegroom is with them?" It is like the marriage morning, everything is bright; days of sorrow will come when the Bridegroom shall be taken away, but in the meantime the exuberance of joy must be permitted to flow unhindered. If an attempt is made to shut it into narrow limits like old skin bottles, it will burst the restraints, causing sorrow and loss.

Thus it was, and thus it often is now. In times of great revival, when multitudes have first tasted the sweetness of redeeming love and grace, we have seen such exceeding joy that even good men could scarce bear it: and by seeking to repress such, they have lost their influence with the young converts. And thus, what might have been wise and salutary leading and counsel for subsequent days, will not be submitted to. Consequently, the young converts are not well shepherded, and the elder guides are helpless in the matter. The wine is spilled and the bottles are marred.

So with the old garment and the new cloth. If the vigour and stamina of new spiritual life be stitched on to an old decaying system, it will only hasten the destruction of it, by making the rent worse.

J. S.

Ans. B.—The Lord teaches that it is new life that is now being given, not religion attached to our old nature—which would be like patching an old garment with strong new cloth; nor the placing of His Holy Spirit in an unregenerate being, but "a new creation" (2 Cor. v. 17) for the indwelling Spirit, who is to be there for ever.

A. O. M.

Ans. C.—These verses must be carefully studied in connection with those immediately preceding them. The questions raised were (firstly) relative to eating and drinking with publicans and sinners (verse 16), and secondly, as regards fasting (verse 18). The old garment alludes to the ceremonies pertaining to the "old covenant" which stood only in meats and drinks, divers washings, and carnal ordinances" (*vide* Heb. viii. 13; ix. 10). The new cloth refers to the new testament (Matt. xxvi. 28) which our blessed Lord Himself declared, and which consisteth not "in meat and drink, but righteousness, peace, and joy in the Holy Spirit." The teaching is that Christianity cannot be blended

with Judaism. A new altar has been raised which is not to be added to "the service of the tabernacle." The one displaces the other. The new wine adverts to the power of the Spirit which was a prominent factor in the new movement (Mark i. 8), but it could not be contained by the rigid leathern bottles of legal ordinances, which were meant to be figures and nothing more. R. S.

#### REGENERATION AND ELECTION.

QUESTION 472.—Is every regenerate person elected; or, are there regenerate persons who are not elected, and who may consequently be finally lost?

**Ans. A.**—*Election* is the sovereign act, in infinite grace, of God the Father; *redemption* is the work of the Son of God; *regeneration* is effected by the operation of the Spirit of God. The elect are the sheep given to Christ, and for whom He lays down His life; they hear His voice, and He gives them eternal life. They can never perish, nor can anyone pluck them out of His hand and His Father's (John x.) But "except a man be born of water and the Spirit, he cannot enter into the Kingdom of God," and therefore hearing the voice of the good Shepherd and receiving the life He gives are effects of regeneration by the Holy Spirit, by which believers are made *children of God*—which they can never cease to be. Therefore a regenerated person cannot be lost, not simply because he is one of the elect, but because he is, by regeneration, made God's *child*, and thus brought into a relationship which it is impossible to annul. Those who are chosen by the Father are redeemed by the Son, and regenerated by the Holy Ghost. To question this would be to question the perfect fellowship of God—Father, Son, and Holy Spirit. The fact that it is by the Gospel of God that the Holy Spirit accomplishes His gracious part of this mighty work, should indeed stimulate us in our blessed service of spreading that Gospel; one of our great encouragements being that its results are assured by the purpose of Him who can say, "My counsel shall stand, and I will do all my pleasure." W. H. B.

#### THE SOVEREIGN RULER.

QUESTION 473.—Is it right to use the word "Despot" when speaking of Jehovah God, the Father, as Sovereign Ruler of the Universe?

**Ans. A.**—We have to consider the *use* of words as well as their *meaning*. Besides being used of *masters*, as the owners of slaves, the word "*despotees*" (despot) is used of God in Luke ii. 29; Acts iv. 24; and probably Rev. vi. 10. It is used of the Lord Jesus in 2 Pet. ii. 1; Jude 4 (where "*God*" should be omitted); also in 2 Tim. ii. 21, the reference seems to be to Christ

(see verse 24). It is a stronger word than "*Kurios*," the ordinary word for "Lord," and declares the sovereignty of God as the absolute Lord, Ruler, and Disposer of all events; while on the part of the one who uses it in addressing God, it expresses an entire prostration of himself before His might and majesty (see Trench's N. T. Syn.) It is with great fitness used by the LXX. in Josh. v. 14, where we read that Joshua "fell on his face to the earth and did worship" before "the Captain of Jehovah's host," and asked, "What saith my Lord unto His servant?"

Nebuchadnezzar furnishes a good illustration of a *despot* amongst men. His will was absolute, without control, or constitution, or laws—"whom he would, he slew; and whom he would, he kept alive; and whom he would, he set up; and whom he would, he put down." But inasmuch as any mere man, wielding such a power, is apt soon to become a *tyrant* (in the modern sense of that word), the words "*despot*" and "*tyrant*" have almost come to be synonymous. Rather, therefore, than use the word "*despot*" now for God or Christ, it would seem better to denote the absolute supremacy of either by such an expression as "*SOVEREIGN LORD*," which is used by Mr. Newberry as the equivalent of the Hebrew "*Adonahy*." W. H. B.

**Ans. B.**—Although it may not be *wrong* to use the word "Despot," when speaking of God in His absolute power and the irresponsibility of His government, yet it seems not *well* to use it, because the word "despot" is associated, in our minds, with tyranny, and the despot is thought of as a tyrant, and generally speaking is so. The Greek word "*Despotees*" is used of God five times in the New Testament, when His supreme power is in view, or, that He holds life and death in His hand, but not the least thought of tyranny; rather the contrary. When the word is applied to a man, it is uniformly translated "master," in the Authorised Version, and when it is applied to God, it is uniformly translated "Lord." In the Revised Version, "*Despotees*" is twice translated "Lord," with "Master" in the margin; and three times it is translated "Master," with a capital "M." When it is applied to a man, it is uniformly translated "master," without the capital "M," like the Authorised Version.

As neither the translators of the Authorised Version nor those of the Revised Version have, in any case, given "despot" as the rendering of the Greek word "*Despotees*," would it not be better to refrain from applying the word "Despot" to God, lest we might leave an improper impression on the minds of hearers concerning the holy Lord God, of whom we wish ever to think with the deepest reverence? J. S.

## WHAT CHRIST IS TO GOD.

NOTES OF AN ADDRESS BY MR. ROBERT CHAPMAN.

HEBREW ix. 8 to end of chapter (during the reading the following verses were commented upon). Verse 13, "the flesh"—the outer man, the body. Verse 14, "Himself." That word shines out in this Epistle. "Dead works"—your old religion specially. Verse 15, "testament"—"covenant." That word "testament" ought never to have found a place here. Verse 20, "covenant." There is no such thing owned of God as a man making his last will and testament, and in Hebrews there is no allusion to customs amongst Gentile nations. It is only customs which God Himself established, and He never gave permission to any child of Abraham, Isaac and Jacob to make a will. Verse 24, "heaven itself"—Far above all heavens, into "heaven itself"—the Father's house. Verse 25, "Himself." May God's Holy Spirit here, brethren, engrave afresh, with deeper graving than ever, this word, "Himself," because there is all the glory of the Godhead in that word and in that sacrifice. We need it all, we have it all. God needs it all. God has it all. He never forgets it.

Chapter x. 19-25. Eph. ii. 11 to end. It is a joyful thing to look upon this company as a company of God's children, but may there not be in our own midst some few who are unsaved, whom one must speak a word unto. There may be some here in whose heart and conscience the question has not long arisen, "What must I do to be saved?" Let me say to any such that none that are self-condemned, according to God's mind, ever can be lost. No sinner that has weighed himself in God's balances, that heartily and unreservedly has come to self-condemnation before God, can ever be lost. That one has the promise, "Blessed are the poor in spirit." But, in order that self-condemning judgment should be hindered, the Devil's balances and weights are always false. The natural conscience says, "What harm have I done to my neighbour?" The conscience awakened by God forgets the creature and says "Against Thee, Thee only have I sinned." By the infinite justice, greatness, holiness and grace of God no poor sinner can ever be lost. *Sinners* are as plenteous as stones. *POOR*

*SINNERS* are diamonds and rubies. The *poor sinner* can never be lost, but how awful the poverty. I think I never read this word in Ephesians, "without God," but I say to myself, "There is no measure of hell here, but *all hell* is here"—"without God." And when is a natural man most without God? If he be drinking himself drunk in the alehouse he is "without God": but if he be a Pharisee, with his dead works, in places which men call "places of worship," he is most abominable to God. The blood of Christ, to cleanse, is the property of every poor and needy one who stands truly self-condemned before God.

I take these two portions in order to bring specially before us what has not been out of sight in our meeting: WHAT CHRIST IS TO GOD. If we ask what makes heaven full of fragrance at this moment, whence came it? Who brought it into heaven? The Son of God by the fragrance of His atoning sacrifice has filled the holiest of all. Now, I would ask a question—Is this the first thought of the morning? Is this the thought wrapped up in the heart, in faith carried through the day? It is a question for old and young whereby to test the state of the soul. We are never fit for things below until we bring fitness down from above: neither fit to handle matters of the family, nor the church, nor the house of business. No, not fit. And why not? Because we get a heart for God within the veil, and it is only as God in Christ is with us in all our occupations that they are of any account with God. I mean in regard to acceptance and blessing. How much of Christ? Whatever the thing judged. And blessed be God I look forward with joy, though with solemn conscience, to the day of the Lord. I know that the judgment to which the natural man is subject I have passed through in Christ, and now, because the iron fetters are struck off, the golden chains of God's eternal love are around me. And I love my chains. Let us look unto the day. And if you ask what is the single eye. I answer, It is an eye that looks steadily on to the day of Christ, "having boldness to enter into the holiest." It is not what is commonly called a privilege. It is a *right*. But a right that carries with it *obligation*. Every child of God is bound to be a constant worshipper within the veil. He has not a right of access now and then; he has a right of

acceptance for all, and no license in point of spirit and conscience to leave that place of worship at all. Let us see to it that our consciences are kept within the veil. Ten thousand questions would vanish away were the conscience thus true to our Priesthood—our real Priesthood as one with Christ.

Let me just say a word upon Ephesians. I cannot but affirm what many will accept: what perhaps some will be startled with, let them consider what I say. I do affirm this, that commonly, amongst the true heaven-born children of God, the Lord Jesus Christ and His redemption are regarded much more with respect to the advantage brought thereby to the creature than to the glory and joy thereby brought to God. If we have been turning things upside down may we let our former things be accounted as nought; to be broken in pieces. Eph. i. 3, "heavenly places," "super-heavenly." "That we should become holy and without blame before Him in love:" that we should become fit objects upon which in Christ, and as one with Christ, the love of God can find its everlasting rest. Oh, if we look at ourselves as sinners, or if we look at ourselves as mere creatures what are we? If we look at ourselves as creatures: things of the dust. As sinners: worst than nothing. But, in Christ, our life derived from the crucified Son of God, whose atoning sacrifice is life, and the nourishment of life. As He says, "He that eateth My flesh and drinketh My blood dwelleth in Me and I in him." Not only life but communion. That life is worthy of God's delight. Let us never forget what once we were; but it is a common mistake for God's people to have such an undistinguishing conscience that they do not separate what they were from what they are. What we were let us remember. Let us watch and judge, let us be dealing with all the walking and the workings of the flesh aright. Let us remember that every striving of the flesh would send us to hell but for the blood of Christ. We do well to lay to heart that God has no end but Himself: He has no reason for anything He does but in Himself.

Our beloved brother was reading us the solemn passage, Ecclesiastes iii., this afternoon, and he told the truth when he said that the things men call newspapers cannot tell us any new thing. It is only the old tale of human

vanity—man endeavouring to do without God. That is the way of the world. And God is making manifest the broken cisterns in order, finally, to bring in Christ in all His glory. He never will fail to make it manifest that what He does can be done by no one else; and that by the Son of His love; and that by Christ. Let us lay this to heart and let us copy our God in respect to Christ. He found His rest in Him, and let us do likewise. All our desires will be fulfilled as touching labourers in the harvest, for, let us remember, if the church of God were all worshippers within the veil we should then have the listening ear to the speaking Lord, and He would never say, "Whom shall I send?" but He would have the answer from the proper, fitting person. "Here am I, send me." And it is as much my duty to go when I hear His voice as not to go if He is silent. After Pentecost there is no such word as "the labourers are few." It is our reproach that such should be the case. This more would I say, that, if we were living in the energy of the Spirit, we should always be carrying the Gospel to needy ones.

Turn to Eph. ii. 16-19, "now." If in fellowship with Christ the Priest, and Christ the Head over all things unto His church, which is His body: if in fellowship with Him we work, and in fellowship with God our Father we find our rest in Christ, we shall never fail to embrace in our affections all the Church of God. You remember after the taking of Jericho there was the charge, "Israel hath sinned." There was the enquiry. The lot fell upon the covetous man. He was stoned. Israel gained by the death of the malefactor. But in the body of Christ every member is necessary. The body has need of the Head, the Head has need of the body, But there is a vast difference. The members oft' forget their need of the Head, and rely on strength and wisdom of their own: the Head never fails to embrace all the members as the gift of God the Father. Our affections should be the very counterpart of the affections of Christ and of God towards the whole church. What then? Of necessity we should have the bowels of Christ towards the whole world. But that is not all. We cannot have the affections that please God toward the unregenerate if we do not have God's affections towards His own

Church. And then the fruit will be, that we shall never be discouraged, or, though tempted to it we shall overcome the temptation. We ought never to be discouraged in the church, because we shall find our recompense in God. Also in labouring in the Gospel we should never be faint or weary, because the love of God will always be our rest and recompense whatever the behaviour of men.

Chapter vi. (Eph.) In Timothy the Word was addressed to one who was in a special office in the Lord's House, but in Ephesians the word to the soldier is to the whole body. In Timothy it is addressed indirectly to us all, but here immediately, "Put on the whole armour of God." What is the matter of contention, and with whom are we striving? It is not eternal life, *that* we have. But just as when Joshua entered the land he had a title to it, but for possession and the fruits of the land did he contend with the seven nations. And we do not contend for being members of Christ, but we contend for obedience according to calling. Communion is the fruit of obedience and gives joy to God, and to the obedient one the crown by and by at the judgment seat of Christ.

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WE may err in making testimony to consist in things in which it properly does not consist. Thus, in zeal for a particular "church" or party, for particular views and doctrines set out of their proportion, and for peculiarities, personal or domestic, their very eccentricities and the exact order or disorder of their service, are matters of testimony with some; but such testimony is, at best, a waste of strength. What is worse, there is often a proneness to judge others who cannot see with us in these things. But when we are walking in communion with God, and our souls are happy in Him, we shall make comparatively light of such things; the Lord Himself and His beloved people will occupy our hearts and thoughts, and there will be but little of judgment, except it be on ourselves. To judge, or to slight or to stumble one of God's little ones will be abhorrent to us, and as we realise fellowship with the Father and the Son, in truth, the judgment, even of open sin in the believer, will be sorrowful work to one who is walking with God.

CHRIST THE PEACE OFFERING,  
or "FELLOWSHIP."

"THE priest shall burn it upon the altar: it is the food of the offering made by fire unto the Lord" (Lev. iii. 11). The word here used for "burn" is not that which expresses "judgment fire," but simply "causing to ascend," and is applicable to that the fragrance of which was brought out in the burning, as for example, in the burning of incense.

In connection with this expression, "the food of the offering," turn to Mal. i. 7, and we have not only "the food of the Lord," but also "the table of the Lord." The altar was the place of Jehovah's satisfaction, and that which was laid upon it, Jehovah's "food." As a matter of fact, it was the fat of the peace sacrifice, together with that of the other offerings, that kept the fire continually burning upon the altar. We are thus taught that all the fragrance of the work of Christ is continually before God. God never forgets it. We may forget it. We have to be reminded of it, but the fire never goes out upon Jehovah's altar. Committed to man, the fire was allowed to go out—but this was contrary to the will of God. God never forgets the sweet savour of His Son's obedience unto death.

We have already remarked in our opening paper (January number) on the significance of the different grades of the offerings. These distinctions are common to them all.

"It shall be a perpetual statute for your generations throughout all your dwellings that ye eat neither fat nor blood" (verse 17). Why did God prohibit the eating of blood? The reason is given in Lev. xvii. 11. Was it that God wanted to keep back from them anything that was good for them? Verily, no. That is what Satan insinuated as to the tree of the knowledge of good and evil. Was it, then, simply an arbitrary prohibition? Certainly not. But it is as if the Lord had said, "I have another purpose to put it to; a purpose more necessary for you than even the sustainment of life. I have reserved it in order that I might give it to you upon the altar, to make atonement for your souls." It was therefore

wholly for their blessing that they were not allowed to eat it. The same applies to the fat. Was it because God grudged them "the best," that they were forbidden to eat it? Or was it simply arbitrary? Nay, that is not God's way. The fat, representing the best, was God's right. But what use does He put it to? He causes it to be put upon the altar, there to ascend as a sweet savour to Himself, and that sweet savour is for their acceptance. So that, as with the blood, so with the fat, all is love. It shows God's consideration of their highest welfare, their best interests at every point, and His providing accordingly in His infinite wisdom and love.

And that same God is doing the same for you and for me. His grace has abounded toward us "in all wisdom and prudence." Never let any prohibition or privation that God may see fit to impose upon us, lead us to question His love. The cross of Christ is the answer to every doubt. Whatever his dealings with us may be, let our hearts have perfect rest as to this, that infinite wisdom, love that spared not even His own beloved Son, and power that knows no limit, are ever as a three-fold cord at work for our blessing. "If God be for us, who can be against us?"

Now, I want you to look with me at what is called the "law of the peace offering" in Lev. vii. 11-18. Bearing in mind the verse we read in Malachi i., we have here again the double thought of the altar and the table. Now I want you to see how vast is the distinction between these two words.

If you go into a Roman Catholic church, or for that part, into a high Episcopal church, you will find there is at one end of the building, within a sacred enclosure, what is called by some, "the communion table," but by the more extreme party, "the altar." The cover of it is called the altar-cloth; the elements placed upon it are, by some mysterious process, "transubstantiated," or "consubstantiated," and become "a sacrifice"; and, consistently with the "altar" and the "sacrifice," the officiator is "the priest." The three things must go together; each one necessarily implies the other. Thus the altar and the table are made to be identical.

But this confounding of the altar with the table indicates a deep fundamental error, a

satanic heresy, and this I would seek to show very plainly. I sought to show before, that whatever came upon the altar was "the food of God," and therefore represented Christ and Him alone; His person and His finished sacrificial work. But now we turn from the altar and we see the offerer bearing away with him certain portions of this same offering, of which the inwards, fat, etc., had ascended as a sweet savour to Jehovah. He spreads a table and he sits down to the feast, he and his family and every clean person that he chooses to invite to share the fellowship of the table. That is a table of fellowship, a table of communion with Jehovah; for Jehovah had His appointed portion laid upon the altar; the priest also, as representing the Son of God, had his portion, and the offerer and his company have their part to feed upon at the table. The table, therefore, is not the altar, though intimately connected with it and furnished from it. The table is the place where Jehovah calls His redeemed to feed in fellowship with Himself upon that which has satisfied Him. The altar takes us to Calvary; it was the place of death for sin. The table may be spread anew as often as we will. Every time we gather together in fellowship with God, and with one another to feast our souls upon Him who is our Peace, to delight ourselves in Him, in the glory and beauty of His person and character, and the efficacy of His atoning death and prevailing intercession; as we break the bread and drink the cup in remembrance of Him, we surround the table—the table of communion.

And now let us look, in connection with this, at Heb. xiii. 10. "We have an altar whereof they have no right to eat who serve the tabernacle." I would impress upon you the importance of reading the Scriptures carefully and accurately. This verse has been used perhaps by some of us in ignorance as if it read, "We have an altar *whereat* they have no right to eat, etc." But notice it is "whereof." The Israelites did not sit down to eat at the altar. There is no such idea in Scripture. They sat down to eat at the table that was furnished from the altar. They ate the appointed portions of the same sacrifice that had been slain at the altar, and of which the blood and the fat had been presented upon



the altar to Jehovah. Again I say, then, the table is not the altar.

"We have an altar *whereof* they have no right to eat that serve the tabernacle." Those that still adhered to the law, with its offerings that could never take away sin, its earthly priesthood, its carnal ordinances, by so doing, rejected Christ the great Substance, before whom the shadows all pass away. Such have no right to the table of communion, to which faith in the blood of Christ alone can give title. Under "the curse" they have no claim to the children's place. Christ Himself is our Altar, and Sacrifice, and Priest. All that He is and all that He has are ours to feed upon at the table of communion. "We have an Altar"—not at the tabernacle door, not in the temple court, not in sacred precincts of man's appointing, but there on Calvary's hill, outside the city gate. There God has found the Saviour of Rest in which is His delight, and to share His joy and feed upon the very "bread of God"—the "bread of life"—is the fellowship into which we are called. It is "to drink of the river of His pleasures," to enjoy what He enjoys, and to eat and be satisfied with that which satisfies Him. And can God do better for us? Verily, no. We want to know more of the excellencies of Christ, more of His wisdom, love, and power realised in our souls by the power of the Holy Spirit. That will make better Christians of us; it will separate us from the world and its ways, bind us together in divine love and unity, and give us victory over sin and Satan.

I want you now to turn with me to 1 Cor. x. 15-21. The word here rendered "devils" should be "demons." Idolatry is not what many suppose. It is not merely a block of wood or stone or metal; it is in one sense nothing more; *to us* it is nothing more. But it represents in the heathen mind some aspect of the character of God as He is falsely presented by Satan to ignorant and debased minds. One feature, the most common and prominent in idols is *cruelty*. That is the thought Satan has put into the heart of man concerning God, that He is cruel. He wants us just to think the same, that God is hard, that He is anything but love.

The idols of heathendom, cruel, monstrous, abominable, are all embodiments of the lying

thoughts concerning what God is, that Satan, by means of his demons and their teachings (see 1 Tim. iv. 1), has instilled into the minds of men. Therefore, the things offered to idols are really offered to demons. They are a formal acknowledgement of the father of lies, the god of this world. Idolatry, therefore, is an awful outrage against God. Now what is the teaching here? Is it not this? "If you Corinthian saints take your place at the table with idolaters, and feast with them on a sacrifice that has been offered to an idol, though *you* may know that the idol is nothing in the world, you are a stumbling block to the idolater beside you; you are leading him astray; you are having fellowship with him at a table that is furnished from the altar of an idol, and that is practically having fellowship with demons." Hence the command, "Come out from among them and be ye separate," for "what agreement hath the temple of God with idols" (2 Cor. vi).

God would not have His children even to appear to have fellowship with the world in its ungodly evil ways. God would not have a saint of His to go inside the door of a place that is consecrated to drunkenness. The principle of the passage we have been looking at in 1 Cor. x. would separate him for ever from such a step. May God give us understanding as to the nature of the separation and the fellowship to which we are called. The separation is not that of the Pharisee or the monk, but separation unto Himself and separation from all that is inconsistent with the fellowship of His table. God deliver us from the Pharisaic thought of fellowship that draws a circle round a certain number of God's children who are of one mind on certain points of doctrine, and calls what is inside that circle "the fellowship." Such a thought never came from God or His Word. The fellowship into which we are called is that of the Father, and the Son, and wherein any who love the Lord Jesus are walking in the light, with such, and so far, are we in fellowship. May God show us how far some of us may insensibly have been drifting from the simplicity that is in Christ.

J. R. C.

SINNING makes you leave off praying, and praying makes you leave off sinning.

*THE NAMES AND TITLES OF THE  
LORD JESUS.*

IN our popular literature there is obviously no guide known but euphony in using the names and titles of our Lord; but in their use in Scripture there is a mine of most important teaching. The reason why one is used rather than another does not always lie upon the surface, but in no case will euphony, or "style," or mere chance, account for it. A treatise on this subject would fill a volume. Here I can but touch on it in the briefest way.

"Jesus" is the personal name of the Virgin's son, once born in Bethlehem, and declared to be the Son of God. "Christ" and "Lord" are His official titles. He was known to the world as "Jesus of Nazareth"; and doubtless, had one of the multitude been sent to fetch a beast to carry Him, or to bespeak a guest-chamber for the Passover, his word would have been that Jesus of Nazareth required it. Not so His own disciples, who would, even in the mention of His name, declare themselves, "The master saith;" "The Lord hath need of it." In the narrative of the Gospels, He is generally spoken of by His personal name, because it is God who has written the story of His life. This, indeed, is one of the incidental-proofs of the Divine authorship of the New Testament. But throughout the four Gospels there is not recorded a single instance in which His disciples named Him thus, with the familiarity and freedom common among Christians now.

In the testimony to Israel, the emphasis naturally rests on His Messiahship. In the testimony to the world, prominence was given to His Lordship. The Apostle Paul's "custom," in dealing with the Jews, was to prove from the Scripture that "it behoved the Christ to suffer and rise again from the dead," and then to declare that "this Jesus, whom," said he, "I proclaim unto you, is the Christ" (Acts xvii. 1-3. "We preach Christ Jesus as Lord," was his description of his ministry among the Gentiles (2 Cor. iv. 5). His Messiahship, as linked with grace, for the Jews.

Not but that these truths were united in the testimony, whether to Jew or to Gentile; but that the emphasis was wholly different. They

"that call upon the Name of our Lord Jesus Christ," is one of the God-given titles of His people (1 Cor. i. 2). To invoke that Name is salvation; for the confession of His Lordship is linked with belief in His resurrection, Rom. x. 9-13. "No man can say that Jesus is the Lord, but by the Holy Spirit" (1 Cor. xii. 3).

Any lips, of course can frame the words, but to speak them from the heart is proof of life from God.

"Jesus," I repeat, is His personal name. "Christ," gives prominence to the fact of His resurrection from the dead, and "Lord" reminds us of His ascension and His glory. If we open, for example, the First Epistle to the Corinthians, we find St. Paul writing as "an apostle of Jesus Christ," to "them that are sanctified in Christ Jesus," and the salutation is from the Lord Jesus Christ. His office as apostle was to bear witness that the Man Jesus was the Christ, and therefore, it is on the personal name that the emphasis falls. But the saints are said to be "in Christ Jesus," or "in Christ." And the salutation comes from Him as glorified at the right hand of God. And so is it invariably, with one exception of Revelation i. 5., in keeping with the special dispensational character of the Apocalypse.

Such expressions as "saints in Jesus," "accepted in Jesus," "brethren in Jesus," "sleeping in Jesus," though sadly common among Christians, are wholly unknown to Scripture and utterly unintelligent. Some few passages in our Authorised Version that seem to warrant them, are either wrong translations or wrong readings. The revisers are a safer guide in both respects, though not an unerring one, as their maintaining *in* as the rendering for *dia* in 1 Thessalonians iv. 14, gives proof.

The personal name brings the Lord before us in some respect in which He is apart from us. "Christ," on the other hand, is used when His relationships with us are in question. For instance, "the body of Jesus" would mean His human body; "the body of Christ" His mystical body. And so also with the types. If, for example, our redemption be in question, it is "the blood of Christ" that is spoken of. But if, on the other hand, the Atonement be treated of, not in that aspect of it, in which we are identified with Christ,

but as the blood-shedding by which a people already redeemed, as Israel was in the wilderness, are fitted to approach as worshippers a Holy God, it is "the blood of Jesus" with which we have to do,

The Epistle to the Romans deals with the guilt of sin; the Epistle to the Hebrews with its defilement. Romans unfolds how the condemned sinner can be justified, and take his place in the family of God; Hebrews how the defiled can be sanctified, and fitted to worship in the Holiest. Romans, therefore, tells us of "the blood of Christ"; Hebrews, of "the blood of Jesus." In Romans, the latter expression is never used; in Hebrews, "the blood of Christ" is mentioned only in reference to redemption in chapter ix.

As Hebrews treats of sanctification, with a view to worship, so the First Epistle of John deals with it in relation to sustained communion and the Father's house; and here also we find "the blood of Jesus" (1 John i. 7). So also in 1 Peter i. 2, we read of the "sprinkling of the blood of Jesus Christ," the allusion being "the blood of the covenant," by which the redeemed people were sanctified (Ex. xxiv. 8). But in the 19th verse of this same chapter, when the Passover is referred to, it is "the blood of Christ" that is spoken of. "The blood of Jesus" is mentioned nowhere else in the Epistles. In Ephesians, we are said to be "made nigh by the blood of Christ." In 1 Corinthians x. 16., we have "the communion of the blood of Christ." In chapter xi., we have "the blood of the Lord," and in Colossians i. 20., "the blood of His cross;" expressions full of meaning, but I will not now digress to speak of them.

The teaching of the High Priesthood affords another striking example of the use of the name "Jesus," as representing the Lord in His individual character, and not as one with His people. "Consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. iii. 1). So also when He is spoken of as Forerunner in the race of dependent obedience, Heb. xii. 2. This, again, explains the meaning of 2 Corinthians iv. 10. It is commonly taken to inculcate our manifesting the life we possess in Christ; but it is "the life of Jesus" the text speaks of. The Apostle desired to have ever before him the death of

his Lord, so that he might live according to His example. This will explain also the only passage in Ephesians in which He is mentioned as Jesus. "Taught by Christ," we read, "the truth is in Jesus," that is, we find in the Lord's life down here, the pattern of the practical working out of the truth He teaches us. Romans viii. 2. affords another striking illustration of the significance attaching to His personal name and His official title.

"In the name of Jesus" is a common formula in prayer. What a lifting up of heart it gives to apprehend that our access is in the name, not of the lowly and despised Nazarene, but of that same Jesus as enthroned in power and glory—in the name of the Lord Jesus Christ! Such, too, is our warrant for coming together as Christians; not the name of Jesus as a password or shibboleth, but the name of our mighty Lord, to whom all power in heaven and earth is given. This is our authority for gathering together in a world where He is denied, as it ought to be the sanction for every act of our lives. Compare Matt. xvii. 20; 1 Cor. v. 4; and Col. iii. 17.

One word more. Had "Leaves from our Journal in the Highlands" been published anonymously, the Queen's authorship of the book would have been betrayed by the mode in which the members of the royal house are spoken of. In like manner the use of the sacred names is one of the many indications of the Divine authorship of the New Testament. They must have a strangely inadequate conception of what inspiration means who urge that the language of the God-breathed Scriptures should in this respect be imitated in the colloquial language of the home, or in the more formal discourse of the pulpit. Between the inspired Word of God and the most worthy and solemn of mere human utterances an unmeasured distance lies,

I will not further refer to the opening chapters of the Acts, nor to the Revelation, for that would involve our considering the distinctive dispensational character of those books. But I trust I have said enough to excite interest in the subject, and to afford a clue to the pursuit of it. No one who receives the Scriptures as Divine will turn from the study as hypercritical. The difference between the simplest work of

nature and the highest achievement of art is not greater than that which separates the "oracles of God" from the words of man. In presence of what is Divine no minuteness of examination can be excessive. And as in the sphere of nature the cultured observer lives in a world of wonders which common men know nothing of, so is it also in the spiritual sphere. But in our day the prayer of the 119th Psalm is almost forgotten, "Open Thou mine eyes, that I may behold wondrous things out of Thy law.

Though not in keeping with "the spirit of the age," this is entirely in keeping with the spirit of those who have searched most deeply the unfathomable depths of Holy Writ. I am reminded of the words with which Dean Alford, in ending his commentary on the New Testament, commended to God the great word of eighteen years of his life. "I do so," he declared, "with a sense of utter weakness before the power of His Word, and inability to sound the depths even of its simplest sentence. May He spare the hand which has been put forward to touch His Ark."

Extract from "For His Name's Sake," by Dr. Robert Anderson.

### THE BELIEVER'S CRUCIFIXION, JUDICIAL and PRACTICAL.

THE Scriptural teaching on the above subject is both plain and practical. Yet the language is so startlingly strong, so foreign to our natural ideas, that we are apt, in thought, if not in word, to tone down its force. In the Pauline Epistles, if I mistake not, the matter is presented in a three-fold aspect. (1) The death of all believers in their Substitute—Christ; (2) the putting to death the old man at conversion; (3) the daily mortification of the flesh. Let us together briefly consider the Spirit's teaching on these three points.

1. *Our death judicially with Christ.* The Apostle, as a representative Christian, writes: "I HAVE BEEN CRUCIFIED WITH CHRIST" (Gal. ii. 20), and again, "OUR OLD MAN WAS CRUCIFIED WITH HIM" (Rom. vi. 6). See also 2 Cor. v. 14; Gal. vi. 14; Col. ii. 11, 20. It will be noticed that in all the passages bearing on this point the revisers make a small but important change. The texts do

not now read in the present but in the past or perfect tense. So that the eye of faith is not directed inward but backward; for it has to do with faith rather than feeling. These, and kindred passages, enable us to view matters from Jehovah's standpoint. And God reckons that every believer has already been tried, sentenced, and executed in the person of Christ, his Substitute.

Faith enables every Christian thus to soliloquize: "I, as a member of a corrupt and fallen race, as a sinner, *de facto*, deserve to receive punishment at the hands of Infinite Justice. In view of these very circumstances, the Son of God voluntarily took my place, bore my sins, and received to the full, from God's hand, the punishment for the same. In the Divine reckoning, I myself died; so that at Calvary I ceased to exist as a son of Adam, as a member of the old creation: henceforth, I am viewed as IN CHRIST, the Head of the new creation."

Thus our Lord, in wondrous grace, came down to our position of condemnation and death that He might raise us up to be with Himself for ever. These are the old, yet not antiquated, truths of the Gospel. It is our theme of wonder and praise now, as it will be for all the coming ages. May the consideration of this glorious *fact* fill us afresh with gratitude and praise.

• "The Head for all the members,  
The curse, the vengeance bore;  
And God, our God, remembers  
His people's sins no more."

But let us not forget that this is a simple *fact*, anterior to, and independent of, our experience or feeling; though it only becomes true in experience as we by faith lay hold of the Lamb of God.

A few years ago it was customary to draw a marked distinction between what was called a Christian's *standing* and *state*. I believe that by some this line of teaching was carried to an extreme; so that it became a pitiable caricature of the Divine reality. I fear that souls were lulled into a false security through this one-sided teaching. Men were found priding themselves that they were "all right as to their standing," when their lives habitually proved that they could have never known the grace of God in truth. And yet, in spite of

the misuse of this doctrine, we cannot afford to neglect or lose sight of it.

The great fact, above stated, lies at the basis of a God-honouring Christian life. Till it is in some measure apprehended, there can be no settled peace in the soul, no power to overcome sin, no manifest growth in grace, no effectual service for Christ and humanity. The practical exhortations to godliness flow out of that fact. "For ye died . . . . mortify **THEREFORE** your members which are upon the earth." See again, verses 8-10, &c. This is God's order ever. On this great fundamental fact we cannot be too clear; we cannot insist on it too strongly. *Christ died for us!* Might we not truly say, Christ died **AS US!** At least, He so took our place and bore our sins, that we have forever and aye passed out from that old state of curse and condemnation.

2. *The putting to death of the old man at conversion.* Later on in that epistle to the Galatian churches, we read, "They that are of Christ Jesus have crucified the flesh with the passions and lusts thereof" (Gal. v. 24). This, as I understand, refers to what took place in that great crisis of our lives when we were brought into vital union with Christ. What we have considered is looked upon as God's work ("I have been crucified"); *this* is spoken of as the work of the believer. Of course not from his own initiative, or by his own strength, but, energised by the Holy Spirit, *he* crucifies the flesh with its passions and lusts. He endorses God's sentence upon his old corrupt self; owning its justice, he accepts it as the only way of deliverance from the bondage of sin. The Spirit does not repent and believe for us, but He enables us to do so ourselves. In the same way the Spirit, through the man, enables him to accomplish this great matter. In intention and desire we *once for all* (for such is the force of the verb used) crucify the flesh.

Naturally indwelling sin does not cause men much sorrow or inconvenience. For, speaking broadly, the old man meets with no opposition. But when God in sovereign grace takes hold of a man, then he begins to see and feel what a hateful thing sin is. The conscience is enlightened, and sin becomes an intolerable burden. He desires to overcome

it; but when he would do good the evil is too strong for him: it acts within him with the force and regularity of one of nature's laws. The man struggles after holiness, but sin is too strong for him. And then, in the last extremity, the Saviour is laid hold of for pardon and deliverance. And at that time the flesh, indwelling sin, is crucified; and a new life comes into the soul. By nature we inherit the fallen Adam-life; by grace we receive the risen Christ-life.

He possibly dreams that the flesh has quite lost its hold over him; that it is either dead or eradicated; and in many cases, for a time, it seems to be quite gone. It makes no sign. The joy and peace in believing; the exultation over deliverance from the wrath to come and sin's power, the in-flooding of the new life, seem, so to speak, to stun or paralyze the flesh. But the new-born soul soon finds out to his sorrow that it was only scotched and not killed. It is as bad as ever! Hating and opposing everything that is of God! What, then, in this respect, is the difference between the Christian and the unbeliever? Just this: in the one the flesh is lord and master, in the other its power is nullified. The Christian is not, never again can be, the slave of sin. Sin still dwells within, and necessitates watchfulness and warfare, but it is no longer the governing, the master-principle.

To rightly understand Rom. vi., it is requisite to see that sin is thus *personified*. It is shown to be the lord and tyrant of all men apart from Christ Jesus. But for the Christian its power is destroyed. Let us read the whole of verse 6: "KNOWING THIS, THAT OUR OLD MAN WAS CRUCIFIED WITH HIM, THAT THE BODY OF SIN MIGHT BE DONE AWAY, THAT SO WE SHOULD NO LONGER BE IN BONDAGE TO SIN." The wonderful truth here unfolded is that, for the believer, sin's power is done away with. The word is used in 2 Tim. i. 10, of death being "abolished"; and in Heb. ii. 14, of Satan being "destroyed." Now we know indisputably, that death and Satan are not destroyed in the sense of ceasing to act, much less ceasing to exist. But, for the Christian, their authority and power are gone. And, as we fulfil the conditions, we shall prove that for us sin's power is nullified. And what are these conditions? (1) To reckon as God

reckons, that we have died to sin in our Substitute; (2) to realise by faith our union with the risen Son of God (verse 11; chap. viii. 4).

Sin is no longer our tyrant; we need not, we cannot, serve it. So the Apostle John writes: "Whosoever is begotten of God, doeth no sin . . . and he cannot sin because he is begotten of God." This, by some, is referred to the new nature; but even a superficial examination will prove that this cannot be so. It is not said *whatsoever* but *whosoever*, not *it* but *he*. And the point of the passage is, that a truly regenerate person cannot *continue* to sin, cannot *practise* sin. There is a vast difference between a brother being overtaken in a fault, and one that is called a brother habitually practising any known sin. The truth of Scripture teaches that sin remains in the regenerate to the end of the chapter, but no longer as a ruling principle.

(3) *The daily mortification of the flesh.* How startling is the exhortation: "Mortify (lit—*make dead*) therefore your members which are upon the earth!" Already the Apostle has once and again said: "ye died;" yet now he says: "make dead" the members of indwelling sin. For again, sin is personified, and looked upon as an individual having members, such as we have in the natural body. Thus we find that we have day by day to watch and fight against the flesh; for we are only practically dead to sin as we are abiding in Christ; and victory is continuous and assured, according to the measure in which we abide in Him. "*Whosoever abideth in Him sinneth not.*"

Of political and religious freedom it is said: "Eternal vigilance is the price of liberty." And eternal vigilance, warfare, and reliance on Christ are the price of the soul's liberty from the power of sin. This daily death occupies a prominent place in the teaching of the Christ. On one occasion He said: "If any man would come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke ix. 23). Let it be remembered that *the Cross is always the symbol of death*—of a slow, violent, shameful death. And to daily bear the cross after Christ, is to daily go to the place of execution: the daily cross means daily death and nothing less:

if any other proof of this is needed the connection of the above passage may be pondered.

In the present day much stress is laid on the *passive* aspect of sanctification: an aspect which is of paramount importance. And yet, let us not forget that there are other aspects of the same. The Gospels and Epistles prove that the normal Christian's life is one of warfare and struggle. Mark, I say *struggle*, not necessarily defeat. For in this warfare it is possible for us to be "more than conquerors," through Christ.

The believer has to be actively engaged in mortifying the flesh, in overcoming sin. Most assuredly we cannot do either by our own strength or wisdom. Only as Christ "worketh in us mightily;" only as the Almighty Spirit imparts strength can we so use the sword as to mortify the flesh. The Word teaches the necessity of habitual, violent, self-repression. Self-denial, self-abnegation, self-mortification, are essential features of the spiritual life. And yet in Christ what abundant provision have we for all this! Abiding in Christ, marching under the banner of our glorious Joshua, it is ours to ever have our feet on the necks of our enemies. May we all, day by day, learn more the meaning of that strange paradox of the Apostle: "*I have been crucified with Christ; yet I live; and yet no longer I; but Christ liveth in me; and that life which I now live in the flesh, I live in faith, the faith which is in the Son of God, who loved me, and gave Himself for me.*"

J. N. C.

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### CHRIST AS HEART RULER.

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If any man hear My voice and open the door, I will come in to him, and will sup with him.—Rev. iii. 20.

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LORD Jesus, I have heard Thy voice,  
But can it be that Thou,  
Outside the door of my closed heart  
Art standing knocking now?

I can remember well the scene  
Reversed 'twixt Thee and me;  
When I stood at the door and prayed  
That it might opened be.

And ere the words had left my lips

I heard Thee answering say—  
"I will in nowise cast thee out."

And I went in that day.

But now it is Thyself, my Lord,

Whose own I am by right,  
Art asking me to let Thee in  
For shelter from the night.

And I have kept Thee waiting long,  
Forgive, forgive my sin.

No longer shalt Thou stand without,  
Come in, my Lord, come in!

I am not worthy, Lord, that Thou  
Beneath my roof shouldst come;  
I cannot ask Thee as my guest,  
But take me as Thy home.

For I have been the ruler here  
Within my own domain,  
Till all is anarchy and strife,  
Come in, O Lord, and reign.

The keys are Thine; I give them up,  
Thou shalt have full control  
To reign, with undisputed sway,  
O'er spirit, body, soul.

Cleanse every secret chamber, Lord,  
Cast forth what Thou shalt see  
That may not be allowed a place  
In the same house with Thee.

And what Thou findest lacking there,  
Thou must Thyself supply;  
For all of good belongs to Thee,  
And nothing good have I.

Bring in with Thee, what ere Thou wilt,  
But make me from this day  
A habitation for Thyself,  
Where Thou canst have Thy way.

Lord, Thou hast said, "I will come in,"  
The door is open wide;  
Fulfil Thy word and enter now,  
And evermore abide.

A. W. M.

LANDMARKS OF THE FUTURE.—X.

### THE MILLENNIAL AGE.

THERE are certain Scriptures in Isaiah that speak of the condition of the earth at the millennial time. Isaiah xi. Here's a lovely opening out of the same. And here I would ask you to remember how the Lord gathers the outcasts of Israel in that day. We have spoken of Judah nationally, and this chapter shows how He will gather in *all Israel*, so that they become one nation in the land. Now take note that chapters xxv. xxxv. xlv. lv. lx. and lxxv. of Isaiah, all deal with the Millennial state, directly opening out the condition of Millennial things. I merely mention these as illustrative chapters; there is much in other parts, much of detail to be filled in, but *this will give you a sketch that will enable you to understand other Scriptures;—land-marks, so that you shall know the country in which you are treading, and not say, "This has been fulfilled, spiritually brought to pass in the condition of the church."* My friends, it is not for us so to deal with prophecy, let us read Israel to mean Israel, Jerusalem, the literal Jerusalem, &c., and the animals mentioned in chap. xi., those we know as such now, and which are all at variance, for "the whole creation groaneth and travaileth in pain together until now," and let us look on to the time,

"When groans of marred creation,  
Shall change to songs of praise;  
And earth and heaven in concert,  
Their glad hosannas raise."

God can put into such condition the animal creation. Man was the head of creation, and when he fell, the whole creation was shaken by his action, but God will set it to rights.

The point I want to dwell on now is to show the *earthly* blessing. Hosea ii. 21-23, "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel (*viz.*, the people settled in the land). And I will sow her unto Me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not My people, Thou

"A HEAVENLY conversation is better than an earthly possession. It is a great mercy to have a portion in the world, but to have the world as a portion is a great misery."

art My people; and they shall say, Thou art my God." Amos ix. 13-15, "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Here is a lovely condition! Has it ever yet taken place? Have the best days of Israel corresponded to this condition? Never, for they have been plucked out of the land, but *then*, they will never be plucked up. Joel ii. 28-32, "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh," &c., not a temporary pouring out of the Spirit as at Pentecost, but a universal pouring out, to empower the people to do the work in those days. Now as to the length or duration of life in those days, Isa. lxxv. 19-22. There will be death, but death will be the exception, not the rule. "The child shall die an hundred years old," the one of a hundred years old shall be counted a child for age. "But the sinner being an hundred years old shall be accursed;" shall die because He has transgressed the commandments of God, 'he shall die counted but a babe, but he shall die because of transgression, for "a King shall rule in righteousness." "For as the days of a tree are the days of My people," as the days of a terebinth tree which lasteth a thousand years readily. Thus we see men attain to what they did not in the days of Methusaleh. So then, length of days shall be a token of the favour of God, and of the good condition of the people. When the Eternal State comes, there will be no more death. Death is not regnant at this time, it continueth, but it being the outcome of sin, and sin being abated, there will be no reason why men should not live much longer than they do. The ills coming upon us through sin, have brought about an abnormal condition, there is no reason that man, constituted as he is, should not live for hundreds of years, but his physical condition

has been ruined by sin, when it is abated life will be prolonged.

Turn again to Micah iv., "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." They will use their war-like implements for agriculture. I wish we could see it now, but a man is thought to be clever the more inventive he is in destroying his fellow men. Just think of a man obtaining glory for inventing an instrument that will blow up a thousand of his fellow creatures! Isn't *that* glorious! It is the language of an earth-born soul to call men glorious for so doing. *Then*, there will be none of this, *then* shall Psa. viii. have its fulfilment. We are waiting for this, we are "subject to vanity, not willingly," but by reason of God's own all-wise disposal, who "hath subjected the same in hope." It waiteth till God shall restore it, and then it shall be delivered from the bondage of corruption "into the liberty of the glory of the children of God."

What will be the condition, then, of the majority of the people? (This is my last point.) There shall be *universal worship*. Will you turn to Malachi, the last of the prophets that spake. Oh! what a promise is given in chapter i. 11. "My name shall be great among the Gentiles." This is God's determination, and God is going to bring it to pass.

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### BAPTISM INTO THE NAME.

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THE question as to baptism into the Name is exceedingly difficult, and the following thoughts are given, not so much as being a definite answer to this question, as to help inquiring minds to think and decide for themselves. I will look first at the dispensational aspect of the subject.

In dealing with the inhabitants of this world on the ground of grace, our God has evidently *two* purposes. An earthly purpose and a heavenly one. Or what might be called a "church" purpose, and a "kingdom" purpose. The Lord Jesus Christ is the Centre of both, but in a different character. He is the Head of His body, the Church, and as such He is



coming soon to take her home to be with Himself in the Father's house. He is also the coming King through whom the God of heaven is to set up a kingdom on this earth which shall never be destroyed (Dan. ii. 44). In working out these two purposes, God makes use of two distinct and yet intimately connected testimonies. The gospel of "the kingdom" (Mark i. 15; Matt. xxiv. 14); and "the gospel of the grace of God" (Acts xx. 24), which Paul calls "my gospel" (Rom. ii. 16). Christ Himself is the subject and essence of both. In the gospel of the kingdom He is set forth as Israel's Messiah, "Son of David," and as such heir to his throne. In the gospel of the grace of God He is set forth as the Divine propitiation for man's sin, on the ground of which God is now heralding forth repentance and remission of sins among all nations.

The Apostle James states this twofold purpose of God very clearly and concisely in Acts xv. 13-18. First, he states what God is now doing. Visiting the Gentiles to "take out of them a people for His Name" (verse 14). When this purpose is completed, He is to "return," and to "build *again* the tabernacle of David" (verse 16). This implies that He was building it before, through the gospel of the kingdom which John the Baptist preached, and which was preached by the Lord and His messengers after John's martyrdom; and will be preached again when God returns to complete His kingdom purpose. This purpose of God to set up a kingdom on this earth was broken off when the Lord Jesus as His King was rejected and crucified. And perhaps it might be said that the case was finally closed when the martyr Stephen was stoned. God's kingdom purpose being thus frustrated (only for a time) by man's wickedness, He sent down the Holy Spirit to begin, and carry out His "secret" purpose concerning the church, through the gospel of the grace of God. Now the point of the question is this. Does the commission given by the Lord Himself in Matt. xxviii. 19 apply to God's purpose regarding the kingdom, or to His purpose concerning the church, or is it applicable to both?

There is much in Scripture that seems to favour the teaching of those who would limit

the form of words given in Matt. xxviii. 19 to the gospel of the kingdom. The gospel by Matthew is emphatically a kingdom gospel. The Lord Jesus is therein revealed as Son of David, Son of Abraham, and as such King of the Jews (Matt. i. 1-16; ii. 1, 2). The commission therein given was given on a mountain in Galilee. It was not to preach "repentance and remission of sins *among* all nations," as in Luke, but to "teach (or make disciples of) all nations, baptizing them into the Name of the Father and of the Son, and of the Holy Spirit" (verse 19). Also notice there was no command given in Matt. to "tarry," but "Go ye therefore." Whereas in Luke, where we have more especially the gospel of the grace of God, it is "tarry ye until ye be endued with power from on high" (chapter xxiv. 49). Now, if we connect this with the fact, that, the form of words given by Matt. does not appear once after the Holy Spirit came down, we have (whilst looking at this side only,) a very strong case in favour of the view, that the formula in Matt. stands in abeyance until God's present purpose is completed. But in the things of God we must not jump at conclusions, but calmly look at what these conclusions involve. I have glanced at some things that can be said on behalf of setting aside the Matt. formula, but there are certain difficulties which I have never seen answered, at least not satisfactorily. First, what period of time is meant by the Lord in Matt. xxviii. 20 when He speaks of "the end of the world," or literally "age"? Does the age there *bridge over* the church period without recognising it, as much Old Testament prophecy does, or is the church period included? The same word occurs in Matt. xiii., verses 39, 40-49. After a careful examination of the parables there recorded, I am satisfied the word "age" includes the church dispensation. Verse 35 would settle that point. "I will utter things which have been kept secret from the foundation of the world." The kingdom was no secret, it was the church which was the secret (Rom. xvi. 25; Eph. iii. 8-11). It is clear the "end of the age" there is not the rapture of the church, but goes on to the coming of the Son of Man in judgment; but it is just as clear that the church period is *included* in the "age" spoken of there. And

surely it is fair interpretation of Scripture to say that the same word, when used by the Lord in Matt. xxviii. 20, means the same thing. That is, that there also it embraces the church period. I am not building up an argument in order to prove a point, but I cannot see how any one can claim the promise of the Lord's presence given in connection with the commission, and at the same time reject the commission itself. How can we claim the promise in verse 20 and pass on the precept in verse 19 to a people yet to come?

Then again there is the difficulty regarding Paul's question to the twelve disciples, of which we have a record in Acts xix. 1-7. When they said, "We have not so much as heard whether there be any Holy Spirit.

Why did Paul at once ask "unto (or into) what then were ye baptized?" I know the way this difficulty is met. It is by saying that if they had been baptized into the Name of the Lord Jesus, they would then and there have received the Holy Spirit. But that will not bear to be tested. The disciples in Samaria were so baptized, and they did not receive the Spirit until the Apostles went down and laid their hands on them (Acts viii. 16). And even these twelve disciples did not receive the Spirit on being baptized, but *after* they were baptized, and through the laying on of Paul's hands. The lapse of time was less than in the case of the Samaritans, but the principle is the same. And, after seeing the weakness of this argument the question comes back with increased force: If the Name of the Holy Spirit was not mentioned when believers were baptized, wherein lies the *meaning* of Paul's question? I am not asking this question as a controversialist, but as one who wishes to know the truth. I know it could be at once answered, these disciples were baptized in (or into) the Name of the Lord Jesus, verse 5. But are we positively sure that His Name, and His Name only, was pronounced by the baptized? I admit that it looks exceedingly like it, but the highest probability comes short of positive truth; and before we can be warranted to pass by a command from the mouth of the Lord Himself, and adopt instead, an apostolical precedent, we would require to be absolutely certain of our ground.

Believers are enjoined, "Whatsoever ye do,

in word or deed, to do all in the Name of the Lord Jesus" (Col. iii. 17). In order to obey that injunction, is it necessary to pronounce His Name every time we do anything? But granted that the Name of the Lord Jesus was pronounced by the baptizers in Acts ii. 38-41; viii. 12-16; xix. 5, after much waiting on the Lord for light, it appears to me there is a special reason for it. In these instances, those who were so baptized were looking for the Lord Jesus in His "Messianic" character. In the case of those in Act ii., this requires no proof: it is self-evident; and it was in this character He was specially presented to them (verse 36). John iv. 25 42 proves the Samaritans were looking for Him as the Messiah; and when Philip went down he "preached CHRIST unto them" (literally *the* Christ, Acts viii. 5); and they were baptized into His Name as owning His Messiahship. When Philip went to the Ethiopian Eunuch, he "preached unto him JESUS" (verse 35). On his confessing "Jesus Christ as the Son of God," Philip baptized him; but it is not here said to have been into the Name of the Lord Jesus (verses 36-38). It was Jesus as the sin bearer that was presented to the "Gentile" sinner. It is the same in Acts x. 39-48. There we have the Gentile proper; and it is the remission of sins, through faith in His Name, that is preached unto them. And when God attested their conversion by giving them the Holy Spirit, Peter "commanded them to be baptized in (not *into*) the Name of the Lord." Rotherham renders this: "And he ordered them in the Name of Jesus Christ to be baptized." This I believe to be the thought in that passage. Mark, they are not said to have been baptized into the Name of the Lord Jesus.

In the case of the disciples in Acts xix., the fact that they had been baptized "unto John's baptism," proves that they were looking for Christ as the Messiah; and they were baptized into His Name as an acknowledgment of Him as the Messiah, for whom they had been waiting. If this is the true solution as to the reason why the Name of the Lord Jesus alone appears in some instances, then baptism into His Name is more closely associated with the kingdom than with the church.

I am satisfied there is a deep reason why

the Name of the Lord Jesus does not appear in connection with the pure Gentile convert; but only in the case of Jews, or Jewish proselytes, or of those, who, as the Samaritans, were looking for Christ as the Messiah; and the fact that the Name of Father, Son, and Holy Spirit does *not* appear in the case of the Gentile believer, is but *negative* evidence after all. And, whilst admitting the difficulty of the question, I believe the safe course is to keep to the Lord's command as given in Matthew. It is the dispensational aspect of the question which is the stronghold of those who baptize in the Name of the Lord Jesus; and even that breaks down when closely examined. And besides, there are many Christians who will never be able to grasp the dispensational aspect of the subject, and if they are baptized into the Name of the Lord Jesus, it will not be because they understand the reason why, but rather because their teachers say so; and if this question is pressed, the result may be that baptism into that precious Name may yet become the distinguishing badge of a sect. Then again, there is the doctrine of the "unity of the Godhead" (Deut. vi. 4). Also, the mysterious oneness with the Father and the Son, into which all believers in the church period are taken (John xvii. 20-23). And also this is specially the dispensation of the Spirit. And, taking everything into account, it appears to me, that, to set aside the Matthew formula, savours of the spirit of speculation more than of the reverent obedience of faith. G. A.

Other replies and further remarks will (o.v.) be given on this subject in next number.—Ed.]

## Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press. THE EDITOR.

Replies are invited to the following:—

**THE FUTURE JERUSALEM.**—In the details given in Ezekiel, chapters xl. to xlviii., the space assigned to Jerusalem and the "holy portion" of the land is nearly as great as the whole of Judea, west of the Jordan. Kindly explain how these details are to be understood.

**BACKSLIDING.**—What is the meaning of the text—"No man having put his hand to the

plough and looking back is fit for the kingdom of God"?

**THE SANCTIFICATION OF CHILDREN.**—In what sense are we to take the words, "Else were your children unclean; but now are they holy," in 1 Cor. vii. 14?

**CHRISTIAN'S APPAREL.**—How should a Christian dress so as to please the Lord?

What is the primary meaning of Matt. v. 25?

**THE EVERLASTING GOSPEL.**—What is the difference between the Everlasting Gospel, Rev. xiv. 26, and the Gospel spoken of in Matt. xxiv. 14?

**LOWER THAN THE ANGELS.**—In Psalm viii. 5 it is written, "For Thou hast made Him a little lower than the angels," in Luke xx. 36 it is written, "Neither can they die any more, for they are equal unto the angels."—Then what is the meaning of Jesus being made a little lower than the angels in Heb. ii. 9?

### BAPTISM "IN THE NAME."

**QUESTION 474.**—Ought baptism to be in the Name of the Father, Son, and Holy Spirit, or in the Name of the Lord Jesus only?

**Ans. A.**—In coming to a right and scriptural conclusion, it is well to remember the five following things respecting our Lord (and many others of like import).

1. The resurrection of Christ in no wise alters the character of "the Gospel" by Matthew chap. xxviii. 18, 19. Compare chap. xi. 27, first clause, with verses 16 to 19 of the same chap., where virtually He and the kingdom was set aside and rejected, even as this was actually done at the cross.

2. Although all authority in heaven and in earth were *His*, yet, as He was rejected and slain, His authority stands in abeyance (manifestly) until Psalm cx. 1-3, with Rev. x. 12 be fulfilled, and therefore His command, "Go ye" &c., stands in abeyance also.

3. There is not one single Scripture to be found where the threefold Name was used.

4. It is baptism into DEATH, and it was not the Father nor the Holy Spirit, but "THE SON" who died; Rom. vi. is most conclusive as to this; and our identification with Him is in death and resurrection, not as disciples, and as individuals, not as nations, as in Matt. xxviii.

5. God has raised up and placed His beloved (though earth-rejected) Son in far higher and brighter glories than could have been His in Jerusalem and in the world; and we are associated with Him, "through death and resurrection" in that glory. "Surely this is a far greater and higher thing than being made disciples" only.

In conclusion, compare the following Scriptures:—Acts ii. 38 with x. 48, "Jesus Christ," and compare 1 Cor. i. 9, Jesus Christ, &c. Acts

viii. 16 with xix. 5, "Lord Jesus," and compare Rom. x. 9, r.v., Jesus as Lord. Rom. vi. 2, 3, "Christ Jesus," r.v., and compare Eph. ii. 10-13, "Christ Jesus." 1 Peter iii. 18, 21, 22, and iv. 1, &c, all subject to Him, and compare Acts x. 36, "Lord of all." Surely this is an owning of Him who is our *Head* and *Lord* in EVERY way. It is most worthy of note that in every place in the Epistles, baptism is in association with the resurrection except in Gal. iii., and even there it is implied; of course I do not refer here to such Scriptures as 1 Cor. i. 13-16, Heb. vi. 2. W. T.

**Ans. B.**—Everything centres round the Name of Christ. The commission as given by Luke xxiv. 47 is "that repentance and remission of sins shall be preached in *His Name*." Peter carried this out in Acts ii. 38: be baptized in *His Name* for the remission. Philip, in Acts viii. 12, preached the Name of Jesus, and, ver. 16, they were baptized into the Name of the Lord Jesus. Peter, in Acts x. 48, commanded Cornelius to be baptized in the Name of Jesus Christ. The disciples, in Acts xix., were re-baptized into the Name of the Lord Jesus. The Epistles speak of baptism into Christ; a burial with Him, &c.

We have no instance of anyone being baptized into the Name of the Father, Son, and Holy Spirit. These Names express relationships, whereas the name Jesus is personal and the *only* Name given for salvation. Neither the Father nor the Holy Spirit "died" or were "buried"—only the personal Jesus died and rose—hence we are buried *with Him* by baptism unto death. *Everything* too is to be done in the Name of the Lord Jesus (Col. iii. 17). E. H. S.

**Editor's Note.**—We have received many replies to this question representing both sides. In the present number we give two, which embody the principal arguments in favour of baptism in the Name of the Lord Jesus only. We also give a paper by G. A. on the subject, and in our next we hope to put before our readers further replies contending for adherence to the instruction given in Matt. xxviii. 19.

#### ENEMIES OF THE CROSS.

**QUESTION 475.**—Are those of whom the Apostle speaks as being enemies of the cross of Christ, Christians? Is it possible for a Christian to be an enemy of the cross?

**Ans. A.**—The vital Christianity of these enemies of the cross of Christ is not under consideration here. A preacher might be a castaway, it does not say a believer. A branch might be cut off, it does not say a member. The opposition is not so much to Christ, nor even to Christ's death, but to Christ's *cross*. They are evidently Judaisers, desirous of reducing the new and heavenly order of things, of which Paul was the exponent, to an earthly system such as Judaism. They deny the cross. Whatever secret link

grace may have formed in their souls with the Saviour is not here in question. They are on a dangerous road which ends in "destruction." We would not give them the *place* of Christians while on that road. If, after all, begotten of God, they will not reach this terrible end, for Grace is mighty; but they are on the road that leads to it. (Compare Col. iii. 5, 6.) M. I. R.

**Editor's Note.**—We do not regard this description as at all applicable to believers, but to those who had made a profession of Christianity, without regeneration. The apostle with prophetic vision weeps over the perverted Christianity that he saw to be undermining and thrusting aside the doctrine of Christ crucified. A corresponding class of persons is viewed in Acts xx. 29; 2 Cor. ii. 17; 2 Cor. xi. 13; Col. ii. 8; 2 Pet. ii.; and Jude. That true believers may be so far led astray as to bear a strong resemblance to those here spoken of is solemnly possible.

#### WHO ARE THE DEAD OF JOHN Y.?

**QUESTION 476.**—Who are "the dead" spoken of in John v. 25?

**Ans. A.**—We have here, in verse 25, not a picture of the future resurrection, whether of the just or the unjust (this event is referred to in verses 28, 29), but of the present hour—that which "*now is*." "The dead," therefore, are men who are universally in that condition, without a spark of spiritual life or a single pulsation of their hearts for God. Through, and by means of the Gospel, the "voice of the Son of God" is heard, and the result is, "they that hear shall live." A scriptural illustration, or sample of this truth, we get in the conversion of that "chief of sinners," Saul of Tarsus, who, while on his journey from Jerusalem to Damascus, heard this marvellous voice speaking to him. The stillness of spiritual death in his soul was broken in upon by the voice of the Lord from the glory. The words penetrated his heart, and reached the very depths of his conscience; he was awakened, and passed from darkness to light—"from death unto life."

When a man, by God's grace, has his eyes opened to see his sins, and submits to the sentence of God on his lost estate, he then feels the need of that sovereign mercy in Christ, who alone is able to give that life he wants for God *now* and for all eternity. As the Son of God He quickens, and as Son of Man He will be the Judge, having the authority given Him by His Father to execute judgment upon those who have despised and insulted Him in His work of grace, and on such as have not heard His voice. S. J. L.

**Ans. B.**—The dead of v. 25 are the spiritually dead (Eph. ii. 1), who are quickened by hearing and obeying the voice of the Son of God. Those of v. 28 are the physically dead, who in the resurrection are raised again. A. O. M.

## THE LORD JESUS IN TRIAL AND TRIUMPH.

ADDRESS BY DR. NEATBY, OF LONDON.

Read Isaiah xlix. 1-9; Matthew xi. 23-30.

IT is difficult for us, Gentiles as we are by nature, to enter into this deep trial of the Lord's life. I don't think there is any expression of sorrow like it in the life of the Lord Jesus. He came to God's beloved people; and that beloved people of God made themselves worse than Sodom in their rejection of Him. He came unto them in tender grace, and He sought them for the Father that He knew so well.

He revealed the Father's Name in all sorts of ways of grace. John had come in the stern way of righteousness: they said he had a devil. Christ was there in all the grace of His blessed heart; come down amongst sinners, yet entirely separate from them—familiar, condescending, free: they said He was a wine-bibber—"a friend of publicans and sinners."

The 49th chapter of Isaiah gives something of the experience of the Lord here in Matthew. Israel was not gathered. He came the minister of the circumcision for the truth of God; to confirm the promises made to the fathers—the unconditional covenant that God had made with Abraham and his seed; confirmed to Isaac, and confirmed to Jacob when he was a lonely wanderer from his father's house by his own deliberate sin—beneath the open heaven confirmed to him in grace.

To Israel, the beloved people of God, Christ thus came: and Israel was not gathered—the people of God, that He loved and fain would have gathered. He says Himself, looking upon Jerusalem, "O Jerusalem, Jerusalem, that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not." No one could have said that but Jehovah of Hosts, and yet

Jehovah of Hosts was there

with tears in His eyes; the humble, lowly, Son of Man, seeking Jerusalem, and seeking Israel for God, with all the keen heart-pain of one in whose hand the work seems utterly to fail. It was so outwardly, and the Lord felt it so.

And Jehovah speaks of His Servant to Israel, as we read in Isaiah—at last the Lord Jesus speaks—"Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord: My God shall be My strength." Now, this gives us the key to this portion of God's Word. If you have got that firmly in your mind, this portion unfolds itself at a glance in all its beauty. He finds His perfect rest in the will of God; all that He could wish He finds in God Himself. Not in the work—precious as the work is—given of God as the work is—but in God Himself.

What a beautiful instance we have of that in the 16th Psalm, with which you are all familiar. The 16th Psalm is the language of the Lord Jesus from beginning to end. He is a man of sorrows it is true, and acquainted with grief, and yet

HE IS THE HAPPIEST MAN UPON EARTH in that Psalm. He is delighting in God; He finds all His portion in Him; "the lines," He says, "have fallen to Me in pleasant places." Does that sound like the Man of Sorrows? Like one acquainted with grief? He had not where to lay His head, yet He had "a goodly heritage." How was that? Why, "Jehovah is the portion of My inheritance and My lot"—Jehovah untouched by the failure of Israel; Jehovah untouched by the want of success of the Lord's mission to Israel in that day. Now, try to put yourself into the position of Christ. He has come to the lost sheep of the house of Israel, and He sees them scattered on the mountains. He sees that they won't be gathered under His wing; He sees the desolation that is coming upon that beloved city; He sees women eating their own children in the straightness of the siege of that beloved city. Ah! His heart is moved to tears—genuine tears, beloved friends: the Lord really wept, and really felt as a man feels deep down in his soul, who weeps

TEARS OF SORROW.

And now, look at the 25th verse: "At that time"—that juncture at which He had arrived—"Jesus answered (it was the answer to all that passed before His Spirit) and said, I thank thee," etc. (verses 25, 26). The will of God was absolutely the end of all question to the Lord Jesus Christ. He saw the will of God

in that apparent failure of the work God had put in His hand. Like David, when Shimei cursed, He received only from the hands of His Father that which was willed to Him, It was not the fearful cup which He received in Gethsemane, but it was a cup which His Father gave Him; and meekly, humbly, He receives that cup from His Father's hand. "I thank thee," "I thank thee." We find that very hard; because, alas, we fail to reckon ourselves dead indeed unto sin. And sin comes out in us which was not there in the Lord Jesus. It was sorrow, but it was not sin; yet He thanks His Father. Oh, that will was entirely in abeyance to the good pleasure of His Father. Oh, my brother, had we learnt that,

#### WHAT A TRIUMPH

would all our life be; just to receive all from His hand; to see His will in all that comes upon us. If Shimei curses—it is an evil and bitter thing: a sin and foul dishonour upon his benefactor—David returns blessing for cursing. He does not look at Shimei, but at God. It may be God has bidden him to curse. He receives it as from God. If you and I had learnt that lesson we should be more than conquerors in everything, through Him that loveth us. "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Thank God, there were babes to whom God had revealed them. Oh, to be a babe; to learn what the wise and prudent know nothing of; to learn the blessed counsels—the will of God; to get behind the scenes, and to dwell in communion with our God. Thank God, there is many a poor woman, many a poor man, lying on the bed for years who has the secret of the Lord, unknown to the wise and prudent; and oh, what joy such blessed ones find in that sick chamber. What a blessing it is to be brought into communion with God about His gracious purposes, and about Christ who has made all those purposes good; who has made possible their accomplishment; blessed be God.

And now, what is the next thing the Lord says? These wise and prudent ones in Israel who had turned their back upon God's mercy—who rejected the most blessed intervention of God, in grace, that had ever been seen—they would not have the Son of God from His

very bosom. "All things are delivered unto Me of My Father." He is a lowly Man, you see—an humble One—"Grace is poured into His lips." How perfect was that life before God! What joy God found in His very sanctuary in looking down upon the Lord Jesus Christ. What joy it was to Him to follow that blessed One out in the morning to the crowds that were around Him in the way, and see how, in everything, He was glorifying His God: thinking of the people of God; feeding the hungry; healing the sick; ministering in every way.

#### HOW GOD DELIGHTED IN THAT LIFE

which was all one continuous doing of the will of God. Not a restless activity that sometimes characterises us, but that ceaseless setting of the Lord before Him; finding pleasure in whatever was the will of God, whether it was agreeable to the man walking upon earth or not. "Lo, I am come to do Thy will, O God." "All things are delivered unto Me of My Father." He has all in fellowship with His Father. What a commentary upon that verse, "As the living Father hath sent Me, and I live by the Father." Think of it, my brother, my sister. "I live by the Father." There was the life of a Man on earth; but He lived by the Father: not two lives going in different directions, but one life flowing evenly on. "I live by the Father;" "I draw all resources from the Father;" "The words that I speak; the thoughts that I think; the actions I perform—it is the Father who doeth the works." Oh, blessed, dependent One. That was what made such music in heaven whilst the Lord was here upon earth. Upon earth, everyone had done his own will till that blessed One came, and then God's will was done upon earth as it is in heaven; and God looked down,

#### SATISFIED OF HEART;

and Christ received all direct from Him. He was "God over all" But He had taken the lowly—the dependent place. "Man shall not live by bread alone:" therefore, the Lord Jesus does not provide Himself bread—He leaves it with His Father. He had all authority to execute judgment; but He receives all authority from the Father. "All things are delivered to Me of My Father:" "No man knoweth who

the Son is but the Father." Blessed person of the Lord Jesus Christ—that Man doing the will of God from the heart—that Man who has the law of God written in His heart. Blessed, mysterious Man. Born of a virgin—an holy thing born of her—called the Son of God.

"No man knoweth who the Son is but the Father." How it rebukes all speculations about the person of Christ. How it hushes all restlessness of nature that would unravel that holy mystery. God help you and me to worship before a mystery we cannot solve. "And no man knoweth who the Father is save the Son, and he to whom the Son will reveal Him." Oh, blessed grace. You may know the Father if the Son reveals Him. We *do* know the Father, for the Son has revealed Him. I beg you will weigh that verse well over in your closets to-night, or your first opportunity, with your eyes upon the Word of the living God, and with your heart open for a present revelation of Christ to you: for the Word of God must be a revelation to the heart. I cannot open the Bible as I open another book and read it over and get what God means me to have by the Word. It must be a revelation. And the blessed Spirit of God is here, and in me (not far to seek) to reveal the deep things of God—to make my soul know, by the revelation of Christ to me, what He is. Oh, I do feel this, beloved friends, very much indeed—how little I have known of this revelation from God from hour to hour as I have opened the Word of God. It is a blessed privilege of yours, of mine, when we open this Book that we should really have

#### A REVELATION OF THE TRUTH

direct from God to the soul by the Holy Ghost: direct from the Lord Jesus, who has given the Holy Spirit, that other Comforter, to reveal the things of Christ—to make them living realities to the soul every day. Lord help us. It is possible for you to sit down in your closet, and to take the Word of God, and hear the Lord speak to you. I am not talking of an audible voice, but of a real voice in the heart. It may be. It is no good without that—without the Lord really taking of His own things, and, by the Spirit, making them known to us.

#### CHRIST THE PEACE OFFERING, OR FELLOWSHIP.

IN "the law of the sacrifice of peace-offerings" (see Lev. vii. 11, &c.), we find it specially associated with occasions of thanksgiving. This is characteristic of it throughout. For example see Psalm xxvii. 6, "And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in His tabernacle sacrifices of joy." Also Psalm liv. 6, "I will freely sacrifice unto Thee: I will praise Thy name, O Lord; for it is good. For He hath delivered me out of all trouble," &c.; and again Jonah ii. 9, "But I will sacrifice unto Thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord."

These may suffice to shew that it pleased Jehovah not only to receive thanks for deliverances and special mercies, but to have fellowship with His people in their joys. It is written, "in all their afflictions He was afflicted"—this was indeed fellowship in their sorrows, and it is comforting and encouraging to know in the time of trouble that we have such a God to call upon. But is it not the case that too often there is no such recognition of the sympathy and fellowship of the Lord in our joys and our times of triumph. Yet it was specially in reference to such occasions that the peace-sacrifice was instituted. And it is very noticeable that when offered for thanksgiving it was to be eaten "the same day that it was offered" (verse 15). As with the passover, so with the sacrifice of peace-offering, "he shall not leave any of it until the morning." Thus the table of rejoicing in fellowship with Jehovah is closely and inseparably linked with the death of the sacrifice. All the joys of Divine fellowship—"the communion of the Holy Spirit"—are based upon the death of the Lord Jesus, and it is the will of God that we in our experience should maintain this connection between all spiritual joy and the atoning death of Him who is "our Peace."

We may see how instructive this becomes by applying it, for example, to our weekly feast of the new dispensation. Taking the word used in the original from 1 Corinthians x. 16—"the cup of blessing which we bless"—or, "which we speak well of"—or, "for which we

give thanks"—some have called the Lord's supper the "Eucharist" or "the thanksgiving." A most appropriate name, had it not, like many other good things, been so terribly abused. And, unquestionably, thanksgiving and praise are the most fitting, though not the only exercises, suited to such an occasion. Celebrated as at first and in all ages on "the first day of the week"—it is an occasion of triumphant joy—and when, as divinely taught, it is kept in prospect of the coming again of the Lord—it is essentially a feast of fellowship with the Lord in His resurrection joy. But just because it is all this, therefore is it so very closely connected with the Cross of Christ, that the materials of the feast, the bread broken and the wine poured out, are a shewing of the death of the Lord Jesus. The soul is thus irresistibly drawn to Calvary as we sing—

"To Calvary, Lord, in spirit now  
Our weary souls repair;  
To dwell upon Thy dying love,  
And taste its sweetness there."

God would not have us to reckon, as with man, that the wondrous death on which all our joy and peace are based took place 18 centuries ago, but rather with Himself, to think of it as if it happened this very day, or at most but yesterday. As one has said, "faith knows no yesterday but the Cross, and no to-morrow but the glory." "Jesus Christ the same yesterday" on the Cross, "to-day" on the throne, and "for ever" as He receives us to Himself. With God there is no past, present, or future. All is an eternal present. Jesus was the Lamb slain when God accepted Abel's offering and honoured Abel's faith, and He is the Lamb slain now as God accepts and honours the faith of every one who trusts in Him.

The Christ that died for me yesterday on the Cross, is coming for me to-morrow to take me to His glory—such is the attitude in which God would have us live. Were we in this mind, how real would be our fellowship with the Father and the Son, and in proportion to that would be the reality and the blessedness of our fellowship "one with another."

In conclusion we must now look at a very solemn aspect of this offering. It was connected with thanksgiving and joy, but it was only to be partaken of by those who were

ceremonially clean (see verses 20, 21). It is written, "be ye holy for I am holy." A holy God can only have fellowship with a holy people.

God does not now take cognizance of outward defilement. It is written by Paul, "I am persuaded of the Lord that there is nothing of itself unclean." The Lord Jesus said in reply to the Pharisees, "To eat with unwashed hands defileth not a man." What is it then that defiles? *It is sin upon the conscience.* God can have no fellowship with one whose heart is not "sprinkled from an evil conscience."

Does it say that the unclean person was permanently debarred from bringing a peace-sacrifice? Verily no. But he must take God's way of getting the defilement removed. He must wash his clothes and bathe himself in *water, and in some cases bring the sin-offering* for his sin; these having been cleansed according to Divine prescription, he may bring the peace-sacrifice and enjoy the fellowship feast.

God's first claim is that we have a purged conscience. God cannot accept the worship, or the service, or have fellowship in the joy of one who has a defiled conscience. Under the law, the man that was guilty of eating the peace-sacrifice, and thus holding professed fellowship with Jehovah whilst having defilement upon him, was to be cut off from the people. It is not so under grace, except in special forms of sin on account of which the sinning one is to be put away from among the saints. But the claims of God are the same, His holiness is unchanged, notwithstanding that His ways in grace are so different from His acting under law.

Nevertheless God does cut off from communion with Himself, so long as defilement or sin is allowed to remain upon the conscience, unjudged, unconfessed, uncleansed. The grieved Spirit ceases to reveal the things of Christ, and the conscience-smitten heart withdraws into the mists of unbelief and distance from God. It is in the light, where sin is detected and judged, where the blood of Jesus is seen in all its cleansing power, that fellowship can be enjoyed and nowhere else. If we walk in the light as He is in the light, then have we fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.



LANDMARKS OF THE FUTURE.—XI.

## THE GREAT WHITE THRONE.

THE subject of this paper is the Great White Throne. We have considered things past, present and future up to this time, we have considered the Church of God, the portion the Jews have as a nation, and the portion reserved for the Gentiles after this dispensation, we have seen that our Lord Jesus Christ is coming to take His people away, and that when He comes in glory He shall bring in the reign of righteousness, that there shall be blessing universally over the earth.

But we have also learned that this is not the final estate of the world in which we live, that there is to come after this millennial day, a period, a time that we call eternity, an unchangeable time. There is to come a putting down of all things by our Lord Jesus Christ, and eventually, God is to be all in all. Then there will be no need, to put it shortly, for any further improvement of this world's sinful condition, it will be put in order and remain in order, put in order by that blessed One who shall "put down all rule and all authority and power," and when He has done the work, He shall hand over the kingdom to God, even the Father, and shall have the wondrous sight of a world that was lost—renovated; a standing evidence of the excellencies of the dealings of God with sinful man.

We saw there was to come this thousand years of blessing, we saw that even then, sin was not wholly gone, though judgment on it was instant. We saw the condition then, but we have revealed to us, that even after the thousand years, after all this out-pouring of God's gracious influences upon man, still there would be a condition that needed setting to rights, for we find in Rev. xx. that there was to come a time when Satan would again be loosed out of prison, and would deal deceitfully with the people on the earth. We see in verse 5, that "The rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Verses 7-10, "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." This is a very different scene from that in chap. xix. The destruction of the kings of the earth with the beast and the false prophet, is prior to the millennium, the destruction of this day, *subsequent* to the millennium. So the duration of the punishment of the Wicked One is spoken of in terms absolute, in terms the same as of the duration of the punishment of the wicked, there is no hope whatever in that day of any restoration at all, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Verse 11, "And I saw a Great White Throne (this is the only mention of it in these terms), 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 (viz. "death and the grave," *margin*) delivered up the dead which were in them: and they were judged every man according to his 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." "And death and the grave were cast into the lake of fire," that is, those whom death and the grave gave up, were cast into the lake of fire.

Let us just notice here,—before we read the passage in Daniel relating to this great scene,—that this is *subsequent* to the millennial day, and is the judgment that overtakes those who are left from the beginning of the thousand years, as well as others who have sinned during

the thousand years. "The rest of the dead lived not again until the thousand years were finished," then after the thousand years are over, there comes this great assize, the final settlement of all, it is God's adjudication (through His beloved Son), upon those who determinately set their faces against Him, and then in the calm majesty of power, God settles their eternal destiny. It is concerning this we are dealing in this paper.

Now in Daniel we find a passage foretelling this day. Dan. vii. 9-14: "I beheld till the thrones were cast down, and the Ancient of days did sit," etc. There we get an intermingling of the assize here spoken of with that which took place, as we saw in Rev. xix., before the fulfilment of the great assize. Daniel sees it as a whole without detailing the various points thereof and telling us of them, but in Revelation we get the detail—we get the pre-millennial judgment and the post-millennial judgment.

Now, I want first to point out, in order that our minds may be clear about this great assize, that the judgment of the Great White Throne is a judgment that takes place subsequent to the completion of the thousand years spoken of in Rev. xx. I want this to be remembered, that we may not confuse things that differ, and that we may not mingle into one all the judgments spoken of in Scripture. I want it to be very clearly understood, that the common thought, the popular idea of the world ending in one day, and all the judgments taking place in one day, hath no authority from Scripture. You read distinctly of those raised to live and reign with Christ a thousand years before this great day; but you find that the rest of the dead are reserved for the judgment of the Great White Throne. You read of the portion of some being settled before the thousand years, and therefore, that there should come a period (I use this word lest any should say I dwell too much on a day of twenty-four hours) of time in which the dead, small and great, Christian or not Christian, God-trusting or God-rejecting, shall be summoned from the grave, the sea, and the four winds of heaven, and shall appear before the living God to be dealt with as to their conduct: is a theory which has no authority in Scripture.

For I have shown in previous lectures the portion of those who trust the living God—their *present* portion—I have shown that the

first resurrection, prior to this of the Great White Throne, is a resurrection of the just; a resurrection as spoken of in John v: "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life;" and then, without stating that there is a period between, "they that have done evil unto the resurrection of damnation" (which always means "judgment" in Scripture, because judgment carries with it the verdict, the sentence, and its execution). Now, if this be—and we are truly gathering from the Word of God that it is so—that "There is therefore now no condemnation to them who are in Christ Jesus;" if it be true that which the Lord hath averred, "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life:" how can it be that they who have so trusted, and been so acquitted, shall ever be brought into judgment? It is so contrary to the Word. It is utterly impossible for one whom God has justified ever to come into the condemnation of the wicked. So, let us see distinctly and clearly that this judgment we are looking at, this judgment of the Great White Throne, when the dead, small and great, are summoned from the grave, the sea, and the four winds of heaven; when the particles of their beings shall, as it were, re-unite at God's bidding (mark, what seems an utter impossibility, and beyond the human mind to grasp, God Almighty declares shall be, the dead shall rise, and in their corporeal beings stand before Him to be judged out of the books). God so declares there shall come that day, when the dead who have not been partakers of Christ, partakers of grace; or those who have sinned during the millennium, should be summoned to have read out the record of their lives, and then be "cast into the lake of fire." We see then, so far as this goes, the absolute certainty of the judgment of the wicked. "They that have done evil unto the resurrection of damnation:" when the Lord so commandeth He giveth command and it is done; a thousand years before for the righteous He gives command, and a thousand years after for the wicked, whose spirits, meanwhile, have had perfect consciousness of that which awaits them.

Now, there are questions I do not pretend to enter into, that I do not affect to know. I cannot answer the question as to what will happen to the saints of the millennial day and the sinners of the millennial day dying during that period. God has not revealed that, but I deal with hard facts: that there will certainly come judgment for the wicked dead after the millennial day with which we have been dealing.

A. O. M.

*Mr. GEORGE MÜLLER'S ANNUAL  
"NARRATIVE."\**

MR. MÜLLER'S fifty-fifth "Brief Narrative of Facts" has been issued, and lies before us. It is a remarkable "report," and is eminently calculated to arouse from spiritual apathy and indolence, and stir us up to "works of faith and labours of love." In last year's "Narrative" it was manifest that for some time God had been testing the faith of His honoured servant. It is gratifying to observe that, at the close of the financial year, there was a balance in hand of several thousand pounds.

Mr. Müller is probably best known as the founder of the Ashley Down Orphan Houses, Bristol, but the "Narrative" shows that he is deeply interested in and closely connected with other important departments of work in the Lord's vineyard.

The report of the "Scriptural Knowledge Institution for Home and Abroad" will well repay earnest and prayerful perusal. For the benefit of readers of *The Witness*, we venture to give a few extracts from the "Narrative."

OBJECTS IN VIEW IN COMMENCING WORK  
AMONG THE ORPHANS.

"When I began the orphan work," writes Mr. Müller, on page 59, "I aimed from the beginning at the salvation of the children, to make them see their lost and ruined condition by nature, through instructing them in the Word of God. To lead them to put their trust in the Lord Jesus, for salvation was my aim; and God has given us the joy of seeing thousands of them brought to believe in Him.

"This was not the primary object I had in view when I began to care for poor, destitute children, bereaved of both parents by death;

but in carrying on this work, simply through the instrumentality of prayer and faith, without applying to any human being for help, my great desire was that it might be seen, that now, in the nineteenth century, *God is still the living God, and that now, as well as thousands of years ago, He listens to the prayers of His children, and helps those who trust in Him.*"

In page 7, he adds: "More than sixty years since, I saw that the Church of God needed nothing so much as an increase of faith, and I therefore decided that, by God's help, I would rely upon Him alone for assistance in the way of pecuniary supplies, and would not, in the hour of need, make known my necessities to any human being whatever; and to this plan I have adhered without swerving from it."

The total amount of money received by Mr. Müller by prayer and faith, since March 5th, 1834, has been £1,341,826 os. 3½d. Nine thousand and seventy-six orphans have been received and cared for, and five orphan houses, costing £115,000, have been erected free of debt. Children bereaved of both parents are received, without partiality or favour, in the order of application. Girls are generally kept in the Institution till they are 17 years old. They receive a good education and are taught all kinds of useful needlework and household work. The boys are mostly apprenticed to trades at 14 and 15 years of age. Boys and girls, on leaving, receive an outfit and any other necessary expenses.

CIRCULATION OF SCRIPTURES AND TRACTS.

The second object of the *Scriptural Knowledge Institution* is the circulation of the Holy Scriptures. Since March, 1834, 268,110 Bibles, 1,409,842 New Testaments, 21,021 copies of the Psalms, and 216,185 portions of Scripture have been circulated. Four hundred different sorts of *English Bibles* are kept in the "Repository," 78 Park Street, Bristol, in addition to Italian, Spanish, Portugese, French, Welsh, and Dutch Bibles and Testaments.

CIRCULATION OF TRACTS AND BOOKLETS.

A third object of the *Scriptural Knowledge Institution* is the circulation of booklets and tracts. The number of scriptural tracts, booklets, and books circulated since 1840 has been 103,335,248. £43,065 have been spent on this branch of the work.

\* Annually, 3d. each (by post 4d.) from *Witness* Office.

ASSISTING DAY SCHOOLS, SUNDAY SCHOOLS,  
AND ADULT SCHOOLS.

The *fourth* object of the *Scriptural Knowledge Institution* is the assisting Christian teachers in needy districts, in day schools, Sunday schools, and adult schools. The total number of persons who have attended the schools of the Institution exceeds 120,000. £107,195 8s. have been expended on this department, and "thousands of scholars have been brought to the knowledge of Christ."

AIDING MISSIONARY EFFORTS.

From the commencement of the *Institution*, £245,109 6s. 1d. have been spent in helping missionaries in various parts of the world, who look to the Lord alone to supply their needs. During the past year, 129 labourers were assisted to the extent of £3,355 1s. 4d.

Interesting extracts from letters of missionaries in Africa, China, India, British Guiana, Egypt, Straits Settlements, Palestine, &c., are given. Mr. Müller thus tells how he undertook this special ministry: "About sixty years since, when I found brethren who, on scriptural grounds, could not remain in the position they had been, I longed to help them; but as my own means were insufficient, I gave myself to prayer on their behalf, that the Lord would be pleased to supply me with means for them. This He has done bountifully, for I have obtained in this way altogether, in answer to prayer, £245,109 for missionary objects only. With regard to these 129 preachers of the Word in various parts of the world, they are not the missionaries of the *Scriptural Knowledge Institution*, nor do we bind ourselves to give them a stated salary, for this would lead them out of the position of simple dependence upon God for their temporal supplies; but when we hear of any man of God labouring in the Word, whether in a more public or private way, either at home or abroad, who is not connected with any society, nor in the way of receiving a regular salary, and who seems to us to stand in need of help, and is working in such a spirit as that, with a good conscience, acting in the fear of God, we could help him with the means donors intrust us with, we are glad to assist such an one."

SOME OF THE DONATIONS.

The amount received for the various objects

of the *Scriptural Knowledge Institution* during last financial year was £34,618. The great majority of the donors are quite unknown to Mr. Müller. They come from all classes, countries, peoples, and nations, varying in amount from one shilling to several thousands of pounds. It is refreshing and encouraging to observe how help arrived from far-off lands at the very time it was most needed, manifesting the faithfulness and love of God. It also proves conclusively that God hears and answers His children's prayers now as of old.

We select a few as specimens of gifts received. A widow sends 2/6 and says, "I am a poor widow with only £12 income in the year, and of that I put threepence in a little box every Lord's Day for the poor." Received £2, "as a thank-offering for a happy married life for many years." From "two servants of the Lord Jesus who, constrained by the love of Christ, seek to lay up treasure in heaven," £500. From Dumfriesshire, £1, with this statement: "A little on each lamb bought this year." On 19th September, £1, "as a thank-offering to the Lord for the conversion of a young relative." 26th September, from an apprentice, £1—being part of his quarter's salary. 19th October, £10, "as a thank-offering to the Lord for the most cheering and blessed hope He has given me *in the thought of His coming again.*" A Scotch city missionary and his wife send £50 for the orphans or for foreign missions, with this note: "We have much pleasure in sending you £50 for the orphans or for foreign missions. For nearly 40 years I have been a city missionary. Our income has never been large, and we have always given much more than a tenth to the Lord's work, yet our little capital is increased to more than we think it right to possess, and Hebrews xiii. 5-6 has lately much impressed us to trust *altogether* in the Lord, and not in money laid by." 25th January—"A thank-offering to God (10/) for the birth of a child." 15th March, from a former orphan, 10/.

Last year there were 1601 orphans in the five orphan houses, and on 26th May of this year there were 1925.

Mr. Müller's life and testimony has been an untold blessing to multitudes of God's dear people. Thousands, through his example, have been encouraged to a more simple and

implicit trust in the living God, and Christian workers have been led to look to the Lord alone to supply all their needs.

There are many charitable, philanthropic, and benevolent institutions in Great Britain. We thank God for all the good done by them. Surely, however, the blessed and unique work carried on by George Müller and his fellow-workers calls for our special sympathy and prayers.

Mr. Müller, though close on ninety years of age, is active and energetic, and with the aid of his gifted son-in-law, Mr. James Wright, is enabled to superintend the varied work carried on by the "Scriptural Knowledge Institution." He also frequently ministers the Word to God's dear people in various parts of Britain.

MR. MÜLLER'S TESTIMONY CONCERNING  
THE LIFE OF TRUST.

"During these 64 years my faith has been often greatly tried, but instead of being weary of this way of living, I am *delighted* with it, because it has made me acquainted with the Lord in a way in which, humanly speaking, I should never have become acquainted with Him."

SYSTEMATIC GIVING.

Mr. Müller's testimony on this point is invaluable. He says: "Though the Church of God will remain the little flock, in comparison with the world at large, to the end of the present dispensation; and though generally speaking the children of God are poor as to the world, yet I do not hesitate to say, that if all acted according to these principles, at least ten times more would be accomplished for God than is accomplished; for in my long Christian experience I have found, in almost numberless instances, that individuals who have acted on these principles, constrained by the love of Christ, have always had ample means to spend on the work of God."

Let the reader get the Report and read it carefully, and having done so, buy a dozen copies of it, and send or give them to Christian workers, friends, acquaintances, and relatives, and God will doubtless bless the perusal of this simple and spiritual "narrative of facts."

A. M.

GOD IS ABLE

To give much more than we give up. 2 Chron. xxv. 9  
To deliver from temptation. 1 Cor. x. 13  
To keep what we have committed. 2 Tim. i. 12  
To make us wise through the Scriptures. 2 Tim. iii. 15  
To save to the uttermost. Heb. vii. 25  
To keep us from falling. Jude xxiv.  
To do all He has promised. Rom. iv. 21  
To do above all we ask or think. Eph. iii. 30

WHAT IS FALLING AWAY?

THOUGHTS ON HEBREW VI.

HEBREWS vi. 3, 4 is, to many, one of the most difficult Scriptures. Too often it is forgotten in reading Hebrew vi. that five chapters go before it. And if the truths in them were learned, and borne in mind, it would help very much to throw light upon the sixth.

Let us then glance at a verse or two in each chapter before taking up the subject. Chapter i. 3, "When He had by Himself purged our sins, sat down on the right hand of the Majesty on high." The first thing then we need to know is, that our sins have been purged. It does not say how many sins. It must take in ALL. Many suppose it refers to our past sins, *i.e.* before our conversion. But the fact is, when Christ died *all our sins* were future, consequently all must have been included. Read chapters ix. 14; x. 2. Little wonder the sixth of Hebrews should be a difficulty if there is not the knowledge of sins purged. When we have learned that all our sins have been purged then we may go on to the next truth in chapter ii. 11, "For both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren." This is the privilege and standing of every saved sinner. It is not attainment as we see by referring to chapter x. 10-14, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. By one offering He hath perfected for ever them that are sanctified." Two other Scriptures may help to make this plain. 1 Corinthians vi. 17, "He that is joined to the Lord is one spirit." Ephesians v. 30, "For we are members of His body, of His flesh, and of His bones."

PART AND PARCEL OF HIMSELF!

Where could there be room for doubt or

thought of being lost if this were seen? Few see it, therefore few enjoy it. Having been sanctified by Christ and united to Him, we are addressed (chapter iii. 1) as "holy brethren, partaker of the heavenly calling." That is called for heaven as Israel was called for Canaan. This is as God sees us, not in ourselves but in Christ. The other side is given in chapter xii. 10. In chapter xii. we have the practical part of Hebrews. The chastening is that we might be partakers of His holiness.

In chapter iii. they are called holy. In chapter xii. to be "partakers of His holiness." Because we cannot live what we are not. We must be holy to manifest it. In chapter iv. 3-10 the rest is spoken of, "We which have believed do enter into rest. For he that is entered into His rest, he also has ceased from his own works as God did from His." We have entered into rest by faith, and therefore ceased from our works as a means of attaining rest. Matthew xi. 28, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." This is the only way that rest can be known and enjoyed. And that the apostle does not teach losing salvation or being lost after being saved will be seen from chapter v. 9. "He became the author of eternal salvation unto all them that obey Him." It is not a conditional salvation. It is *eternal*. In Romans xvi. 26 the obedience spoken of is "the obedience of faith." Apart from faith there can be no obedience. Now then, having learned that we are in possession of eternal salvation we can look calmly at what falling away is.

In trying to make this passage clear for the youngest believer we will do so in the way of

#### A SERIES OF CONTRASTS.

The best way to detect a counterfeit coin is by placing a genuine one beside it. So we will compare what is said about the child of God and the mere professor: or how near the latter may resemble the former. I have no doubt it will be seen by comparison that the persons in Hebrews vi. were mere professors and not possessors, as the test proved them to be. We will give the reading of the R.V., as it makes the passage plainer. "For as touching *those* who were once enlightened and tasted of the

heavenly gift, and were made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the age to come and fell away, it is impossible to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

Evidently he is writing to the saved concerning a certain class whom he speaks of as *THOSE*, and in chapter x. 25 as *SOME*. He does not say "it is impossible for *you*," but "*THOSE*." Keeping this in mind it will help us to see whom he is speaking of. The first thing he says of them is they were "enlightened." We will see by turning to John xii. 35, 36 what it was to be enlightened. It was not enough for them to have the light but they were to "*believe* in the light," to be "*the children of the light*." They were merely enlightened. They never became children of the light. A personal faith in Him who was the light of the world made the difference. The next thing that is stated of them is "they tasted" of the heavenly gift. If you refer to John vi. 53, 54 you will see that to have eternal life there must be the *eating* (not tasting merely) "the flesh of the Son of Man, and drinking His blood." "Except ye eat the flesh of the Son of Man, and drink His blood, ye have *no life* in you. Whoso eateth My flesh, and drinketh My blood, hath *eternal life*; and I will raise him up at the last day." Verse 35 of the same chapter makes plain what it is to eat. "He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." These people then have no eternal life, for they only *tasted*. They did not *eat*. There is a vast difference between tasting and eating.

The third thing that is said of them is, "And were made partakers of the Holy Ghost." It does not say they "received the Holy Ghost," but "partakers." We will see by referring to the following Scriptures that unsaved people did partake of the Holy Ghost. In Matthew xii. 28 Christ cast out devils by the Spirit of God. Matthew x. 48 and Mark ix. 1. We see from these that Judas had the same power as the other apostles to cast out devils, which was by the Holy Ghost. And in John vi. 64-70 and xii. 6 it is stated of him he believed not and was a

devil and a thief. Matthew vii. 22, 23, "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works? And then will I profess unto them I *never* knew you." You will notice it is "NEVER knew you." Not "I knew you once and you wandered away from Me." He does not question their having done these things.

We look at a third class. Many who had miracles performed upon them, which was by the Holy Ghost, yet they did not receive the healing of their souls. We will take up

## TWO OR THREE CASES.

Luke xvii. 11-19. The ten lepers received the cleansing of the leprosy of their bodies but one, who turned back to give glory to God, received a further thing, the cleansing of the leprosy of sin. "Thy faith hath made thee whole." The same thing is seen in the man of John v. 6-16. Who was healed apart from any faith on his part, consequently when he found out who had made him whole he went to his enemies, who persecuted the one that had healed him. What a contrast we have in John ix. 38, "Lord, I believe. And he worshipped him." It was by the Holy Ghost these people were healed. The nine lepers and the impotent man, in that way were partakers of the Holy Ghost though not saved. Now the contrast of that we will see in the case of saved people, they *receive* the Holy Spirit, and He dwells in them, and abides for ever. John xiv. 16, 17, "He will abide with you for ever; for He dwelleth with you, and shall be *in* you." 1 Corinthians vi. 19, "Your body is the temple of the Holy Ghost." Ephesians i. 13 and iv. 30, "Sealed unto the day of redemption." There is a vast difference between partaking of, and receiving. The former we see was true of unsaved, the latter only of saved.

The fourth thing stated of them is they "*tasted* the good word of God." Jeremiah xv. 16, "Thy words were found, and I did *eat* them." John xiv. 23 and v. 7. Eating, keeping, and abiding characterise the child of God.

What is stated of them in the last place is, "It is impossible to renew them again unto

repentance." It will be seen that repentance is not salvation. It is possible for a person to repent and yet never be saved, as will be seen from Matthew xxvii. 3, where Judas repented himself and went and hanged himself. In Matthew xxi. 19 it is a change of mind. True repentance must take place before one can be saved, as we will see from such Scriptures as Mark i. 15, "Repent and believe the Gospel." Acts iii. 19, "Repent and be converted." It is stated of the Gentiles, Acts xi. 18, that "repentance unto life was granted them."

Now he gives the reason, "Seeing they crucify to themselves the Son of God." It would appear from this that there was a class of people who professedly had accepted Christianity (not Christ), doubtless largely composed of those who received healing while the Lord was on earth, but on account of the severe persecutions, even to the losing of all earthly possessions (Hebrew x. 32-34), they HAD gone back to the law of sacrifices of bulls and goats, and so had given up Christ as the true and only sacrifice. Thus apostatizing from the faith. This is the wilful sin of chapter x. 26-31. Consequently there was "no more sacrifice for sins."

These Scriptures do not refer to a backslider. There is abundant Scripture to prove that

## SUCH ARE RESTORED.

As examples of this we give David, Peter, and we might mention others. A backslider does not give up Christ, but his profession. Only a child of God can be a real backslider, and such will never give up Christ. The nearest thing to Hebrew vi. 3-4, to-day would be one, to give up Christianity and become a Jewish proselyte. In verses 7 and 8 he gives an illustration of what he has been speaking of. Then verse 9, he addresses those to whom he is writing. "But, *beloved*, we are persuaded better things of *you*, and things that accompany salvation, though we thus speak." And at the close of the chapter we have the "promise" and the "oath," the "two immutable things" in which "it is impossible for God to lie," that we might have a "STRONG consolation," and the hope as "an anchor of the soul, both *sure* and steadfast." There is not a chapter in the Bible that teaches more strongly the security of the believer than Hebrew vi. H. T.

## THE GARMENTS OF ISRAEL'S HIGH PRIEST:

AS TYPICAL OF THE PERSON AND PRESENT REPRESENTATIVE WORK OF OUR GREAT HIGH PRIEST (Exod. xxix.; xxxix.; Lev. viii).

THE order we propose following in our examination of the dress of Israel's High Priest is not that in which the various pieces were ordered and made—which is that given in Exodus—but rather that in which they were put upon Him, as described in Lev. x. In doing so we shall see our Lord as the substance of those shadows, and in this way we shall be able to trace Him from His incarnation through life, death, resurrection, and ascension; and shall also see Him engaged in the heavenly sanctuary as our great High Priest. Though our vision may indeed be dim, yet, thank God, we may see through those shadowy garments of Aaron not a little of the beauty and majesty of our Holy Lord. Such glimpses of Him as are obtainable through these mediums beget within us a deeper longing of heart to see Him as He is. Thank God! a day will dawn when we shall no longer see “through a glass darkly, but then face to face.” “Then we shall see His lovely face and ever be in His embrace.”

### THE DRAWERS.

The fine linen drawers was the first of the three pieces forming Aaron's personal dress (Exod. xxviii. 42, 43; xxxix. 28; Lev. vi. 10; xvi. 4), and was made to “cover the flesh of his nakedness” as he ministered in the court, holy place or most holy. If he had entered upon service without them he would have been courting instant death. It is the opinion of some that he wore them on stated occasions only, such as are mentioned in Lev. vi. 10; xvi. 4. Do not these passages rather teach that he had not on such occasions to wear his official dress, but only his personal one?

However that may be, one thing is certain, that he must ever wear them when serving in the tabernacle. Aaron, thus covered, pictures forth our Lord Jesus Christ, first, by way of contrast, and second, by way of resemblance. There was never anything about Him which needed concealment. There was no evil principle or thing needing hiding. Sinless was He, and perfect in all things and ways. Oh! how different even with His people. That sin-

depraved principle, the flesh, is in all, as, alas! they know to their oft sorrow and shame; for such are their experiences when it has been allowed to act, thus marring service and interrupting communion. In Aaron, as wearing or putting on the drawers, we see Him as the Divine, Eternal Word becoming flesh, clothing Himself with that which was essentially sinless and characteristically pure. Perfect and sinless was that which He, as Son of God, took when He became Son of Man.

In this and the two following garments we are taught to “consider the Apostle,” but in the remaining official pieces the “High Priest of our profession” (Heb. iii. 1). In the former He is represented as coming from God, whilst in the latter as having gone to, and remaining with, Him.

### THE CHEQUER-WORKED COAT

(Exod. xxviii. 39; xxxix. 27; Lev. viii. 7), see R.V. This was the innermost garment but one. It was of one material, fine linen; of one piece, woven in the loom; and of one colour, white. It was evidently made in a sort of diaper pattern—chequer work, and would most likely cover the Priest from His neck well nigh to His feet. This robe has a wonderful tale to tell of our righteous Lord who “put on righteousness as a breast plate.” From it we may learn something of what He was, is, and will yet be before God in relation to man. On the earth He displayed at all times and under every varied circumstance, a perfect righteousness. His enemies themselves—at least some of them—openly, all of them secretly, were compelled to say, “Truly this was a righteous Man.” He is the righteous One still, and as such His advocacy avails with the Father on behalf of the failing, confessing son (1 Jno. ii). Surely such should take comfort from the special title borne by their sympathetic Advocate. “Jesus Christ the Righteous” is not an unmeaning title. Surely it would declare that His righteousness imparts efficacy to His work of an Advocate.

This robe would also speak to us of His coming again as the “righteous Judge,” to bestow upon each a reward, as his work may have been. “The crown of righteousness” will He give at that time to all who have fought a good fight,—finished their course with joy—



kept the faith, and loved His appearing (2 Tim. iv. 6-8). But its instruction does not end here, for it further speaks of Him as coming in judgment upon the nations of the earth, for God, the Judge of all, will, through Him, "judge the world in righteousness;" therefore, He now "chargeth all men everywhere to repent," that they may escape the day of judgment and perdition of ungodly men (Acts xvii. 30, 31). This robe would also point us beyond all we have seen with respect to Him "who loved righteousness and hated iniquity" (Heb. i. 9), to a period after He shall have "in righteousness judged and made war" (Rev. xix. 11), He shall reign "a king in righteousness" (Isa. xxxii. 1). Thus in the robe do we find instruction concerning the Lord; showing us He was, is, and will ever be, the righteous One. Whether in grace, judgment, or rule, He is ever the same, unchanged and unchangeable.

(To be continued.)

J. H. I.

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## Correspondence.

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TO THE EDITOR OF *The Witness*.

MY DEAR BROTHER,—With your permission I should like to add a few thoughts to my former paper on the question of "Baptism into the Name." Since writing my former paper, I have been finding out some things which I had not observed before; and it may be helpful to inquirers to point them out. I have seen that the word "among," in Luke xxiv. 47, will not bear to be emphasised as I have done in my article. To do so is misleading. In dealing with the question critically, "unto" is the proper word to use, as given in Newberry's Bible. There are three passages in the Word which might be compared together. "Go ye therefore and teach all nations" (Matt. xxviii. 19); "Repentance and remission of sins" to be preached "in His Name unto all nations" (Luke xxiv. 47); "For obedience to the faith among all nations, for His Name" (Rom. i. 5). Now, the question is, Does the commission in Matthew apply to nations in their national character, and the other quotations to the nations in their individual character? Is such a distinction really in Scripture, or has it to be put in in order to get clear of our obligation to carry out the Matthew commission?

I observe the two words "Gentiles" and "Nations" are interchangeable; and, in order to get help, we might change them in two passages. Let us read Matthew. "Go ye therefore and teach all Gentiles;" and compare

this with Acts xv. 3, where Paul and Barnabas declared "the conversion of the nations." The inquirer can multiply instances like this for his own help. To do so will go far to dispel the view that it is nations as such that is implied in Matthew xxviii. 19. Then again, the *discipleship* in Matthew is understood by some to mean a sort of nominal thing. The word there rendered "teach" might be rendered *disciple*. It occurs four times in the Scriptures. In Matt. xiii. 52, where it is rendered "instructed," literally *discipled*. In Matt. xxvii. 57, where it might be correctly read, "Joseph, who also himself was *discipled* unto Jesus." In Acts xiv. 21, "And when they had preached the Gospel to that city, and had taught (*discipled*) many." In these instances it was clearly a thing of the heart, not of profession; and in Matt. xxviii. 19, it surely must be understood in the same sense.

I repeat my inquiry, Does the Matthew commission apply only to nations as such, or, does baptism into the Name of the Lord Jesus render that interpretation necessary in order to get rid of Matthew? And again, Is the distinction which some draw between discipleship to the Lord Jesus and Christianity really in the Scriptures, or, has it to be put in for the purpose of making Scripture harmonize with theories?

The reasoning which some use about the Father and the Holy Spirit not dying for us, to my soul, borders on irreverence. Only Christ died, but it is on the ground of His death and resurrection that believers are brought into the relationship they sustain to the Father and the Holy Spirit. We should also remember that God is One! Three in One and One in Three.

The fact that we have no record of the Matthew formula being used after the Lord ascended may be after all a test of our obedience; and whilst at first sight it may appear to be honouring to the Lord Jesus to pronounce His Name only when baptizing believers, it appears to me that to own the authority He has received from His Father and His God by humbly and obediently doing what He has commanded is far more honouring to Him than to repeat only His Name.

After giving this question as unbiassed an investigation as I am capable of doing, if the Lord give me the privilege of baptizing any more of His dear people I think I will be able to use the Matthew formula with a humility and reverence I never had before. With love in Christ, yours in His service,  
GEO. ADAM.

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"Christians, remember that the race is short in which you run, but the prize is great for which you run. Had we not need to take heed how we shoot, that have but a single arrow to direct to the mark?"

## Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

THE EDITOR.

Replies are invited to the following:—

**THE FUTURE JERUSALEM.**—In the details given in Ezekiel, chapters xl. to xlviii., the space assigned to Jerusalem and the “holy portion of the land is nearly as great as the whole of Judea, west of the Jordan. Kindly explain how these details are to be understood.

**BACKSLIDING.**—What is the meaning of the text—“No man having put his hand to the plough and looking back is fit for the kingdom of God”?

**THE SANCTIFICATION OF CHILDREN.**—In what sense are we to take the words, “Else were your children unclean; but now are they holy,” in 1 Cor. vii. 14?

**CHRISTIAN’S APPAREL.**—How should a Christian dress so as to please the Lord?

What is the primary meaning of Matt. v. 25?

**THE EVERLASTING GOSPEL.**—What is the difference between the Everlasting Gospel, Rev. xiv. 26, and the Gospel spoken of in Matt. xxiv. 14?

### BAPTISM “IN WHAT NAME?”

**QUESTION 474.**—Ought Baptism to be in the Name of the Father, Son, and Holy Spirit, or in the Name of the Lord Jesus only?

(Continued from page 148).

**Ans. C.**—“Repent and be baptized every one of you in (*epi*, on) the Name of Jesus Christ” (Acts ii. 38). “Only they were baptized in (*eis*, to) the Name of the Lord Jesus” (Acts viii. 16). “And He commanded them to be baptized in (*en*, in) the Name of the Lord” (Acts x. 48). “When they heard this they were baptized in (*eis*, to) the Name of the Lord Jesus” (Acts xix. 5).

From the foregoing verses it will be observed that baptism, as recorded in the Acts, is “on,” “in,” and “to” the Name of the Lord Jesus. For this reason some have thought that the formula given in Matthew xxviii. 19 had been set aside by the apostles and a new formulary adopted. This is, however, an unwarrantable inference, for it seems plain that in the Acts the Spirit is throughout constantly bearing testimony to Jesus as the Lord (see Acts ii. 36), and in accordance with the character and design of the Book, baptism is recorded in connection with His name. So that, when the design of the Spirit of God is apprehended, the singular appropriateness of exclusively associating the Name of the Lord Jesus with the ordinance of baptism at once becomes apparent.

With regard to Matthew xxviii., it is instructive to observe that the Lord sends His disciples, to disciple the nations, whereas, in chapter x., His command is, “Go not in the way of the Gentiles.” This clearly manifests a great change in the dispensation just dawning. The Lord as the Risen One takes the universal field of the world in contrast to the old limits of Israel, and sends His disciples among all the nations to make disciples and baptize them to the name of the Triune God.

It was not a question of the “all-sufficient God” of the fathers or Jehovah of Israel, but the Name of the Father, Son, and Holy Spirit. Now the Name of the Father, Son, and Holy Spirit is clearly characteristic of Christianity, for immediately after Christ had risen from the dead, we find Him saying, “I ascend unto My Father and your Father, and to My God and your God”; and then at Pentecost the Holy Spirit is given, consequent on the glorification of the Son.

Believers ought therefore to be baptized to the Name of the Father, Son, and Holy Spirit, by the authority of the Lord Jesus.

J. D.

**Ans. D.**—With reference to this interesting question, is there not a possible danger of attaching to the formula of baptism undue importance? What appears to me of chief importance is, that our Lord Jesus Christ personally be duly acknowledged. In the Gospel, to “every creature” (Mark xvi. 15, 16) He is the object presented to faith, and baptism in that connection evidently is intended to be in open confession *unto* Him. Consequently, throughout the Acts we invariably find His name prominent in connection with the ordinance. At the same time, one fails to see any sound objection to the use of the formula prescribed in Matthew xxviii. 19., admitting the future direct application of that commission, inasmuch as the confession of Christ implies belief in the doctrine of the “Unity of the Godhead.”

Without doubt much of the existing confusion with respect to baptism, and the misuse of that divine ordinance, is due to the non-recognition of dispensational distinctions and corresponding differences in the signification of baptism—and whilst careful to avoid even the appearance of contention about mere externals, it is to be hoped that the subject of baptism in its various dispensational bearings will henceforth receive more careful attention than hitherto has been given to it.

A comparison of 1 Corinthians x. 2 with Romans vi. 3, 4 suggests a double thought. “Baptized *unto* Moses *in* the cloud and *in* the sea.” “Know ye not that so many of us as were baptized *unto* Jesus Christ were baptized *unto* His death, therefore we are buried with Him by baptism *into* death.” Why not baptize persons

on their profession of faith in the Lord Jesus Christ as *unto Him, into*. "the Name of the Father, and of the Son, and of the Holy Ghost"?

R. S.

**Ans. E.**—This question might be answered in few words were it not that recent teachings have perplexed the minds of some. The simplest answer perhaps would be found in the questions. Did the Lord Jesus give any command with reference to baptism? If so, where is that command recorded? To these questions there seems to be but one reply. The only recorded command of the Lord on the subject is in Matthew xxviii., and reads thus, "All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I command you: and, lo, I am with you alway, even unto the end of the world (margin r.v., the consummation of the age)."

That the last chapters, respectively, of Matthew, Mark and Luke, give us a summary of the Lord's words to His disciples is clear, and that we who possess them all should compare them together is equally clear. The Lord is before us as the One who has been rejected by Israel and crucified by the Gentiles, but put in possession of all authority by Him who had raised Him from the dead. As the Possessor of this authority He sends forth His servants to accomplish the great work of which He had previously given intimations only. In this final commission we see something very different from the charge given to the twelve when they were first sent forth. Then it was, "Go not into the way of the Gentiles (or nations), and into any city of the Samaritans enter ye not." They were to proclaim to the "lost sheep of the house of Israel" that "the kingdom of heaven is at hand." But now the rejected King no longer sends that message, nor does He limit in anywise the ministry of His servants. The word is, "Go ye and make disciples of *all the nations*." This was their great business, and to accomplish it they were to "preach the Gospel to *every creature*." Luke expresses it in the Lord's words, "That repentance and remission of sins should be preached in His name *among all the nations*, beginning at Jerusalem," and again, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and *unto the uttermost parts of the earth*." It is remarkable that in Luke we have the word of special grace "*beginning at Jerusalem*," whereas in Matthew, which as a whole is more distinctively *Jewish*, we have no mention of Jerusalem, and we learn that the very commission was given in what he calls "Galilee of the nations."

The charge as recorded by Matthew is peculiarly characteristic of the present time, "Go and make disciples." Luke tells of *repentance and forgiveness of sins*, Mark of salvation; but Matthew's word, while involving these, goes beyond them. No one can become a *disciple* without repentance being wrought by the Holy Spirit and salvation being received; for discipleship is *learning* of Christ and *following* Him, as it is expressed "*teaching them to observe all things whatsoever I have commanded you*." Hence one of the special words used to describe believers in the Acts is the word *disciple*, especially from chapter ix. onwards.

Difficulties as to the words to be used in baptism have been raised in the minds of some by the statements in the Acts that disciples were baptised "into the name of the Lord Jesus"; but even if we found difficulty in harmonizing these statements with the Lord's command, it would be better to wait for an explanation than to allow anything to set aside such an explicit direction. But we may at least say that baptism "into the name of the Father, and of the Son, and of the Holy Ghost," includes baptism "into the name of the Lord Jesus," for each of His several titles is but a ray of the glory that is contained in that title which existed before and stands above them all—"the Son of God." The mention too of the Father and the *Holy Ghost* is in beautiful accord with the present time when believers specially "call on the Father" and are indwelt and "led by the Spirit."

Whilst desiring not to be controversial, it seems necessary to notice the objections raised by some that the commission, as recorded by Matthew, has no reference to the present period, but to some future time when the Lord shall have fulfilled His promise to come again and receive His people unto Himself. It seems only needful to raise one or two questions to show that such teaching will not bear serious examination.

1. Bearing in mind that the Gospel of Matthew was sent out independently of the others, and contained all the information possessed by those who first received it, can we imagine that Matthew gave no intimation of what was to be the special business of the servants of the Lord, and made no reference to their future work?

2. Is it reasonable to think that the Lord gave His *eleven apostles* a distinct and definite charge with which they had no direct concern, Himself intending it to apply to a period in the distant future, and yet never giving the least hint as to this in the charge itself?

3. Seeing that part of this charge is to teach the disciples to observe *all things* that He commanded, and that one of these things was the keeping of the Lord's Supper "*till He come*," how can the charge have reference to any period after His coming?

4. If the command to baptize does not refer to the present time, how can the assurance of His presence do so? Yet, what a stay to the souls of His servants has that assurance been, as well as the fact that all authority belongs to Him who gives it.

It therefore seems incumbent on us to carry out the Lord's command as recorded by Matthew, and at the same time to exercise the spirit of forbearance towards those who may be influenced by teachings which we hardly call sound. We would not question that where the name of the Lord Jesus alone is used in baptism, the baptism is recognised by the Lord, important as we deem it to keep to the "form of sound words." But the great thing needed in the present day is to learn the truth set forth in baptism, of death and resurrection with Christ, and to seek grace to carry it out in fellowship with the Father and with His Son, Jesus Christ, by the Holy Spirit. W. H. B.

**Editor's Note.**—We find it painful to have to differ from many esteemed correspondents on this subject. But we are bound to abide by what we believe to be sound doctrine. It is quite impossible to insert the many replies sent us to this question: we can only give one or two as indicating the general lines of argument. Those who maintain that the Matthew commission is for the present time are by some regarded as either being ignorant of, or undervaluing, dispensational truth. Ignorant we may be of very much, but what we have learned of the dispensational ways of God has been to us such an opening up of the Scriptures that we heartily desire to know more. Nevertheless, we believe there is connected with this, as with every line of truth, a corresponding danger. It is possible to press dispensational teaching to such an extreme as to effectually set aside, for all practical purposes, portions of the Word of God which were divinely intended to be for our present instruction and guidance. We are convinced that the relegating of the Matthew commission to some future period is of this character, and that the grounds upon which this teaching is based are altogether insufficient and mistaken. That the Lord did give instructions to His disciples during His lifetime that were manifestly of a temporary character cannot be disputed. For example, Matt. x. 5-15, Luke xxii. 36; xxi. 21, etc. But to regard a plain command given by the Lord to His disciples after His resurrection, and, we may gather, immediately before His ascension, as of a similar nature, simply because it occurs in the Gospel by Matthew, is quite another thing. That the disciples did not immediately act upon it proves nothing as to whether it was binding upon them or not. The Lord indicated that a period of inaction must come first, see Luke xxiv. 49; and further, that however widely the testimony was

to go forth, it was to begin at Jerusalem (ver. 47).

The marvellous success which attended the preaching in Jerusalem and Judea, and the importance of the work of guiding the "myriads" (see Acts xxi. 20, Greek) may have been a sufficient reason, according to the mind of the Spirit, for their postponing at least the wider testimony. Then Paul is called to the work, and goes forth in full harmony with Matt. xxviii. to all nations, and Rom. i. 2, 3 shows both the universality of the testimony, and also that connected with it is the authority of the risen Son of God, exactly as we have it in Matt. xxviii. 18-20.

It is not surprising if there was a slowness on the part of the Apostles to recognize their responsibility to go to the larger sphere of "all the world," seeing how strongly they were imbued and restricted by Jewish ideas, as instanced by Peter (Acts x.) and James (Gal. ii. 12).

Nor can it be accepted that "teach all nations," or "disciple all nations," means to deal with the nations or Gentiles as disciples, apart from repentance and faith.

Every missionary to the heathen, as well as every missionary to the Jews, finds in very real experience how far the preaching of the Gospel must necessarily be a *teaching* of the great fundamental truths of Scripture, beginning with the creation. The teaching of the Jew naturally takes a different line, but it is *teaching*. Accustomed as we are to preaching the Gospel to those who are, to a large extent, familiar with the Scriptures the idea of teaching becomes less prominent. We believe that there is no essential difference between Matt. xxviii. 19, Mk. xvi. 15, 16, and Luke xxiv. 46, 47. The process is one in them all—the preaching of the Gospel or the teaching of the Word according to the need of the hearers; the baptizing—not of nations wholesale, but of those that believe—and the teaching of the saved ones all things whatsoever the Lord Jesus commanded.

The other papers in this number take up the different prepositions used in the Acts, and the reason why in that book the Name of the Lord Jesus is invariably made so prominent. That the Name of "the Father" and the special relationship of the Holy Spirit are less characteristic of this dispensation than of some future one we cannot admit. It seems to us that the relationship into which the believer is brought to the Father, the Son, and the Spirit, are cardinal truths of this dispensation. See 1 Cor. xii. 4-6, 1 Pet. i. 2, Eph. i., 2 Cor. xii. 14, and many other Scriptures.

#### THE TEMPLE OF GOD.

**QUESTION 477.**—What is the Temple of God referred to in 2 Thess. ii. 3-4?

**Ans. A.**—Daniel xi. 31, 36-45, and Matt. xxiv. 15, point to this temple as the actual Temple of God re-established in Jerusalem. A. O. M.

*CHRIST'S GRACIOUS INVITATION**TO THE SINNER AND TO THE SAINT.*

An Address by Dr. NEATBY of London.

"NO man knows who the Father is save the Son, and he to whomsoever the Son will reveal him."

Has the Son revealed the Father to all here? I congratulate you upon it from my very heart if He has. And if not, I want to tell you of Christ, my Saviour. He is able to reveal the Father to you now. He is able, He is willing. He ever dwelt in the bosom of the Father, and it is He who makes me know what the bosom of the Father is. He is waiting to reveal to you that bosom, and to give you a place there. For immediately He says (see how he uses the authority He has received of the Father) "Come unto Me all ye that labour, and are heavy laden, and I will give you rest." All this authority from the Father is at the disposal of faith. He uses it to the poor and needy, the heavy laden, the troubled of soul, that they may find rest upon the bosom of God, manifested in the flesh. If you are heavy laden about your sins, or about anything, come to Christ; He is the answer of God to all the ills or needs of man. If you are heavy laden about sin, then, thank God, Christ must have been at work. But whatever your burden is, "Come unto me all ye that labour and are heavy laden." There is no declaration of the Godhead of Christ more distinct than this. Who, but God, could stand up in Glasgow and say to all the hundreds of thousands of this city, "Whatever your sorrow, come to me, I will give you rest?" Why, he would be a madman who would say it! Ah! this blessed One will make it good too!

"COME UNTO ME

all ye that labour, and are heavy laden and I"—I, the humble Son of man—"will give you rest." He is the mighty God to say that. He is the Father of the eternal ages to stand in this world of sin and utter such words. But He *does* say it, my friends, He *does* say it, my fellow-sinner, and He has proved it in my person, and He will prove it in yours. He has given me a rest in Himself—a rest I never believed possible beneath God's sun—a rest that will only be bettered in the Father's house—the many mansions. Christ does not need

any testimony; but if He did, I would testify that it is a true word. He has made it good.

"HEAVY LADEN!"

Why, it is a weak word, compared with what my deep, deep need was when His grace met me. Will you come to Him? And the humble One though He be, you will find He is Jehovah, who carries the lambs in His bosom. And in that lovely chapter in Isaiah He numbers the stars and takes in the heavens in a span; think of it. They tell us there are two hundred millions of stars. We can't comprehend it. The span that takes in all those stars has taken *me* in for all eternity, and I want Him to take you in too, and carry you all day long, and all your life, through the waves and billows of this troublesome world,

Now then

"TAKE MY YOKE UPON YOU."

We have just seen what His yoke is. The deepest sorrow of His life is the cup He has received from God. He is not murmuring, but thanking. Thanks have reached God in the sanctuary, but no murmur; the will of God was quite evident. He received the bitter cup from the hand of God. He thanks His Father, and He is at perfect rest. "Take My yoke upon you, and learn of Me."

Perhaps the circumstances are very trying. There are such in this world, no one will gain-say it. But if you will take Christ's yoke you will find rest for your souls. If you will take it frankly, loyally, you will find perfect rest for your souls. If you will take it in part only you will find that the yoke frets the neck, and chafes it, and makes it sore. But if you take it fully you will find it is easy; it is light. Here again I can say for my Master that these words are true. I know what it is to take His yoke in a half-hearted sort of way, and I know what it is to get my neck made sore by taking it that way. And—I almost said I knew the other. Well I wish I knew it better; to take it fully, just to receive all things, bitter and sweet, trying and pleasant—to receive all, just as my God is pleased to send it—and find His will easy. It is Christ's yoke. There is no circumstance which can come to you that Christ does not know to the uttermost. And I will tell you why. The habit in the East is for the Shepherd to go before his sheep, not to drive

them before him, but to lead them by going first. Well, this Good Shepherd always goes first, and He meets every enemy before any of the sheep. He tests the enemy's strength, and tempers everything, because He goes before His sheep. Thank God, I cannot meet an enemy that my Saviour, my Shepherd, has not met first—I can't taste a sorrow that my Shepherd has not tasted first. And I tell you it is sweet to put your lips to a cup that Christ has drunk out of. Now, it is not poetry, but it is downright prose; it is a fact that you may prove every day. Don't regard circumstances as results of outward causes. Your child has been taken ill; the doctor says it has taken the disease from some other baby. Very well; perhaps it is so. But you just see, as Christ saw, the hand of God in it, and don't take it as infection from some other child, but take it direct from God.

“TAKE MY YOKE”—“MINE.”

“I received from the hand of My God that My work has to come to nothing, and Israel is not gathered. I submit to God.”

My friends, we have not learned the first lesson if we have not learned to submit ourselves to the will of God. And if it is the first, it is the last too. It is a hard lesson—it is an impossible lesson for the flesh—the flesh would not be the flesh if it learned this lesson.

You don't belong to yourself at all, my fellow-Christian. The Apostle Paul could say, “Don't let anyone trouble me, for I bear in my body the brands of the Lord Jesus.” He was a branded man for the Lord—branded as a slave—branded in his spiritual skin. He had just one Master. A spiritual “Despot.” He submitted himself to that blessed “Despot,” to act as despotically as He saw fit. And, I tell you, if you don't know the despotism of the Lord Jesus Christ, you don't know what liberty is. If you don't know what it is to cast all upon Him, and say, Lord I am thine, and all my circumstances, all my children, all my health is thine, and do with me as thou seest good. That is rest. But when are we going to come to this? Some of us have known the Lord half a century. It seems a long time not to have learned this lesson. We belong entirely to Another, and His will is “good, and acceptable, and perfect”—it is the will of God in

Christ Jesus. “Good, acceptable, perfect;” and you will prove it through every day just in proportion as you loyally submit to Him. The yoke does not fret you when it is put on straight. It is a yoke that fits every shoulder; but it must be worn as it is meant, with a true heart as the yoke of Christ. “My yoke is easy.” I know it is easy for I have felt it. And the thing that one might have dreaded most has turned out to be the greatest blessing. That is why the Apostle—blessed man—says, therefore I take pleasure in infirmities. Pleasure! Not “I grin and bear them;” but I take *pleasure* in infirmities, reproaches, persecutions, necessities, distresses. These are five strange things to take pleasure in! You can scarcely think of one of them without a shudder. Yet he takes pleasure in them. And what does he take pleasure in them for? “That the power of Christ may rest upon me.” That is the secret. Do we think the power of Christ is worth having? Yes! it is worth any infirmity, any reproach, any necessity, any persecution, any distress, to have the power of Christ flowing through all our moral being. “When I am weak; then I am strong.” Do we know the secret of that paradox? The Apostle had to learn it. In the epistle to the Philippians he said, “I have learned” (and it is hard learning sometimes), “in whatsoever state I am therewith to be content.” “Well,” you say, “I should be content, *but*—;” “I should be content *if*—.” We think something else would content us, but that never comes to us. The Apostle had learned this. Now this may be your practical experience to know this yoke of Christ taken loyally, and taken so that you can say before God and man

“IT IS EASY; IT IS LIGHT.”

Let the eye but be on Christ, just as His was upon His Father, and it is easy; it is light. “Then shall I be glorious in the eyes of Jehovah, and my God shall be my strength.” Do you take in that, brother? You have a service for Christ, and perhaps it fails in your hands; then look out to Christ, and give thanks. I am not supposing that you have failed in your service. Christ did not do that. Christ was faithful. We are not made responsible for success. “Well done, good and *successful* servant,” is never said; “Well done,

good and *faithful* servant," is said. Christ was *the faithful Servant*. He found His portion in Jehovah—far above Jew and Gentile, far above all upon the earth—even in the work of God. Jehovah was everything to the Lord Jesus.

Now, He says to you who have not got rest to your souls, "Come unto Me, I will give you rest." And He says to those who have got rest, "Take my yoke upon you

"AND LEARN OF ME."

The meek and lowly one, the faithful one, the one with a single eye, who always did those things that pleased his Father. Take my yoke—the trials, or joys, or sorrows; don't take them to anyone else, but straight to the Father. A full heart, given freely to Christ, is a heart at perfect rest.

Stayed upon Jehovah,  
Hearts are fully blest.  
Finding that He gives us  
Perfect peace and rest.

Oh! be it yours, and be it mine, just to walk from day to day with our Lord Jesus Christ; in sweet fellowship with the Father and His Son, leaving all the world where it should be left—in the hands of God. And as Christ could say, and did say perfectly, "Lo I come to do thy will," may we say, "Lord, what would'st thou have me to do?" For His name's sake, Amen!

### THE MEAT OFFERING.

LET us look at the second chapter of the book of Leviticus. In the revised version you will find that the words "meat offering" are rendered "meal offering"; as a matter of fact it was composed of fine meal or flour.

Probably in those days they had nothing so fine as what we now know as fine flour, it would probably be very finely ground meal.

In verse 2 we read, "He shall bring it to Aaron's sons, the priests; and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord." As we have before seen "sweet savour" ought to be rendered "savour of rest."

In verse 4 we read, "And if thou bring an

oblation of a meat offering baken in the oven, it shall be unleavened cakes." The word cakes here literally signifies "pierced cakes." It is a remarkable expression, being from the word that signifies "to pierce."

Then there are also named "unleavened wafers," that is from the word that signifies "to make thin." Wafers being rolled very thin. Whether it be the piercing or the rolling, both processes imply or indicate suffering.

In verse 12 mention is made of "the oblation of the first fruits," they were not to be put on the altar. "Ye shall offer them unto the Lord, but they shall not be burnt on the altar for a sweet savour." We shall look later on at what this refers to.

Then read in the sixth chapter, 14th verse, etc. "And this is the law of the meat offering, the sons of Aaron shall offer it before the Lord, before the altar."

Those offerings that we have already looked at, namely, the sin offering, the peace sacrifice, and the burnt offering, give us more especially the sacrificial atoning work of Christ. They give us also his perfection as appreciated by God, and in the peace sacrifice we saw how the offerer, the priest, and Jehovah each had a portion of it, so that it typified "fellowship." But in this one, it is not so much the atoning work of Christ that is brought before us, as the person and character of Christ. It gives us another aspect, another line of thought, concerning the perfection of the One who gave Himself unto God for us.

Then, notice that whilst a memorial of it, that is a handful of it containing the flour, and the oil, and all the frackincense, was taken from it and burned upon the altar for Jehovah (just as the fat and the inwards were taken from the peace sacrifice and burned upon the altar), the rest of the meal was for Aaron and his sons. It was for the priestly family. Now I must speak a word here as to the meaning of this. The Lord's people now are all Israelites, so to speak; that is, they are all a redeemed people. They are all Abraham's seed through faith in Christ Jesus.

Then again, they are all Levites, because the Levites were a tribe separated to the service of Jehovah; and there is no such thing now as a separate class of Levites or clergy. Every believer is a Levite, to serve in his own par-

ticular sphere, and according to his own particular gifts and abilities.

Then again, the house of Aaron was set apart from the tribe of Levi for the special service of Jehovah at the altar; but all the Lord's people are now "the house of Aaron," for we read again and again "He hath made us kings and priests unto God." We are "a royal priesthood," "a holy priesthood" to "offer up spiritual sacrifices," and "to shew forth the praises of Him who called us out of darkness into his marvellous light."

So, all the people of God now have been redeemed and are therefore Israelites; called to serve Him and therefore Levites; and called to worship Him within the veil and therefore priests.

But there is this difference, that, whilst all are so in God's reckoning, all do not apprehend what they are. Some there be who know themselves only as redeemed sinners—a blessed thing indeed to know. Others again, know themselves not only as sinners saved, but as called to serve the Lord, and they seek to serve Him according to His word. Others again, know something more; they know that Christ is their portion, they know that they are worshippers within the veil, they know that it is their privilege "to draw near" and to abide near, even in the very presence of the Lord. They learn something of the experience of the priestly family who, not only were redeemed Israelites, not only serving about the Tabernacle, but called to minister at the altar on behalf of others, and to enter into the holy place and behold glories that other eyes never saw. Now the Holy Spirit of God would lead us all into the deepest privileges that are by grace the heritage of every child of God if we were willing. There is no reason why every believer should not enjoy the full privileges that belong to the royal priesthood. The whole of this meat offering was for the priests the house of Aaron. Aaron and his sons are spoken of frequently together, and represent Christ and the Church.

But all who compose the royal priesthood do not enter into, understand, or appreciate the aspect of truth that is found in the meal offering. It cannot be enjoyed apart from communion with God, meditation upon His word, and the teaching and enlightenment of the Holy Spirit. It presents to us the beauty,

the perfection of the character of Christ as seen and estimated by God. And notice, only a memorial of it was put upon the altar. It was given to be the portion of the priestly family. It was that which they were to feed upon, and represented Christ as given by God to us.

The truths presented in these offerings are just the same as we get presented to us in the Lord's Supper. We have there the bread upon the table concerning which the Lord Jesus said, "This is My body which is given for you;" and we have the cup containing the juice of the grape concerning which he said, "This is My blood which is shed for many for the remission of sins;" so that the bread and the wine upon the table give us Christ in His atoning death making propitiation for His people, so that we have the very same line of teaching symbolically as in the offerings in the book of Leviticus. The difference being that, whilst under the law, it was a putting to death of the sacrifice, under the gospel it is the memorial of a death that has taken place. We are never called to put anything to death under the new dispensation except our own corrupt nature; mortify that which has already been crucified; but now that the One Offering has been offered and accepted, now that the work is finished, there is no more putting of anything to death in our approach to God. We draw near on the ground of the one death that has perfected for ever.

The meat offering then shews us Christ in the perfection of His character, not only given to God for us as typified by the handful put on the altar, but also given by God to us.

The burnt offering was offered wholly upon the altar. It was altogether Christ given to God; but here it is Christ given by God to us as our food.

This holy, priestly food is given to strengthen us in the inner man in order that, as God's priestly witnesses here below, we may bear the likeness of the great High Priest; and growing in grace and in the knowledge of Him be able to shew forth His virtues. Thus may we have Christ not only in us but also upon us. Not only Christ in our hearts, where God can see that He is the object of our affections, but Christ so manifested in our life that every eye can see that we belong to Him because of our resemblance to Him.



This offering therefore brings before us the great truth of sanctification. Let us now look AT THE DETAILS.

The principal ingredient of the meat offering, as we have seen, was fine flour; and in God's appointment wheat is the principal food of man. It is called "the principal wheat." Other things come in by the way, but wheat is the staple. But it was not merely wheat in the ear or wheat beaten out by the hand: that might be in some cases, just as we saw in some of the other offerings that there were different grades. There was the bullock, the ram, and the lamb; here we have other distinctions, but in the main it was wheat ground between the mill-stones until it was very fine. That process tells us unmistakably of suffering. You cannot imagine anything more indicative of suffering than being ground between the upper and the nether mill-stone; and herein was the glory of the character of Christ, that suffering only brought out His perfection. The more He was pressed, tempted, buffeted, contradicted—the more He was tried and tested in the fire, the more His perfection came out. It is the very opposite with us, a very little test brings out our imperfection.

No character ever has been conceived by man to compare with the character of Christ; even the ungodly and infidel admit that there has been no human conception of character to compare to that of Jesus of Nazareth. In handling fine flour you know how unresisting it is; how perfectly it yields to pressure. There is no grit in it, there is nothing that hurts. It takes any form you choose to put it in. It will take the form of a loaf, or a cake which you can pierce, or you may roll it thin as a wafer, there is no resistance. All this tells us of Him who took absolutely and perfectly the form of the will of God. There was resistance, yes, resistance of the mightiest power against evil; but there was no resistance to the moulding hand of God. In suffering we kick, we rebel, we resist; but there was nothing of that with Him who is represented by the fine flour of the precious meal offering.

It is remarkable that the Hebrew word for "ground," which we find for instance in the passage "The Lord God formed man of the dust of the ground," means literally, as in English, pulverised, or ground to powder;

crushed and broken till it is in such a shape that it becomes fruitful, and the grinding process is a suffering process. But take any of the processes of agriculture, whether it be the breaking up of the ground by the plough or by the harrow, it tells of suffering; harrowing is a common word for suffering. In the Greek the same word is used for affliction and pressure. Then manure tells of shame as well as suffering. Every process implies suffering, and this is the only method by which God can make us fruitful. It is through breaking down the resistance of our proud stubborn wills and bringing us into obedience to Christ. There was no necessity for any such discipline with the Lord Jesus. He was prefigured by the heifer upon which never came yoke. He never needed compulsion or coercion, but willingly yielded Himself in perfect obedience to God. "He gave His back to the smiters, and His cheeks to them that plucked off the hair." "He was led as a lamb to the slaughter." He went out without resistance. He went to Calvary willingly in obedience and in love to His Father.

It is in meditating upon the four gospels that you will best discover the perfection of the character of Christ. Put yourself beside Him. See what you would have done under such circumstances, and thereby the best of us would be convicted of imperfection and be humbled before God.

Notice, in the next place, that the fine flour was to be mingled with oil. Throughout the Scripture oil is the type of the Holy Spirit. The word "Messiah" in Hebrew is "the Anointed One," and the word "Christ" in the Greek has the same significance. Two passages will serve to show the relation of the Holy Spirit to the Lord Jesus. In Luke i. 35, "The angel answered and said unto Mary, the Holy Spirit shall come upon thee and the power of the highest shall overshadow thee; therefore, that holy thing which shall be born of thee shall be called the Son of God." This is what is represented by the "fine flour mingled with oil." Then, again, if you turn to the tenth of Acts, verse 38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power. Who went about doing good and healing all that were oppressed of the Devil, for God was with Him."

Read also Luke 3rd chapter, 21st, 22nd verses, and 4th chapter, 1st verse. In the passages read we have first "the fine flour mingled with oil," then "the pierced cakes anointed with oil." There is the mingling and there is the anointing. Two distinct actions of the Spirit.

The Lord Jesus in all His words and ways, His behaviour and service, was the perfect expression of the leading and forming of the Spirit of God; and if the same Spirit is leading me or you, instructing us, and fashioning us, the result will be of the very same kind; a life in us similar to His life, and a ministry in us after the pattern of the Lord Jesus.

J. R. C.

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### AMUSEMENTS.

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"**M**AN that is born of a woman is of few days, and full of sorrow." Such is the testimony of the infallible Word as to the condition of man in his natural state. He feels it too, but does all in his power to invent something to drown the sorrow of the few days.

As you hurry along the busy streets of the city, you cannot avoid noticing the attractive bill announcing some amusement, calculated to drive dull care away, and to stimulate the drooping spirit. The newspaper abounds with the same bait to catch the eye of men, and lull them to sleep in carnal security as the time shortens and their awful doom approaches. The Christian in communion with God looks upon these things as the proof that the worldling feels the misery of his condition, and groans as he thinks of the vain attempt to gain happiness and find satisfaction without Christ.

"Some new thing" is the desire of the world, and they are prepared to give big awards to the inventor of something new in proportion as the old fades and ceases to satisfy. Much more evident is it now than when it was written, that men are "lovers of pleasure rather than lovers of God."

Oh! that the pronounced worldling was the only competitor in the race for the "pleasures of sin." We could not wonder; we should not complain. He professes nothing higher, and knows nothing better. But when we see the children of God and the unsaved hand in hand and shoulder to shoulder, wending their

way to the world's amusements as if their aims and interests were one, we must raise a warning voice for the sake of the lambs of Christ's flock, for "These things ought not so to be."

We would not seek to expose in any way the failure of the saints of God wherever they may be found, but there is a danger as the days darken of following men and failing to keep the eye and heart upon Christ alone. There need be no difficulty about the matter if we have a heart ready to bow to the will of God. The Word is plain and clear in its statements. "Love not the world, neither the things which are of the world. If any man love the world the love of the Father is not in him." This is withering to the flesh, but "the mind of the Spirit," and, where there is a condition of soul, that answers to it: its power and joy will be known. The Scriptures team with evidence as to the holy path of separation to the Lord; Those who walk in this divine path will have a power with God: a power with the world that is entirely unknown to those who "spend money for that which is not bread, and labour for that which satisfieth not" (Isaiah lv. 2).

Is it not the case that the amusements of the world are a powerful factor in keeping them from giving attention to the all-important matter of the soul's salvation, and blinding the mind to the Gospel of Christ? If so, shall we allow them for a moment to think that we have so little satisfaction in Christ and heavenly things that we too must gratify the desires of the flesh by drinking at the polluted streams of wordly amusements; or tasting of its "wild gourds," whilst God has kindly taught us "there is death in the pot."

May we be willing to let the Holy Spirit have His own way in and with us in such a way that, wherever we are, or whatever we do, our every motion and word shall be a definite proof that in Christ crucified and risen, all the demands of our inner life have been fully met, and we entirely satisfied.

A. B. G.

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WHEN Christ was rent on Calvary's cross, God rent the veil from top to bottom, and also the rocks and the graves, so that down from the depths of death (Hades) up to the throne of God the way was open by the blood shed.

“*THAT I MAY KNOW HIM AND THE  
FELLOWSHIP OF HIS SUFFERINGS*”

(Phil. iii. 10.)

Tune—“Evan.”

Lord Jesus I would walk with Thee,  
So near Thy pierced side,  
That I may feel that throbbing heart,  
Whence gushed loves cleansing tide;  
So close, so very close, Thy voice  
Alone my soul shall hear,  
That it may sway my willing heart,  
And fill my listening ear.  
I fain would tread, my Lord, with Thee,  
Thy path of love below,  
And something of Thy sufferings, Lord,  
Thy shame, Thy cross, would know;  
So close, so very closely, Lord,  
This path with Thee would tread  
That on myself may fall the scorn  
Men shower on Thy head.

Thus would I learn to walk with Thee,  
And closely clasp Thy hand—  
Its mighty grasp upholding me,  
My footsteps firm shall stand.  
I fain would feel the nail-print there,  
As rests my hand in Thine,  
That so no power of Hell shall part  
That wounded hand from mine.  
So help me, Lord, to walk with Thee,  
Beneath Thy loving smile,  
And catch Thy whispered words of cheer  
All through this little while.  
So very closely walk with Thee,  
With hand and foot and heart,  
That from this blessed fellowship  
Nor gain, nor loss may part.

October, 1893.

S. J. D.

THE FIRST PSALM.

WE often find ourselves passing over these simpler and more familiar portions of Scripture as if we had long ago grasped their full meaning, and there was nothing more to be had from them. I have just gone back to this one portion again, and have succeeded in getting some very fresh teaching from it.

In the first verse we have the announcement that the man who goeth not through three certain progressive steps of iniquity is “blessed.” 1st stage—Walking in the counsel of the ungodly. This is one, as yet, of unrest: there

may be qualms of conscience—he only yet *walks* about, perhaps for curiosity’s sake, to see what the ungodly are like. 2nd stage—Standing in the way of sinners. The counsel of the ungodly has had its baneful influence: he now stands and waits. 3rd stage—Sitting in the seat of the scornful. Alas! the rest of mockery. How often we find it. Many leaving their Christian homes and Godly parents tread this downward road in this very manner: by degrees going down the hill. The company of the ungodly is detrimental not alone to those who are as yet unregenerate (those as yet untainted outwardly), but also to the believer.

In the 2nd verse we read that those people who thus flee iniquity and its fellowship, find peculiar delight in the Word of God—mediating therein day and night.

The 3rd verse tells us that they who do thus shall be “like a tree planted by the rivers of water, which bringeth forth fruit in its season, and whose leaf shall not wither.” “Whatsoever he doeth,” moreover, “shall prosper.” As the clear running waters nourish the roots of the tree planted beside them, beautifying, thereby, the foliage and enriching the fruit, so the Word of God, when the believer is planted beside it, nourishes the roots of our new life, and thereby beautifies our outward walk, and enriches our fruit as we toil in the service of our blessed Master. How blessed is that promise of prosperity! Let us believe it. We shall prosper in all we do if we only do His will; but we must live as He bids, then we will be entitled to the promise.

In the 4th and 5th verses we find what the ungodly are like—“Chaff driven by the wind.” We are led by the Spirit; they are scattered by the wind. There is no place for them in the judgment (see Rev. xx. 5-11), and no status or right in the company of the righteous.

The last verse tells us that while “The Lord knoweth our way, their way “shall perish.” Oh, those solemn words! Have we not all some for whom our hearts bleed as we see them perishing? What are we doing to tell them of the One who has died that they might never perish? Let the lamp of our testimony shine forth; and as the winds nestle so sweetly among the branches of that green and fruitful tree by the river side, so may the Spirit of God breathe forth messages through us to a perishing world around us. (See James v. 5-20.) W. M. C.

LANDMARKS OF THE FUTURE.—XII.

### WHEN WILL THE GREAT ASSIZE BE HELD?

AS to the time of this Assize, we get in 2 Peter iii. a revelation filling in the detail. Read verses 8-10, and 12, 13. Here is a revelation of the actual way and actual time to which we refer. Notice in Revelation xx. that after the thousand years are over, it states, "I saw a Great White Throne, and Him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them." Now, link the two portions together. That time when "the earth and the heaven fled away; and there was found no place for them," is the time that the Apostle Peter speaks of, when the heaven and earth that are now shall literally be rolled up like a scroll, and "the elements shall melt with fervent heat." What have I then to learn from this passage, but this grand truth, that God has determined there should be this great assize at that time, doubtless at the time when the earth and sea shall dislodge all the particles of the dead ones from out of them to appear before the Great White Throne, and during the time of that assize, *then* shall the heavens and the earth that are now, literally roll up like a scroll, and the elements melt with fervent heat, and at the Word of God, who first created them, be re-constructed, and appear in one moment, and then the heavens and earth shall receive a people whom God has prepared. I think we may thus lawfully take the time of the reconstruction of the heavens and earth to be at the time when all the dead shall give account to the living God; because it is before the Great White Throne that they are summoned, and it is

#### NOT A PLACE ON EARTH;

the Great White Throne is in the heavens, not on earth. When God commands death, and hades, and the sea to give up the dead, and "the earth and the works that are therein shall be burned up," it is simply dispeopled of the living and dispeopled of the dead, then cometh God's time to reconstruct it. And, I say, this is a glimpse as to the time and way. Then shall come the new heavens and earth, but they are those wherein righteousness dwelleth permanently and eternally. And who shall be the

people that shall repeople the earth? We might make many guesses, but I don't want to guess, I only want to understand that there shall be an earthly people who shall dwell in that renewed earth, under the renewed heavens, equally as there shall be a heavenly people, who shall dwell close unto and always with the Lord Jesus their Head. I know no more, and I don't pretend to say more, but just to get hold of the grand outline, and wait for the details to fill it in. It may be that not down here shall we get them, but we get the grand landmarks of prophecy which lead us to say, "I know what will happen, what care I for things down here?" As Peter says, "What manner of persons ought ye to be in all holy conversation and godliness?" May we lay up our treasure in heaven, and may our treasure be found there, that, when we fail, they whom we have been a blessing to shall meet us again in the everlasting habitations. I would rather meet one saved soul than die worth a million. I couldn't take a million into heaven, I should be ashamed to, but if I meet one soul saved through my efforts down here I shall be glad.

Having thus opened up the subject, let me show that there is no escape from the righteous judgment of God in that day. It is utterly impossible for one who has lived God-rejecting and Christ-rejecting to escape this grand assize. The world is only

#### A BIG CONDEMNED CELL.

God keeps them here till the time comes for the execution of judgment that no one may escape. "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold Thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right-hand shall hold me." We cannot get away from God, and so we see the utter impossibility of escaping the righteous judgment of God. God has soldiery that shall fetch in every rebel and every deserter in that day.

I know some of your minds are dwelling on the question. "Does it not say that we shall all appear," and is not your conclusion a false one when you say that the righteous shall

escape the judgment? Let us deal with it honourably and fairly. It is written that we as Christians shall appear before the judgement seat of Christ. 1 Cor. iii. 13-15: "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 burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." Rom. xiv. 10-12: "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, as I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." Thus clearly and unmistakeably it says that we who believe, we who are Christ's, must give account of ourselves, must appear before the judgment seat of Christ. Think you the saints gone on shall appear before the judgment seat of Christ as malefactors? Think you those blessed ones, who have enjoyed the presence of the Lord all these years, shall they be brought from His presence to stand before Him as criminals? Shall those who are dear children of God be brought under guard to stand before His tribunal as criminals? Do the Scriptures so teach? Never, but it *does* say that we who believe in Him shall appear before the judgment seat of Christ. Now the word used for this signifies the seat of an umpire at the games, of an arbitrator or judge, such an one as presided at the games of old, who settled whether this or that one should receive a prize. Before

#### OUR MASTERS TRIBUNAL

shall we, all appear, before the faithful, searching, and yet gracious judge, to receive a *reward* or not, and to take sides with God against ourselves, bowing to His righteous and gracious decision, which will then be in harmony with our mind and heart. But *when*? Is that to be in the day of resurrection, when body and spirit are united? Is it to be at the Marriage Supper of the Lamb in the day He waits for? Scripture does not tell us when. Two things I submit, either this will be when the Church of God is caught up to be with the Lord, to be for ever with the Lord in

that day, or it will be as we each enter individually into the presence of our Lord.\* Of these two alternatives, decide you in your own heart which has most weight from Scripture, whether it be as we enter the presence of the Lord that He will take us aside, as He took Peter after he had denied Him, when He took him to task, but oh! how gently! It may be a little glimpse of how He takes each one and goes over the past; and then shall every one have his due meed of praise, and in that day we will be able to see clearly what our blinded vision failed to see here. Don't we often judge ourselves wrongly—either too harshly or too tenderly?

What shall it be then? You and I shall see very differently when the mists of time are gone, and the dim vision of earth is cleared, when we shall "know as we are known." I do not presume to say, and it would not matter if I could decide, what the *time* is to be, and whether it will be *individual* or *collective* judgment. But this I can assure you of, it is *not* a judgment of criminals, but a judgment of us as servants for our service, for the judgment as criminals took place on the Cross of the Lord Jesus Christ, and we have been dealt with in His person, and justified under the blessed word, "There is therefore now no condemnation to them who are in Christ-Jesus." So the judgment of believers, as regards their guilt, took place when they believed in the Lord Jesus Christ, but the judgment of believers as servants takes place when they appear before the Lord, whether individually or in groups. The judgment of the wicked dead takes place subsequently to the thousand years. A. O. M.

\*[1 Cor. iv. 3 seems to indicate the time "till the Lord come."—Ed.]

#### CRUMBS FROM GLASGOW CONFERENCE.

THE first qualification for a pastor is a heart continually dwelling in the love of Christ.

There is such a thing needed now and again as a thorough stripping in the presence of God.

Saved! not only to get to Heaven, but to be a loyal people on the road there.

We may be occupied with the things which *are* (as the Church, &c.), or with the things which are *to be* (as prophecy), but let us ever

keep in view "the things which thou *hast seen*"—the precious blood, and the Lamb slain.

"I am He that *was dead* but *am alive*." Oh to be brought down; broken at His feet; dead to self and selfish interests, that we may be alive in the powerful sense in which Christ is alive.

Obedience is love in activity.

Every step we take in obedience is a step in which we manifest faith.

The path of the Lord Jesus Christ was one of continued subjection from the time He hung on His mother's breast till the hour He hung on the cross. His path of subjection ought to be ours.

At the cross Christ had two things to cheer Him. 1st—He did His Father's will. 2nd—It was God's purpose to reward Him.

Whatever I can't look up in the Father's face and ask His blessing upon is—*SIN*.

One great character of false shepherds, false teachers, and false preachers, is *selfishness*; the token of a true shepherd is *unselfishness*, as seen in the lives of David, Paul, and the Good Shepherd Himself.

A brother being pressed to leave a foreign field of service on the ground of it being necessary for his health, replied, "*It is not necessary for me to live*, but it is necessary that God be glorified."

If the inspired Apostle had explicitly "given orders" that every saint should *break bread*, would we not have emphasized his "order?" Then, why not that concerning which he has "given orders" (1 Cor. xvi. 1).

"Communicated"—*literally*, "had fellowship"—(Phil. iv. 15). A heart full of fellowship will manifest itself in *giving*, yet it is possible to give without a spark of fellowship.

The Old Testament tithes are connected with the poor—the Levite, the stranger, the widow, and the orphan. New Testament giving which the Lord has gloriously associated with the day of Power and Victory—is for the needy, and for the servants and service of the Lord.

One missionary remarked: If there were more abiding in Christ, there would be less abiding in the British Isles.

Many Christians are more exercised about getting nice things for themselves than about giving their time and talents for the need of the perishing.

Scientists tell us it is impossible for a thunderbolt to fall twice on the same spot. The wrath of God fell on Christ, therefore, it cannot fall on any who are in Christ.

Two scholars coming from school—one remarked, "My teacher *knows* a lot." The other replied, "But my teacher *loves* a lot." Which was best?

A Nazarite was noted for three things—self-denial, subjection, separation. Aim at being a Nazarite in heart.

A widow's mite is a whole heart—"All she had."

True knowledge of God will not *puff up* but *build up*.

The woman only touched the hem of His garment, but the garment was so close to Him that blessing flowed. Oh to live so near to Christ that blessing may continually flow through us to the sin-sick and diseased around.

For what did Jesus choose the twelve? That they might be Apostles? No. That they might be "*with Him*."

Obedience is of no account unless it springs from a heart full of love to Christ.

When you look at the sun, how do you see it? By the rays it throws forth. That the Son is to the Father. God, can only be seen and known by His revelation in the Son.

- The Heavens declare only a portion of God's mighty *power*, but the Son manifests fully His *love* to us.

The fact that Christ is *on the throne* proves how fully He has been accepted for us.

The feeblest child of God, rescued from a doomed world, is made a "companion" of the Son of God. Do let us *ponder* this.

Calvary. At that very moment when the hand smote, the voice sustained with the words, "Thou remainedst" (Heb. i. 11), "Thou *art* the same" (verse 12). Why the present tense? Because spoken to the I AM.

The mighty angelic hosts are *servants* (Heb. i. 14) of the Son, and delight to be, but the Church of God is His "*fellows*," and join in that blessed title—"Abba, Father."

How do I know that I am abiding in Christ? Quite simple evidence. Are His words abiding in me?

Never confound liberty of the spirit with liberty of the flesh, for the former means death to the latter.

"YET A LITTLE WHILE AND HE THAT SHALL COME WILL COME" (Heb. x. 37).

Tune—"Art thou weary."

"Yet a little while," said Jesus,

"I will surely come,

All My waiting people gather

To My home."

"Yet a little while," the Table

Circling thus in one,

We His dying love remember

"Till He come."

"Yet a little while" in Weeping,

Precious seed we sow,

Then, with Joy, the sheaves ingarnered

Safe we'll know.

"Yet a little while" of service,

Loss, and cross, and fight,

Then the promised rest victorious

In the light.

"Yet a little while" and darkness

Swallowed up in light;

Night exchanged for day eternal,

Faith for sight.

"Yet a little while" our Saviour,

Absent to adore,

Then "caught up," be with Him, see Him,

Evermore.

"Yet a little while," Lord Jesus,

Keep us stayed on this,

Watching, waiting, ever faithful

Witnesses. S. J. D.

August, 1894.

## THE GARMENTS OF ISRAEL'S HIGH PRIEST.

AS TYPICAL OF THE PERSON AND PRESENT REPRESENTATIVE WORK OF OUR GREAT HIGH PRIEST (Exod. xxix.; xxxix.; Lev. viii).

### THE TRI-COLOURED GIRDLÉ.

The third piece was the many coloured girdle (Exod. xxviii. 39; Lev. viii. 7, R.V.). This was the first of the coloured pieces worn by Aaron, and was for girding his loins whilst serving in the sanctuary. He was Jehovah's servant on behalf of Israel, and as such was an appointed type of our great High Priest. We may see in this girdle foreshadowings not only of the present service of the Lord but of the

past and future also. Past on the earth, present in the heavenly sanctuary, and future in the kingdom. We are, in these three pieces, permitted to gaze upon Him, "who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men" (Phil. ii. 6, 7).

### HIS PAST SERVICE.

In the girdle-wearing High Priest we may see Him as on the earth, the faithful, unwearied, servant of God. His service was God-ward and man-ward. God-ward ever as His words at the close of His servant life below attested: "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do." It was, of course, man-ward as He said to His disciples, "I am among you as one that serveth." The last night among them before He suffered, He gave them one more example of service in washing their feet after the ending of the pascal meal (Jno. xiii). The sight of the towel-girded Master washing the feet of His humble followers left an impression upon Peter's mind which was never obliterated. The lesson he then learned he sought to impress upon others. "Likewise ye younger, be subject unto the elder; yea, all of you *gird yourselves with humility to serve one another*" (1 Pet. v. 5, R.V.). These words serve to show it is suited to the age, inexperience, and character of the young to be in subjection to their elders. Also, that it is beautiful in all to be girded with humbleness of mind; and, Christ like, out of love to serve one another. If with those who profess to be saved we found insubjection, pride, and self-pleasing, in place of those things fitting, lovely, and divine, we would conclude that He had not been before the mind and life as an Example, and hence not following in "His footsteps." His example would be death to the lawless, proud, self-serving spirit of this age, from which the Christian is ever in danger; and which, sad to say, has ensnared many of late.

As we have said, we see, in girded Aaron, a type of our great High Priest in His service as the "Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Heb. viii. 2). We must not forget that

He is doing the will of God in heaven, where He now serves on behalf of His own, as perfectly as He did it on the earth. Neither must we be forgetful that His service there is on behalf of, and for, the salvation of His chosen people. They are thus "saved in His life." This service on their account will, must go on as long as they are on the earth. The causes for this ceaseless work are in and around them: in them in the form of sin seeking ever to assert lordship; around them in the form of the world and its god, Satan. But it is His ceaseless ministry which, in spite of all their foes, ensures their final and perfect salvation. "Because I live ye shall live also," are His own cheering words, fraught with strength and comfort for them in times of need. The various aspects of this, His work, will come up for examination later on. His future work on the earth preparatory to, and in the kingdom, is, we believe, also foreshadowed in this piece of dress. "When righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins" (Isa. xi. 4, 5). Then, and not till then, will the will of God be done on the earth as it is done in heaven; and the doer of the will will be Jehovah's righteous Servant, our Saviour and Lord. The colours of the girdle, blue, purple, and scarlet, will be dealt with when we reach the ephod.

#### THE ROBE OF BLUE.

The fourth piece was the robe of the ephod, or the robe all of blue (Exod. xxviii. 4, 31, 32; xxxix. 22, 23; Lev. viii. 7). It was of one material, fine linen; woven in the loom, and therefore, like the seamless garment of our Lord, for which the soldiers cast lot. This piece was strengthened at the neck and arm holes with a binding of woven work so as to render it untearable in those places. It was also of one colour; not like the girdle beneath it of blue, purple and scarlet, but of blue alone. The distinctive name given to it was derived from the ephod. The colour of the garment is the thing we purpose meditating upon here. This colour is in Scripture associated with the heavens. For example, the sapphire stone is a lovely azure colour, and is frequently in a symbolical way connected with that which is heavenly. When Moses went up to Sinai to meet Jehovah, he saw under his feet as it were

"a paved work of a sapphire stone, and as it were the body of heavens in its clearness" (Exod. xxiv. 9, 10). In the visions of God Ezekiel saw the "likeness of a throne, as the appearance of a sapphire stone;" "a sapphire stone as the appearance of the likeness of a throne" (Ezek. i. 26; x. 1). This stone is but once mentioned in the New Testament, where it is seen as the second of the twelve foundations of the New Jerusalem (Rev. xxi. 19).

This sky-coloured robe worn by Aaron unfolds something of our Lord as "the Man from heaven." He was heavenly in His origin and descent. As He repeatedly declared, He came from thence at His Father's bidding, that on the earth He might teach heavenly things and manifest heavenly ways. In one sense He was ever in heaven—"the Son of Man which is in heaven;" and because of that He lived the only perfectly heavenly life ever lived on the earth: a life which glorified God in the highest possible sense. Whilst we see in the robe a foreshadowing of Christ on the earth doing the will of His Father in heaven, we find it to be more particularly so of Him as in the heavens to-day. Rejected on the earth He was received up into heaven, and is there upon the throne of the Majesty on high. He is there for service on behalf of His own. He will not ever remain there; for He will leave His present place of service and return for His chosen and faithful ones; and on that day they will be made like Him. All such have the assurance of this from the Word of God, and hence they can say, "We have borne the image of the earthly"—the first man Adam—"we shall also bear the image of the Heavenly"—the last Adam—(1 Cor. xv. 49). This promised, therefore hoped for, conformation on the part of the saved to the "Second Man, the Lord from heaven" (1 Cor. xv. 47), will be in respect to the body in resurrection and change (Phil. iii. 21), but not of it exclusively. We believe it will extend itself to the entire being (1 Thess. v. 23). Morally and spiritually they will be conformed unto Him. The glory and beauty of that image which will be stamped upon all in the day of His coming is utterly beyond present comprehension. Of it they can only say, "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He



is" (1 Jno. iii. 2). Then will all those secret longings of spirit, common to His people everywhere and of all generations, for perfect accord to His will and conformation to Him in a spiritual sense, be fully realised. Every heart will be satisfied on awaking in His *likeness*. All will be blue-robe wearers on that day. May He give grace to us all that we may, in a spiritual sense, be ante-dating that period.

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"THIS ABOMINABLE THING WHICH I HATE," *Jer. xiv 4*

THE Emperor Arcadius and his wife Eudoxia had a very bitter feeling towards Chrysostom, bishop of Constantinople. One day, in a fit of anger, the Emperor said to some of his courtiers, "I would I were avenged of this bishop!" Several then proposed how this should be done. "Banish him and exile him to the desert," said one. "Put him in prison," said another. "Confiscate his property," said a third. "Let him die," said a fourth. Another courtier, whose vices Chrysostom had reproved, said maliciously, "You all make a great mistake. You will never punish him by such proposals. If banished the kingdom, he will feel God as near to him in the desert as here. If you put him in prison and load him with chains, he will still pray for the poor and praise God in the prison. If you confiscate his property, you merely take away his goods from the poor, not from him. If you condemn him to death, you open heaven to him. Prince, do you wish to be revenged on him? Force him to commit sin. I know him; *this man fears nothing in the world but sin.*" Oh that this were the only remark which our fellows could pass on you and me, fellow-believer.

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## Correspondence.

TO THE EDITOR OF *The Witness*.

### THE QUESTION MEETING.

May it not be said with some measure of truth, that question meetings have "served their day," if so, might they not be dispensed with at conference gatherings to the loss of very few, and to the profit and deep thankfulness of very many? The introduction of certain questions at public meetings largely composed of young Christians (and it may be some who are unconverted) can scarcely be justified. Christians

differ on many points, but we need not parade our differences. God would teach us to humble ourselves and to seek help to judge self. How often do heat and temper crop up at such meetings, doubtless to the grief and sorrow afterwards of the brother. Then again, without time for searching the Word, or waiting upon God, statements are made, true enough it may be, but *one sided*, which sometimes provoke replies from others, and thus young Christians are stumbled, and God's Spirit is grieved. Then it has been said that questions are sometimes sent in, not so much for information, as with a desire to see them brought into prominence, or it may be (without thinking) to have them discussed, if so, then the Word of God is clear, viz.: "Foolish and unlearned questions *avoid*, knowing *that they do gender strifes*" (2 Tim. ii. 23). Or in Timothy ii. 14, "Charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." Again in 2 Timothy ii. 24, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, forbearing (margin), in meekness instructing them that oppose themselves."

In view of Scriptures such as those quoted, is it not a solemn thing to sanction the introduction of such questions in public with many young brethren and sisters present? Do elder brethren not incur a grave responsibility in permitting the discussion of questions such as are referred to in these and other Scriptures? Proverbs xvii. 14, "The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with." If there is a need, could not a small number of experienced brethren meet in private with any who have questions or difficulties, so that in quietness, and in a prayerful spirit, light might be sought from God through His Word?

Quaint John Burridge writes as follows:

"But when Thy silly sheep  
For forms and shadows fight;  
I set me down and weep,  
To see their shallow wit.  
Who leave *the bread*, to gnaw the stones,  
And fondly break their teeth with bones."

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### WHO ARE IN FELLOWSHIP?

DEAR BROTHER,—In the *Witness* for April I endeavoured to set forth the subject of fellowship as it is before us in Scripture, and it is a question of great moment whether in the altered state of things of the present day the Word of God is a sufficient guide, or whether we must adopt a new order of things not contemplated there. In other words. Are we to recognise the fellowship God has formed and into which He has called all His own, or are we to form a new fellowship?

The expression "occasional fellowship" is certainly not Scriptural, and the use of the phrase appears to spring from the unscriptural idea of making the Lord's table the sole expression of fellowship, and receiving to and putting away from the Lord's table. Throughout the New Testament we see believers brought into the fellowship of the Church of God by their reception of the Gospel, and those who had really received Christ and were owning Him as Lord, were recognised by any assembly of God.

With reference to any believers who, being in the one blessed fellowship of the Church of God, occasionally desire to break bread with those who assemble in the Lord's name, though they may not have learned their privilege and obligation to be fully and only where His name alone is taken, the question may surely be asked, Is not the Lord's table—as distinct from the table of Rome or any human system—the place of all who are not disqualified according to plain statements of Scripture, such as 1 Corinthians v. 7 and if a person is really disqualified to sit at the Lord's table, can we have any fellowship with such an one?

What is our proper attitude towards a person who has, for reasons given in the Scriptures, been solemnly put away from an assembly of Christians? Are we not bound to maintain entire separation from such in everything that would express Christian fellowship, as distinct from simple business matters or ordinary family relationships? But will any say that we should treat in this manner children of God who, though desiring to please Him, are yet held in bondage by traditions in which they have been brought up? It may be urged by some that if they truly obeyed God's Word they would not be subject to human rules or remain in human systems. But surely we should remember that *we* did not all at once learn that measure of God's truth which we now possess, and perhaps we should be slow to say that our obedience has always kept pace with our knowledge. Yet many of us have been helped and led onward by the very readiness of those who were in advance of us in the matter of knowledge and obedience to help us by their fellowship, instead of keeping us at a distance.

Of course each assembly of the Lord's people gathered in His name has its local responsibilities, and is bound to exercise care that no fellowship shall be expressed with what they do not believe to be worthy of the Lord; but this must ever be a matter of pastoral care and oversight, and cannot be accomplished by the imposition of rules not clearly laid down in Scripture.

Those who believe that there is such a thing as the "*fellowship of the Spirit*," will surely find it their joy to do all in their power to strengthen

the true fellowship of all assemblies that own Christ as Lord with one another; but we must carefully distinguish between such fellowship in the grace and power of the Spirit of God, and a mere confederation of assemblies in which a certain uniformity of action is maintained by human rules and authority.

May the Lord teach us how to hold fast His Word and cleave to His Name!

W. H. BENNET.

## Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

THE EDITOR.

### Replies are invited to the following:—

**THE FUTURE JERUSALEM.**—In the details given in Ezekiel, chapters xl. to xlvi., the space assigned to Jerusalem and the "holy portion of the land is nearly as great as the whole of Judea, west of the Jordan. Kindly explain how these details are to be understood.

**THE SANCTIFICATION OF CHILDREN.**—In what sense are we to take the words, "Else were your children unclean; but now are they holy," in 1 Cor. vii. 14?

**THE EVERLASTING GOSPEL.**—What is the difference between the Everlasting Gospel, Rev. xiv. 26, and the Gospel spoken of in Matt. xxiv. 14?

**WHEN WAS ATONEMENT MADE?**—For it is the blood that maketh an atonement for the soul" (Lev. xvii. 11). Is it correct now to say that the atonement was made between God and the sinner, when the blood of Christ was shed before He was either buried or raised from the dead?

**GOD'S SOVEREIGN DEALINGS WITH MAN.**—Will you kindly give the purport of these contrasts—"Many that are first shall be last, and the last shall be first" (Matt. xix. 30). "Many are called, but few chosen" (Matt. xx. 16).

**IS THERE A GENERAL JUDGMENT IN ANY SENSE?**—Please explain the meaning of Matthew xxv. 32. Will it be a general judgment of Jew and Gentile, saved and unsaved, or how is it "all nations."

**THE MITRE ON AARON'S FOREHEAD.**—Kindly give me an explanation of Exodus xxviii. 38. What is it a type of to the Christian of the present day?

**THE CHRISTIAN'S BREASTPLATE.**—What is the "Breastplate of Righteousness" (Eph. vi. 14).

**WORLDLY OCCUPATIONS.**—Please explain through the *Witness* what are the "callings" referred to in 1 Corinthians vii. 20-24.

**BACKSLIDING.**

**QUESTION 478.**—What is the meaning of the text—  
“No man having put his hand to the plough  
and looking back is fit for the kingdom of God?”

**Ans. A.**—A subscriber in a simple way tells how the question was answered to them just after 1859.

A very practical model farmer had a ploughman at extra wages, being very particular about exactness of line run by plough. He went from home, having laid out the mark, but the train he was going by was detained, in consequence of an accident. So he returned unexpectedly. The other men had got up a cock fight at the foot of field, which was up an incline, and the ploughman kept every now and then stopping and looking back at the sport from time to time.

At last the farmer appeared, and called out loudly, “What kind of work is that for my land? Do you think a man that minds what is behind him can guide horses or plough? Drop the reins—I discharge you as unfitted for my employment.” The writer stood by, and the answer to querist in *Witness* was thus explained.

In the path of following Christ, or service, “Remember Lot’s wife.” Eye or heart attracted by what has been left as “dead” behind the back, cannot do *kingdom work* single eyed to the Master’s glory. M. E. M.

**Ans. B.**—When the one referred to in the preceding verse said to the Lord, “I will follow Thee,” he was, in a spiritual sense, putting his hand to the plough to till the soil of unregenerate humanity; but when he subsequently proposed to go home *first* and bid adieu to those in his house he was “looking back”; or, as Newberry puts it, “looking unto the things behind” (see Luke xiv. 26). A ploughman in order to plough straight must fix his eye on some object before him, so in spiritual things, if we would be the Lord’s husbandmen, nothing less than “forgetting the things which are behind, and reaching forth unto those things which are before,” will enable us to excel in the service. We are not called upon to neglect the duties of this life, but we are to guard against being entangled by them, and spending our time for our own pleasure. The shortness of time, and the paramount importance of our mission deter us from doing many things lawful in themselves (1 Cor. viii. 29-31). The things that pertain to time and sense are behind us, and eternal realities are before, therefore he that ploweth should plow in hope. Many a one who began as a good ploughman in the Lord’s work, has beat his ploughshare into a sword wherewith to fight against his brethren (Joel iii. 10). Note the point at issue in this case relates to service and testimony, not to fitness for believing the Gospel unto salvation. R. S.

**AGREEING WITH AN ADVERSARY.**

**QUESTION 479.**—What is the primary meaning of Matthew v. 25?

**Ans. A.**—No doubt the meaning is that when we know ourselves to be in the wrong (see verse 26) we are not to postpone doing right till compelled by the law. It is wiser to yield even to hard terms by direct dealing, than run the risk of worse at the hands of the judge.

It would be, however, very far from the inner teaching of our Lord’s command to see merely a counsel of worldly wisdom and common prudence therein.

He is warning sinful men, who have thought of God as their “adversary,” against procrastinating, against the danger of delay in the acceptance of reconciliation till the accepted time is past, and their just doom of hopeless imprisonment is pronounced by the Judge, the One who would have been their Saviour. G. F. T.

**Ans. B.**—The primary meaning is, “settle the claim of your creditor quickly—before you come to the Judge’s presence—lest, if found guilty, you be imprisoned, and your power to settle be thus taken away.” Spiritually—“Flee from the wrath to come.” “Make haste—escape for thy life.” A. O. M.

**CHRISTIAN’S APPAREL.**

**QUESTION 480.**—How should a Christian dress so as to please the Lord?

**Ans. A.**—The instructions under this heading in the Scriptures are specially to the sisters, they being considered as more likely to err than the brethren in this matter. But what is said for them is equally binding upon all. We see clearly from 1 Peter iii. 3-4, and 1 Tim. ii. 9 that it is not by the shape of our hat, or the colour or style of our dress that we are to be known. The manner of spirit we are of is to be our distinguishing feature. In the matter of dress due allowance must be made for station in life (James ii. 2-3). What would be comely for one would not suit another. We may plume ourselves quite as much on being odd and old-fashioned as on having the “latest cut.” Our spiritual sense should be sufficient to guide as to what is fitting and comely, and lead us to avoid gaudiness on the one hand and slovenliness on the other. R. S.

**Ans. B.**—1. He is not to be anxious upon such a question. (Matt. vi. 25, 30, 31.) The life is more than meat and the body than raiment. 2. He is to be warmly dressed in cold climates, or cold weather (James ii. 16), and, we may add, coolly in hot. Saints should consider one another in such things (Prov. xxv. 20). 3. The grass is more gloriously adorned by God than Solomon in all his majesty, and our Lord has promised that we shall be “much more” gloriously adorned than the grass of the field,

Let the Christian claim the promise and then he shall be dressed with "humility" (1 Peter v. 5), with meekness or quietness of spirit (1 Peter iii. 4), and in the white raiment of blamelessness (Rev. iii. 5, 18). He will exchange the spirit of heaviness for a garment of praise (Isaiah lxi. 3), and will be girded with gladness (Psalm xxx. 11). He will hate the garment spotted with the flesh, and will "put on the Lord Jesus Christ" (Rom. xiii. 14).

But as to the body's clothing he will take no anxious thought for raiment, but seek to dress his body in a manner conformable with the "beautiful garments" in which his spirit is arrayed. G. F. T.

**Editor's Note.**—Two of the passages referred to, viz., 1 Timothy ii. 9 and 1 Peter iii. 3-4, are the principal instructions on this point.

The love of money is rather the snare of the man, and the love of adornment that of the woman. Hence the corresponding exhortations.

Both passages are framed upon similar lines—What ought to be and what ought not to be.

To say that gold or pearls or other jewellery may be freely worn but are not to be reckoned the "adorning" of the Christian is simply an evasion. A straight, honest reading, especially of the words in 1 Timothy, will lead to the conclusion, the less of such things the better.

Of course apparel must be put on, and the hair must be put up in some way, but costliness and show are to be deprecated. Simplicity and unobtrusiveness are most befitting the followers of the Lord Jesus.

But evil as it is to be so attired or adorned as to attract attention and provoke remark, another is still greater, and that is the judging, criticising, censorious spirit that is ever on the watch for something to denounce in another.

The true adorning is as much lacking in the latter as in the former, however plain the dress.

#### LOWER THAN THE ANGELS.

**QUESTION 481.**—In Psalm viii. 5 it is written, "For Thou hast made Him a little lower than the angels," in Luke xx. 36 it is written, "Neither can they die any more, for they are equal unto the angels."—Then what is the meaning of Jesus being made a little lower than the angels in Heb. ii. 9?

**Ans. A.**—This explains what otherwise in Psalm viii. would be unknown, namely, that the Lord Jesus Christ, as head of all creation, needed first for a little while to be made *lower* than—in regard to His humanity only—the angels, in order to suffer unto death on behalf of those He came to lay hold of. See verses 14-16. A. O. M.

**Editor's Note.**—To understand Heb. ii. 9 it is necessary to go back to Psalm viii. and have a definite understanding of what is written there.

The question is asked—"What is man (*Enosh* "frail mortal man") that Thou art mindful of

him, or the son of man (Adam) that Thou visitest him?" Clearly this question does not primarily apply to Christ, but to man as fallen and subject to frailty.

Then the Psalmist poetically sums up the honour that God conferred upon Adam at creation.

Positionally He was a little lower than *angels*. The word here is "Elohim." It is distinctly used in two or three senses in Scripture. First as the plural form of God—implying trinity in unity—but also as in Psalms lxxxii. 6. (quoted by the Lord in John x. 35), signifying the rulers or judges (see also Ex. xxi. 6, xxii. 8, 9, 28), and in Psalms viii. it is rendered "angels." The R.V. gives it as "God," but we cannot set aside the Septuagint rendering "angels," seeing it is sanctioned by the Holy Spirit in Hebrews ii.

But though positionally lower than the angels Adam was crowned with glory and honour of a very high order. He was created to have dominion over all beneath the sun—to be in fact "lord of creation"—and as such all things were put in subjection under him. See Genesis 1, 27, 28.

But all this was lost to him through sin, and creation's lord is seen as a bond-slave of Satan, subject to sorrow, suffering, disease, corruption, and death. Truly the purpose of God to set man in the place of dominion over the works of His hands appears to have been totally frustrated. "We see not yet all things put under him."

But what do we see? "We see Jesus," in whom all God's purposes ultimately centre and have their fulfilment—we see Jesus—crowned with glory and honour." Here is the Man, the Son of Man, in whom all and more than all that was lost by Adam through sin is gained again for God.

But first, ere He could be glorified as the Second Man, he must identify Himself with those He came to redeem. He also humbles Himself to the position given to Adam unfallen, as "a little lower than the angels." He became partaker, not of angelic nature, but of "flesh and blood," and thus became the (goel) "Kinsman Redeemer" of His people, and through death obtains for them joint-dominion with Himself. Jesus, crowned with glory and honour, is the present pledge of the fulfilment of God's original purpose that man should have dominion over the works of His hands.

But man in Christ in resurrection is not positionally *lower* than the angels. He will be "equal to the angels" in respect of not giving or being given in marriage, but, as one with Christ, angels are and will be ministering spirits to redeemed man. The inner circle round the throne is reserved for the fruits of redemption; the angels occupy not so near a place to the throne in the midst of which is the Lamb.

CHRIST TYPIFIED IN THE OFFERINGS.

*THE MEAT OFFERING;  
or HOLINESS.*

*(Continued.)*

THE mingling of the oil with the meat offering and the anointing of the "pierced cakes" with oil presents to us, as we have seen, the operation of the Holy Spirit in relation to the Lord Jesus, displaying in Him perfectly, in His character and ways, the mind of God. And there can be no manifestation of the character and ways of Christ in us, none of His likeness, none of His beauty, except by the power of that same Spirit. We too are "born of the Spirit" and "anointed by the Spirit," and we are dependent upon His in-working for any trace in us of likeness to the Lord Jesus. Without His operation we shall retain our likeness to Adam—to poor, fallen, ruined, corrupt human nature. God has "predestinated us to be conformed to the image of His Son," and it is by the Holy Spirit, as the active agent, that this purpose of the heart of God is to be effected.

The next ingredient in the meat offering is "salt" (verse 13). The "salt of the covenant" was never to be lacking in any offering. In Col. iv. 6. we read, "Let your speech be always with grace seasoned with salt." There are two things very often mentioned together in the New Testament, and which may throw some light on this passage, viz., "grace and truth." In John i. 17 we read, "Grace and truth came by Jesus Christ." (See also verse 14). Not grace only, nor truth only, but the two perfectly combined. The fine flour with the oil was grace, perfect grace, but the salt, by its power to preserve in freshness and to resist corruption, fitly represented the truth.

And this you will find most beautifully exemplified in the Lord Jesus. In Him was perfect grace, He was the most approachable of men: the little children were not afraid of Him, He took them up in His loving arms and blessed them; the poor sinner was welcome to His feet and found a blessing there: none ever came in need still less in faith to Him and were repelled; He was "full of grace." Nevertheless, the seasoning of the truth was never lacking. His words were at times like the piercing of a sword. When Peter, in his natural kindness, was Satan's

instrument to put a temptation before Him, His answer, "Get thee behind Me, Satan," shows that the salt was not lacking. Whenever corruption approaches Him, so to speak, it is met at once by the salt of the truth in all its proper pungency and preservative power.

By feeding on Christ we too, according to the will of God, will become a gracious people. "Grace was poured into His lips," so by communion with Him will grace fill our lips. In Col. iii. 12 to 15 we see the character we ought to bear. It is all grace here, is it not? But then in verse 16 we find the counterpart, "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another." Thus the grace is seasoned with the salt of truth. Oh for more grace, for lips like His, "dropping sweet smelling myrrh" (Cant. v. 13), yet lacking not the salt, which will not suffer nor go with evil of any kind—which will "have no fellowship with the unfruitful works of darkness, but rather reprove them." And remember, not only are we in a corrupt world; we have corruption within and therefore need to *have salt in ourselves*. We need the truth as well as the grace of God to enter into the "inmost parts" of our own being to meet and overcome the corruption that is there. Nothing arrests corruption like salt. What a blessing that the water of the ocean is salt! If the floods of pollution that are poured into it from man's cities, were discharged into an ocean of fresh water it would soon be stinking. But the salt preserves it in its healthful freshness. Such ought our lives to be, so seasoned with salt that corruption is met and conquered.

The Lord of glory is invited to dine with a sinner. Full of grace, He consents to go. But as He sees the guests, in selfish pride, selecting for themselves the most honourable seats, immediately the truth is there in all its pungency—"he that humbleth himself shall be exalted; he that exalteth himself shall be abased." And God would have us to bring the truth in also, but not without the oil. It must be truth in the unction of the Spirit, and not truth in the energy of the flesh. The carnal mind can bring in truth, and in the hands of the flesh it becomes a weapon to break heads and cut off ears! Do you know what that means? The truth spoken, but

so strong, so sharp, that the hearers, instead of taking it in, shut their ears and refuse to listen to it again.

The very truth of God, used by the flesh, may become a wedge to divide the saints. But truth, in the grace and power of the Spirit, will edify, and knit together, and sanctify.

The next ingredient is "frankincense." All the frankincense was Jehovah's, and was burnt upon the altar. In this respect it answers to the fat of the peace-offering, and you remember we saw that it signified *the best*. The frankincense represented all that was most precious and fragrant to God in the character of His Son.

There were perfections in that character, both human and divine, that we could never enter into—that no eye but God's could see, and no heart but His appreciate.

But all that was bound upon the altar was a "memorial": a memorial of Him who was given by God to us, and given to God for us; a memorial bringing before God all the perfections of Christ as for us, so that as the sons of Aaron feasted on their priestly portion before God, the frankincense burning upon the altar in all its developed fragrance ascended as a savour of rest on their behalf.

As you and I feed upon Christ as our portion, whether in the secret of our own souls, or as gathered around His table, it is blessed to know that God is delighting also in the fragrance of that character. He is "the bread of God," as well as "the bread of life," to us, and He is there before God now a perpetual memorial that He gave Himself to be our inalienable portion.

Well would it be for us if we better understood and more fully appreciated the character of the Lord Jesus. To this end it would be good for us better to acquaint ourselves with the four Gospels. Some of us may be well up in prophecy, in types, in doctrines, and in what is known as "church truth," and yet know very little of Christ as presented in the Gospels. It is there prominently that we see Him as the meat-offering, and there that we may best acquaint ourselves with Him and His wondrous character—the perfection of grace and truth.

I must now shortly notice the things that were specially excluded from the meat-offering. These were two. The one is "leaven;" the

other is "honey." These were forbidden to be put in any offering of the Lord made by fire. (See ver. 11.)

Now you will remember that all along we have seen that the altar was the place of Jehovah's portion, and that which was laid upon it was "His food." Therefore whatever went upon the altar typified Christ, and only Christ. Neither leaven nor honey could come upon the altar, or be presented to God in the altar fire. To go fully into the significance of leaven and honey as types would exceed our time, but this I would remark—that they are very closely allied to one another. Leaven is a souring principle, a sort of incipient decomposition, which, if it proceeds far enough, ends in total corruption. Any baker will tell you that if he wishes to quicken the action of leaven, nothing will answer the purpose better than the adding of a little honey. Honey, with all its sweetness, contains the very essence of corruption, and quickly, very quickly, may be turned to vinegar.

There is a sweetness of character that is divine, and there is a sweetness that is merely natural. There is a love that is of God, and a love that is of nature. There is a divine love that varies not, but goes steadfastly on irrespective of the return it meets with. There is also such a thing as loving those that love us—a selfish spurious love which quickly turns to vinegar. It is only honey, just nature's sweetness. But what is leaven? The Lord Jesus warned His disciples against "the leaven of the Pharisees," "the leaven of the Saducees," and "the leaven of Herod." Each of the three was a form of false doctrine. The leaven of the Pharisees, we are distinctly told, was "hypocrisy." We read also in 1 Cor. v. 8 of "the leaven of malice and wickedness." Also of the "old leaven" that was to be purged out of the Corinthian Church—evil practices of which they were guilty in their old unconverted days. Then in Gal. v. we find leaven applied to evil doctrines, subversive of the truth of the Gospel. In short, leaven, from Genesis to Revelation, signifies that which is evil, corrupt, and defiling.\* And honey, sweet and excellent as it is in its own place, has no property in it that will hinder leaven, on the contrary everything that goes to hasten its development.

But ask a baker again, if leaven is acting too

\* See "The Truth about Leaven," by J. R. C.

quickly, too sharply, what means will he employ to stay it, to arrest it? He will tell you nothing will do so as effectually as salt. Thus the scriptures are seen to be more scientific than modern critics give them credit for!

We now see how leaven and honey were excluded from any offering which was to be burned upon the altar. That which they typified found no place in the character of the spotless Son of God.

He was "holy, harmless, undefiled, and separate from sinners," and the grace and love so abundantly manifested were not the feeble fickle love of nature, but the outflowing of the grace and love of God.

And well is it for us that it is so! For I tell you if the love of Christ had been like honey, long ago it would have turned to vinegar to me! But it is divine love, seasoned with "the salt of the covenant," and it never changes or decays. In Malachi i. the Lord says, "I have loved you," and in chap. iii. He says, "I am the Lord, I change not, therefore ye sons of Jacob are not consumed," "Having loved His own. . . . He loved them unto the end."

Thus as these two ingredients, typifying what is merely natural and what is evil, were excluded from the offerings, so were they excluded from the food provided by Jehovah for His priests. The priestly food is Christ. "The unleavened bread of sincerity and truth," as seen so blessedly in Him. God has given us good food to feed upon. Good food in Christ; good food in the Scriptures—every word of God is pure. God gives us for our satisfaction that which satisfies Himself. In Psalms lxxviii. we read of the children of Israel getting flesh to eat. Greedily they gathered it and glutted themselves with it, but it is never said that it satisfied them. But in Psalm cv. 40 we read, "He satisfied them with the bread of heaven."

Well may we sing—

"Now none but Christ can satisfy,  
No other name for me"—

Sometimes we fail to find satisfaction in Christ until God takes away the things of earth and of the flesh in which we have been seeking satisfaction. Then when earth's cisterns are broken, and we find that they hold no water—when at last, it may be on a bed of sickness or death, we are shut up to Christ,

then in His matchless grace, having made room for Himself, He enters, and we find that in Him there is perfect satisfaction.

There is one verse in this chapter that I must turn to in conclusion, viz., ver. 12. "As for the oblation of the first-fruits, ye shall offer them unto the Lord; but they shall not be burnt on the altar for a sweet savour." This refers to the ordinance of Lev. xxiii. 15-17. In ver. 11 a sheaf of first-fruits is to be presented to the Lord "on the morrow after the Sabbath." That answers to "the first day of the week," and beautifully typifies the resurrection of the Lord Jesus. From that seven weeks were to be numbered, that is forty-nine days. Again on the morrow after the Sabbath, or the fiftieth day—answering to "the day of Pentecost"—"a new meat-offering" was to be presented to Jehovah. This consisted of two loaves baked *with leaven*. They also are first-fruits, only the word rendered "first-fruits" in ver. 10 is different from that in ver. 17—the former signifying *pre-eminence*, and answering to Col. i. 18, whilst the latter signifies first in order, and answers to James i. 18.

What then do these two loaves of first-fruits, offered on Pentecost, and baked with leaven, represent? Clearly not Christ, for "in Him was no sin." But "when the day of Pentecost was fully come," as we read in Acts ii., a new offering is brought to the Lord. It is a multitude of sinners redeemed and washed in the blood of the Lamb. Quickened and anointed by the Holy Ghost they are "accepted in the Beloved." No sin offering was presented with the wave sheaf of ver. 10—there was nothing to atone for in it. But with the leavened loaves there are offered seven lambs and one young bullock, and two rams for a burnt-offering: one kid of the goats for a sin-offering, and two lambs for a peace sacrifice. Thus we clearly see that this new meat-offering represents the Church, the *two* loaves doubtless having reference to its formation "out of twain," but constituted one in Christ. (Eph. ii. 15.) The two loaves are one offering. But let this be remembered. Though leaven amidst dough will work on and intensify until the whole is leavened, its action is at once arrested by fire. So that the evil that is contemplated as in this offering is not sin in activity, not sin breaking ing out, but, as Paul says "sin that dwelleth in

me." In the sight of God sin in the believer is not only atoned for and forgiven, it is arrested in its action by the power of the Holy Spirit—"the law of the Spirit of life in Christ Jesus has made me free."

Thus, though conscious that sin as a principle, as a root, dwells in us, yet do we know that in Christ Jesus, and on the ground of His finished work, we are made nigh and accepted.

Thus verse 12 of Lev. ii. is explained. The two loaves could not be burned on the altar for a sweet savour because of the leaven that was present.

These subjects are wonderful: full of interest and instruction. May we be led deeper into the understanding of them, not in a spirit of vain curiosity but of reverent inquiry within the veil.

J. R. C.

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### AM I BACKSLIDER?

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THAT we may be most thoroughly deceived concerning our true condition of soul is evidenced from the solemn words of Revelation iii. 17, 18.

So far blinded to the real state of matters were the believers at Laodicea that, while there prevailed in their midst a dreadful state of wretchedness, misery, poverty, blindness, and nakedness of soul, they actually imagined that ALL was well, and that they had need of NOTHING.

That these people were God's saved ones is clear. No such rebukes, warnings, invitations, or promises are ever given to the unsaved as are found in the epistle to Laodicea. At the same time these saved souls had *backslidden* so far that they were about to be spued out of the mouth of the Lord (verse 16).

We are just as liable to be deluded by our wicked hearts, and by that cruel adversary the Devil! Oh, let us examine ourselves (1 Cor. xi. 28), and find out our true whereabouts, lest we only discover it by falling into some open sin. Then there will come dishonour upon the worthy name of Christ, reproach upon His people, and sinners' ears will be closed to the gospel for many a day to come.

"Am I a backslider?" is a healthy question to put to oneself in the quiet presence of God, and it may be profitably accompanied by

others—such as are suggested in the following lines:—

"Have I allowed my zeal for spiritual things to grow cold? I may still keep up the *form* of prayer, worship, and service, and may even carry on the work of a pastor or teacher, an overseer or evangelist, but has my soul *real joy* in the work? Solemn question! I may deceive myself and fellow-believers, but not God."

"Does the awful wickedness and perilous position of the unsaved cause me to mourn, to work, and to pray? Is there any entering into the feelings of Christ as manifested in His whole life on earth, His tears over Jerusalem, and His death on Calvary? What efforts do I put forth that rebels may be convicted of sin, converted to God, and saved from Hell? Christ *died* for the ungodly; do I even *speak* solemnly to men about their sins and their souls? Do I exercise any *self-denial*, or *give freely* of my substance that those who have never heard of the Saviour may have Him preached to them and be saved? If my very heart does not yearn that others may hear the gospel, is not my professed joy in, and thankfulness for that gospel only a sham?"

"Do I *really enjoy* secret prayer? My knees may be bent as frequently as ever, but it is quite possible to be one's knees a great deal, and yet not to draw near to, or know communion with God. My character may be right in the sight of men, but are my prayers constantly cold, dead, or formal? If so, am I not a backslider?"

"Have I still true delight in diligently reading and searching the Word of God, or have other books a greater charm for me? Does the Spirit of truth reveal the treasures that lie hidden in the Scriptures, or are they dark and uninteresting to me? Oh, *how far* must I have wandered away if the Word of my Father and God has no longer power to speak to or delight my soul?"

"Do I allow trivial reasons to keep me from the meetings for worship, prayer, preaching, or Bible-searching? If right with God I should surely esteem such things more than my necessary food. How will my excuses look at the Judgment Seat of Christ? Would not many of them, if used by business men in connection with their appointments, cause their



fellow-men to lose all confidence in them, and rightly so? Have *privileges* really become *burdens*? If so, must I not be wretched, miserable, poor, blind, and naked indeed? *Where* will my backsliding end?"

"How much am I concerned and prayerful about the condition of God's people? If in fellowship at all with the Good Shepherd, who *gave His life* for the sheep, could there fail to be deep pain and grief at my heart at seeing His loved ones scattered by grievous wolves of every kind? Am *I* doing a wolf's work or that of a shepherd? The Lord Jesus prayed that His own might be manifestly one. If I have no desire for and make no effort to bring about this oneness, is it not *proved* that I have ceased to be in sympathy with the heart and desires of Christ?"

"Am I loving the things of earth more than the things of God; serving that monster Mammon or delighting in the company and conversation of the unsaved? In that case I have lost my first love indeed. Oh, may I stop short and take warnings from Lot, Demas and others who loved this present evil world. Is it possible that I, who once loved Him fervently, am now so cold and so far away as to have constituted myself an enemy of God?" (Jas. iv. 4.)

May each one of us have grace to put such questions to our very souls. Do not let us apply them to others, but take them home. If such evils are clinging to us, let us be honest, write down our name as BACKSLIDER, and seek restoration at once.

We should be as deeply convicted of the sin of backsliding as we desire the unsaved to be convicted of the sin of unbelief. An unregenerate man dos not in any way so deeply wound and dishonour Christ as does a fallen saint.

Thank God the remedy is at hand. 1 John i. 9 is as true as John iii. 16, "If we CONFESS our sins, He is faithful and just to FORGIVE us our sins, and to CLEANSE us from all unrighteousness." "He that covereth his sins *shall not prosper*, but whoso CONFESSETH and FORSAKETH them *shall have mercy*." (Prov. xxviii. 13.)

But the self examination, judgment, and forsaking of sin must be deep and real. No *superficial* work will result in true restoration. To mock God by confessing and seeking

mercy for sins that we do not DESIRE OR INTEND to ABANDON is only to make the matter worse, and to ensure deeper shame at the coming of the Lord, and greater loss at the judgment, where all our service will yet be tried by fire.

W. H. S.

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### PRECIOUS NAME.

"Thou shalt call His name Jesus: for He shall save His people from their sins" (Matt. i. 21). "A name which is above every name" (Phil. ii. 9).

Tune:—"Art thou weary."

PRECIOUS, precious Name of Jesus,  
To the heart how sweet,  
Sitting pardoned, resting peaceful,  
At His feet.

Wondrous, precious Name of Jesus,  
Meeting all our need,  
Word eternal, God incarnate,  
Woman's seed.

Precious name "Jehovah—Saviour,"  
Sweetest Name on earth,  
To the "Friend of Sinners" given  
From His birth.

Holy, precious Name of Jesus,  
Son of man, of God,  
All prevailing, sin it cancels  
By the blood.

Scorned, derided Name of Jesus,  
Nailed o'er Calvary's tree,  
Tree of anguish, shame, and cursing,  
There for me.

Name of Jesus, heaven exalted  
High o'er every name,  
Every knee before it bowing,  
Glad acclaim.

Honoured, worshipped Name of Jesus,  
Song in glory bright,  
Every harp and voice extolling,  
In the light.

Precious, saving Name of Jesus,  
Sinner's perfect plea,  
Same to-day, the same for ever,  
Same for me.

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"A BELIEVER doeth not good works to live, but lives to do good works. The righteousness of Christ is to be magnified, but the righteousness of Christians is not to be mentioned."

*THE GOLDEN BELLS AND  
POMEGRANATES.*

EXODUS xxviii. 33-35; xxxix. 24-26.

THERE was much fine gold on the dress of the High Priest, but the bells were all that the Robe of Blue had upon it of the precious metal. The number of them is not known. Strange ideas have been propounded as to the reason of these bells being attached to the robe. But the object of these being thereon is not left to speculation, but is clearly stated in these words, "His sound shall be heard when he goeth in unto the holy place before the Lord; and when he cometh out *that he die not.*" It is therefore evident that had he attempted to enter the holy place without them (except on the day of atonement) he would have been courting instant death. They were for the purpose of giving character to the walk and service of Aaron when in the sanctuary. For would not the sound the bells gave forth, as he went about, in ministering at the Golden Alter, the Lampstand, and the Table of Showbread declare the character of his walk, and thus his state of mind in relation to the holiness of God, and the reverence due to him? We think so, and therefore believe he would walk carefully and reverently. That he would not rush excitedly into or out of the presence of Jehovah. Such things as loud speaking, careless attitudes, and irreverent handling of holy things, would be far from him. Ought God's people of this age—age of grace though it be—to show less reverence for His character than He? Should they be less careful of the manner and spirit in which they approach Him for service or worship? Should not lightness of manner, familiarity of expression, and loud speaking be far from those who speak with the Holy God? If we knew God: His nature, His character, and His claims upon us for our utmost reverence of spirit, we should fulfil this injunction, "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon the earth, therefore let thy words be few." Standing in awe of Him and His word is, we fear, sadly lacking with many Christians. And, perhaps, as much so among those who would, judging by their words, almost claim to have reached

ecclesiastical perfection. However correct the position may be which any of the saved may occupy, it can be no guarantee against irreverence in speech, in service, or worship; neither can they expect God to compound with impiety by blessing such. What need we all have of, daily and hourly "grace whereby we may serve God acceptably, with reverence and godly fear: for our God is a consuming fire" (Heb. xii. 28, 29). Though He be our Father, yet is He *God*, and this we do well to remember. The bells of gold had, we need hardly say, a partial fulfilment in the life of the Lord Jesus. He was everywhere, and always the reverent one. In denouncing hypocrisy, reproving sin, or fortelling judgment He did all in the fear of God. If He spake to His Father solemn and reverent were His words, for "grace was poured into His lips." In these things He set us an example we do well to take heed unto. They had a further fulfilment in Him after His ascension to the right hand of God, as heard in the present testimony, which began at Pentecost. "The gospel of the *glory* of Christ" is a heavenly sound going forth more loudly than ever, calling upon millions of earth's weary, sad, stricken sons and daughters to receive rest, joy, and salvation. The type of the bells will only be complete when He comes forth from heaven to bless Israel and the nations.

THE POMEGRANATES.

Round about the hem of the Robe of Blue, and alternating with the bells of gold, were fine linen tassels in colours, blue, purple, and scarlet, in shape like the fruit of the pomegranate tree. That the Israelites had a knowledge of this fruit, whilst in Egypt, is clear, for it was one of the things for which they lusted while in the wilderness. (Num. xx. 5.)

Who can doubt but Aaron saw in these things God's claims upon him for spiritual fruitfulness. How far he responded to these claims we know not. They were also to the nation a witness that He desired they should be fruitful and not barren. That it sadly failed, in spite of all He did to render it fruitful, is evident from such scriptures—Ps. lxxx., Isa. v., Luke xx., and Rom. xi.

The High Priest, wearing the fruit-adorned robe, foreshadowed one in whom all the desire of God found satisfaction—the Lord Jesus Christ. Whilst around Him there was nothing

but barrenness and sterility, and hence the Lord had no aid from His surroundings, yet was He ever fragrant and fruitful. Abundant and sweet was the fruit from His sinless person and holy life. More abundant (and if possible) more precious to God is that which He has borne since He perfected Redemption. (Jno. xii. 24). The saved are His fruit, the outcome of His death and resurrection.

Such answers to the pomegranates alternating with the bells of gold upon the robe of blue. Divine testimony have they heard and believed, and through faith in the operation of God have they union to His Son. In union to Him in the Spirit lies the secret of the possibility of bearing "much fruit" to the glory of the Father. Which fruit is variously characterized as of "The Spirit" (Gal. v. 22), "Righteousness," "goodness," "truth" (Eph. iv. 9), "holiness" (Rom. vi.), "thanksgiving" (Heb. xiii. 15), and "fellowship" (Rom. xv. 26, 28). Oh what possibilities there are in our union to Christ and possession of the Spirit, to bring forth fruit spiritual in its nature, and everlasting in its durability, for in one sense it can never die!

J. H. I.

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### "THE LETTER KILLETH, BUT THE SPIRIT GIVETH LIFE."

Notes of an Address on 2 Corinthian iii. 6 by J. R. CALDWELL.

THE reference here is to the ten commandments—to the words that were written by the finger of God on the tables of stone.

The law was outside of man. It was engraven upon stones. The new covenant writes the will of God on "the fleshly tables of the heart," it puts the law within. The Lord Jesus said, "Thy law is within My heart." It was His joy and delight to do the will of God; it was in His heart. That is the liberty and joy of the new covenant. At our regeneration God implants new desires within. The likings of the old man are corrupt, the likings and desires of the new man are wrought in us by the Spirit of God. We don't go to the Word after we are converted because we are bound to do it. We go to the Word because we love it. God writes His will in the new nature within us. He has given "the earnest of the Spirit in our heart," that *from the heart* we might do His will.

Romans vii. 6.—"Now we are delivered from the law, that being dead (or rather being dead to that) wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." It is not that the law is dead, but, that we are dead to the law in the person of the Lord Jesus Christ. The law has cursed and condemned us; we have borne its penalty and it has executed us. We are not delivered from the law that we should go and break it. No, that is not it, but that we should serve the very same God that spake the law from Sinai. It is that in the Spirit, as dead and alive to God, we may serve the Lord Jesus Christ. God has given us His whole will in the Scriptures from Genesis to Revelation, that our hearts being filled with His precious thoughts we may carry out His will in every relationship and department of our life.

Romans ii. 27-29.—"But he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God." This refers again to the letter of the law engraven on stones. But now God puts His will into our hearts. That is a different and a deeper thing altogether. When Moses was up in the mount with God receiving His commandments, what were the people doing below? While he is absent they wonder what has become of him! They say to Aaron, "Up, make us gods." Jehovah was not in their hearts. The law was thundered from Sinai, but not written on their hearts; for see—they are dancing round a golden calf, and saying, "these be thy gods, O Israel." Before the law was brought to them it was broken. As soon as Moses came down from the mount and saw the calf and the dancing he cast the tables out of his hands and brake them to pieces. What was the use of taking the ten commandments to a people that had broken them already? In zeal for God's glory and love to that people Moses flung them down, and they were smashed to pieces. He saw how God was dishonoured, and that the people were under the curse. But he wrote them again on other tables, and these were put into the ark and covered with the Mercy Seat, and sprinkled with blood, a picture of the Lord Jesus, who could truly say, "Thy law is within My heart." His own precious blood was poured out to deliver from

its curse. He is the Mercy Seat—"the propitiation for our sins."

We hear people say, "I don't believe in the mere letter, it is the spirit of the thing I want." When God speaks of the letter and the Spirit does He mean that we are to set aside what is written and only go by the Spirit? When He speaks of the letter does He not definitely mean the letter of the ten commandments? So far from setting aside the letter or words of the New Testament we are to "hold fast the form of sound words," and to "be mindful of the *words* spoken by the Lord Jesus and His apostles."

"The letter killeth, but the Spirit giveth life." What could the law do but kill? What else could commandments written and engraven on stones do when brought to a people who were in the very act of breaking them? "The letter of the law killeth," but glorious contrast, "The Spirit giveth life." The Gospel is the very opposite of the law. The latter, if held up to the sinner condemns and kills him, but the former comes to justify to set free, and to give him eternal life.

In connection with the giving of the law there fell 3000 men (Ex. xxxii. 26, 29). In connection with the preaching of the gospel at Pentecost 3000 men were saved and quickened into everlasting life in one day. Here we have a contrast between the letter that killeth and the Spirit giving life. The law was inaugurated with the destruction of 3000 men, and the gospel was inaugurated by the salvation of 3000 at the address of Peter.

Mark the contrast between Moses and Christ. When Moses came down from the Mount, after receiving the law, it is said that "the skin of his face shone," but how different from the transfiguration of the Lord upon the top of the Mount. It was not the skin of the face of the Lord Jesus that shone. The very word that is rendered "transfigure" means that the glory shone out. It was the glory within that shone out when He was transfigured. The glory of Moses was merely a reflection from the glory of God. But even that glory which the Lord put upon "the mediator of the first covenant" was grand. It was not a mere halo. It must have been a dazzling light that shone, for they were afraid to go near. And so magnificent was the shining of his face that,

when he was speaking they could not look upon him, so he had to cover his face with a vail, that they might speak with him.

The first covenant had indeed a glorious inauguration, no previous revelation of the glory of God could be compared to it. But it faded away before the glories of the New Covenant. It is not a glory reflected on the face of the Mediator, but the glory of the character of God manifested in the only begotten Son, full of grace and truth. Not a glory that fades away, as that on the face of Moses, but a glory that is eternal. Not the ministration of death, but of life and righteousness, to be consummated at the coming again of the Lord, when all who believe shall be perfected in likeness to Him, the body of our humiliation being changed and fashioned like unto His glorious body. There were outward glories of a kind; there were gifts of tongues and miracles, &c., but the deeper glory is that the Holy Spirit of God has undertaken to conform every one of the saved to the very image of Christ, so that the glory of God is and ever shall be manifested in those who are the subject of the Spirit's work through the gospel.

Observe two things here. The law is here said to be the ministration of death and the ministration of condemnation. Death is one thing, condemnation is another. A man might be dead and not condemned; a man might be condemned and not dead. The law brought condemnation and death to the sinner. God never gave a law to make man better or righteous. He gave the law to prove man guilty, and to manifest his true character (Rom. iii). The law held up to the sinner's face shows him his character, as a plumb line will show how far a crooked wall is off the straight, but it will never set it right; or it is like a mirror in which you see reflected your dirty face, but the glass will never make it clean. The law is powerful to show the sinner's guilt, but it is powerless to bestow life or righteousness.

This then is the excelling glory of the New Covenant, that, finding the sinner guilty, condemned, it bestows upon him "the gift of righteousness." Finding him dead in sin it bestows upon him the gift of everlasting life, and all through simply believing God's testimony concerning His Son Jesus Christ.

ISAIAH LIII.—WHAT IT SAYS ABOUT THE  
MESSIAH.

1. He is *the Arm of the Lord*.—The One by whom Jehovah does His work. By His son He created the world, by Him also He will reconcile all things, as He redeems and regenerates believers now (verse 1).

2. *The tender plant and root of a dry ground*.—He borrowed nothing from earth as the Man of dependence and faith. All His fresh springs were in Jehovah. He was the only man who fully answered to Numbers vi. "Separation" was the word written over his entire pathway (ver. 2).

3. *The Man of Sorrows*.—The purity, the immaculate spotlessness of His humanity, was in sharp contrast to the sin around. Therefore the deep sorrow of holiness treading its lonely pathway through the slush and mire of a fallen world (unsoiled by it), but "*loving*" righteousness, which he failed to meet with; "*hating*" iniquity, when nothing else stared him in the face. Also, "He suffered being tempted;" it was an agony to Him. How deep His perfection! (verse 3).

4. *The Sympathetic Man*.—Bearing on His heart the griefs of others, carrying on His breast the sorrows of those He came in contact with. How sickness appealed to Him! His eyes affected His heart. He "sighed" over our wretchedness, He "groaned" at our graves, He "wept" at the sight of tears (verse 4).

5. *The Misunderstood Man*.—He was esteemed smitten of God. How dreadful to have false thoughts as to *Him*! The hand of God was never for one moment against Him, except in atonement, One for all, on Calvary (verse 4).

6. *The Sacrifice*.—With unshod feet and veiled faces we stand before the amazing sight. "He was wounded for our transgressions"—meritorious wounds! Here judgment kisses mercy's cheek, stands by with sheathed sword to see mercy embracing the prodigal (verse 5).

7. *The Risen Man*.—He shall see His seed. He shall prolong His days. He asked for life and it was given to Him, even life for evermore. He is the Prince of Life, but also as the vindicated man Jehovah shewed Him the path of life and set Him at His right hand. He *rose*, but was also *raised*. Resurrection was God's answer to His obedience unto death (verse 10).

8. *The Prosperous Man*.—The pleasure of the Lord shall prosper in His hand—a pierced hand. "All things" are in that hand (John iii. 35). Nothing that He puts His hand to can end in failure. The "seven stars" of ministry are in His hand in spite of clerisy or democracy in the assembly. "All His sheep are there. We are graven on its palm (verse 10).

9. *The Satisfied Man*.—The last thing man gave Him was vinegar-spoiled wine; in the Father's Kingdom He will drink the new wine which can never turn sour, with His own for ever. The death of the one grain has resulted in the redemption of a multitude that none but God can count. The sight of heaven's courts thronging with them will be deep joy to His loving heart (verse 11).

10. *The Justifier*.—Many will point Him out as their alone righteousness before God's bar of justice. He could estimate the cost of our discharge and met it to the full—giving an overplus of glory to God—which will gild eternity with a brightness and fill its walls with praise impossible even if man had never sinned (verse 11).

11. *The Victorious Man*.—He shall divide the spoil. He will hand the kingdom back to His Father, having put down every opposing element, and crushed for ever the reign of sin. The Rider on the white horse will ride on in His Majesty from victory to victory until the universe owns allegiance to God, and creation bursts out in the eternal psalm (verse 12).

"Even so, come, Lord Jesus!" M. I. R.

LANDMARKS OF THE FUTURE.—XIII.

WHEN DOES THE JUDGMENT OF  
THE NATIONS TAKE PLACE?

BUT one more question you are asking, which I will not fail to answer. When does the judgment of Matt. xxv. take place? I submit the thought. (You know the Scripture so well we need not read it.) "Before Him shall be gathered all nations," and, mark you, it is "the Son of Man," and He shall "sit upon the throne of His glory," not necessarily a throne of judgment, though it is a throne of judgment, but not the Great White Throne spoken of in Rev. xx. It is when the Son of Man taketh earthly rule,

reigneth and sitteth upon the throne of His glory, that the nations are dealt with by Him in regard to their conduct toward His brethren. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Some have persecuted His brethren according to the flesh, some have been kind to them, and the Lord deals with them accordingly in that day. Now, I do not say there is not an allusion to the great judgment, but, I say, if we are to take Scripture in its contextual light, and according to its own verbal statement, this judgment of Matthew xxv. does not refer to the judgment of the Great White Throne, but to the coming of the Son of Man, when He sits on the throne of His glory and assumeth rule over the kingdoms of this world. Again, I would be exceedingly humble in making any dogmatic statements, because I know that these are matters we have to wait to learn about. I only submit these two thoughts because I know the majority of minds lean to the thought that the judgment of Matthew xxv. is at the same moment as the post-millennial judgment of the wicked dead. Compare the two, and see whether they can possibly refer to the same, see whether the judgment of the living nations agrees with the judgment of the *dead*. I cannot settle the question, but submit that the great weight of authority lies on the side which I have been putting forth, that this judgment of living nations takes place prior to, and not subsequent to, the thousand years of blessedness.

"What manner of persons ought we to be in all holy conversation and godliness?" Dear friends, is it not a comfort to the spirit to have no fear of judgment, no "fearful looking for of judgment and fiery indignation, which shall devour the adversaries?" Is it not a rest to the soul to be able to look forward calmly, certainly, and happily, to the future? "It is appointed unto men once to die, but after this the judgment," but look at the glorious antithesis. "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation," not "unto judgment." Men die and are judged, Christ's have passed from death unto life. I say then, is it not exceedingly comfortable to be able every day of our life

TO FACE DEATH WITHOUT FLINCHING, to know no future judgment can possibly assign us unto the lake of fire? We have passed from death unto life who have trusted the Lord Jesus. Thank God for that light! And it isn't as one who miserably shrinks from fear and awful dread of these things; there is a proper fear and dread that comes over the human heart when we consider them, but it is that God's beloved Son is our only answer concerning such a day. "Christ died for me, and it is by Christ that I am delivered from that awful day, not because of faultlessness in me." Therefore, let us thank God for the exemption from that judgment, Who has said that we "shall not come into the judgment, but are passed from death unto life." And, while we speak of it most confidently, oh! let the great consequences of such a deliverance characterise our whole life. If we are exempt from future judgment, "what manner of persons ought we to be" in all holy conduct and all righteousness! Ah! dear friends, I couldn't bear to speak about exemption from judgment, if there was not in some measure the humble seeking to follow Christ; if not, it would be impudence to speak. May God give us, not the impudent presumption of the flesh that would take every promise to itself; for no one who does not know himself a sinner, and come to Jesus as a lost sinner, is exempt from final judgment. It is as lost sinners we come to-day, not as those who merit anything, or who take the things of Christ and use them as a heavenly robe to cover over and excuse our natural evil condition. Oh! may God show us that exemption from that awful judgment to come is part of the riches of His grace to form our character to behave ourselves properly!

A. O. M.

*THE NEW ACTS OF THE APOSTLES,  
OR THE  
MARVELS OF MODERN MISSIONS.*

By ARTHUR T. PIERSON.\*

**S**UCH is the title of Dr. Pierson's new book on missions. Dr. Pierson was the Duff Lecturer for 1893. This exceedingly interesting and able volume is the substance of lectures delivered in Scotland.

\* To be had at *Witness Office*, post free, 6/.

The design of the work is stated as follows—"To compare the Christian Church in the nineteenth century with the Church in the first century, especially in their missionary aspects, and to bring out the points of resemblance and of contrast between them." The book is divided into six parts, and sub-divided again into thirty-six chapters, and is a rich repository of valuable information on "Foreign" Missions.

Biographies are given of various noble gospel pioneers in the "regions beyond," and amongst them those of John Eliot, Hans Egede, Christian Friederica Swartz, William Carey, Adoniram Judson, Robert Morrison, John Williams, and Allan F. Gardiner.

Providential deliverances of missionaries, striking conversions among the heathen, remarkable answers to prayer, and marvellous results obtained by the preaching of the gospel are recorded. Some of the chapters are especially good, notably those entitled "The New Open Doors," "The Call to All Disciples," "The Vision of the Field," "New Converts and Martyrs," "Transformed Communities," "Miracles of Grace," and "Rapidity of Results." In the chapter on "open doors" Dr. Pierson remarks—"Doors unentered do not remain open, and if God once shut no man can open, and we may knock in vain. Unused opportunity never returns—it is forfeited for ever. One fact is plain, open doors now challenge us to enter every land. Before us stands the opportunity of the ages." The chapter entitled "The Vision of the Field" is a stirring and thrilling one. "That night vision at Troas has been a thousand times repeated within the last century. That man of Macedonia may be seen whichever way we look, and the voice calls to us from every quarter of the horizon. Who that watches modern missions does not feel that what Paul saw and heard at Troas has become the vision for all believers, and the voice from all lands? . . . Were our eyes not dull of vision, and our ears dull of hearing, through the flare and glare and blare of this world, we should see and hear this 'man of Macedonia' standing at every point of the horizon, stretching forth hands in appeal and calling for help."

On "World-wide Exploration" he says—"If we are to preach the gospel to every creature we must first go into all the world, and this has

not been possible to any previous age as it is to ours, for all the world has not hitherto been accessible or even known. At last the trackless pathways of the ocean have been crossed, and the penetralia of all the continents reached. Land and sea yield up the secrets of six thousand years. Navigation and exploration have been so thorough that we feel sure that no continent is unveiled nor even one island undiscovered. The frozen poles have been forced to unbar the gates of their ice castles, and the flag of the triumphant explorer is unfurled on their crystal battlements. For the first time since this world began man knows his own habitation and domain."

"All this is full of meaning. When God set Canaan before His people His word was, 'Every place that the sole of your foot shall tread upon, that have I given unto you.' That land is general. Every land of promise waits for possession, and possession hangs on appropriation. The first condition of a world's evangelization is its exploration; and because the prows of our ships, ploughing furrows in every sea, have made the vast oceans harvest fields of commerce; because the dauntless explorer has pierced Asiatic jungles and African forests, traced the rivers to their source and scaled the mountains to their brow; because the seclusion and inclusion of hermit nations has been invaded, and the veil rent in twain before their closely guarded caves and shrines; because the public sentiment of mankind forbids locked gates and sealed ports, the way is open as never before for the gospel chariots."

#### THE CALL TO ALL DISCIPLES.

Weighty and solemn words are spoken on the universal call to Christians to take the message of mercy to the perishing. "Over the doors of the early church the Master wrote, in letters so large that he who runneth may read at a cursory glance, 'Go ye into all the world and preach the gospel to every creature.' The command was and is to all disciples. Those who cannot go in person must go in the person of others who can; and with no less self-denial, prayer, and self-offering, must they who tarry by the stuff, support those who go to the battle, than if they themselves went to the field. Only so, will they share in the work and the reward."

Dr. Pierson does not believe in caste dis-

inctions in the Church of God, and protests against the division of Christians into

"CLERGY" AND "LAITY."

"The Church, as primitive piety declined, built up priestly barriers about the 'clergy,' and taught the 'laity' that it was impertinent intrusion for those who were not ordained to preach the good tidings. But in all great epochs of spiritual power believers have burst these bonds like cords of burnt tow, and claimed the universal, inalienable right to tell lost souls of Jesus. Such false restraints are cerements of the tomb; they belong not to the living but to the dead; they have the odour of decay and, like other grave-clothes, should be left behind in the sepulchre. All believers had, and exercised an inalienable right to proclaim Christ to lost men. Experience of grace was the sufficient warrant of witness of grace; and the only limits to such witness were those of ability, opportunity, and consecration."

#### GOD-CALLED MISSIONARIES.

"God has His own educators, but they would not be chosen of man; and His own armour for His soldiers, but it is not steeled with carnal weapons. All the great leaders and pioneers of modern missions have been evidently God-appointed and God-annointed. We put this fact boldly to the front, the church has not led the way in their choice, but they have often, if not always, led the church. Had the church chosen they would not have been selected, for some of them have been a century in advance of their times, derided as fanatics and fools, apostates of the anvil, the plough, and the loom. God has first trained them in His own secret schools, equipped them with weapons forged in the trial fires, and not a few of them have lived, wrought, and died unrecognised as God's great ones." The chapter on

#### "NEW INCENTIVES TO GIVING"

is "needed truth." "No setting apart of a tithe, or Lord's portion, will in these days suffice. It never did. The tithe was the Jew's minimum, not maximum; it represents what the poorest must give, not what the richest might give to buy off the right to keep the other nine-tenths. Instead of asking, How little can I spare for God and satisfy His claim and my conscience? we should invert

the terms and ask, How little can I expend on myself and yet satisfy my actual needs, and how much can I thus spare for God? . . .

The curse even of our churches is that *getting* is recognised as the one thing to be desired and sought; *giving* is at least recognised as a duty, not a privilege to be sought, but an obligation to be accepted, and a thousand expedients are adopted to evade that *self-denial* which represents the very enrichment of giving. . . . Let us stop and once more ask *why* and *when* it is *more blessed* to give than to receive? Getting *without* giving is absolutely disastrous; even getting *with* giving is dangerous. And the only way to prevent the disaster and avert the danger is to *give* constantly, systematically, abundantly, cheerfully, self-denyingly. Fire that has no vent has soon no flame; if the flame cannot get out the fire goes out. A spring without outlet cannot have inlet; the water must give forth a stream or it seeks a new channel underground.

The Christian life is the fire of which giving is the vent; it is the spring of which active benevolence is the stream. He who hoards and withholds cramps and crushes and cripples his own better nature."

In contrasting the difference between the present and Apostolic days, the Doctor utters some plain things. "Satan never won a greater victory than when he made the pulpit a horse block whereby to vault into the saddle of ambition; or the pastorate a comfortable hammock of luxurious ease; or the service to souls an avenue of wealth." Again, "No soft-lined nest allured the self-denying worker; no tempting bait drew the preacher to bite at the devil's hook of greed; no increase of stipend cleared his eye to read the doubtful call of Providence." As yet no "crozier golden" had made "bishops wooden." Service seems to have been first gratuitously rendered, supported only by free-will offerings. The chapter on

#### RAPIDITY OF RESULTS

speaks of wondrous and blessed issues following the proclamation of the gospel. One case will suffice. "John Williams's course reached over but twenty-two years, from 1817 to 1839. Five years before he fell a martyr at Erromanga, the gospel had been carried over a circle of four thousand miles diameter, whose centre is



Tahiti. There lies a vast Pacific archipelago within whose circumference of twelve thousand miles are included the Raratongan, Friendly, Cook, Society, Navigator's, Marquesas, Union, Austral, Gambia, and Solomon groups of islands, and Low Archipelago as well as many others. Yet within *seventeen* years, not only had every group, but every considerable island in every group been evangelized; the people had burned the maraes, and given up their abandoned idols as trophies to the missionaries. War-spears had become pulpit rails for the gospel of peace; and the god of war himself had become a prop for the roofs of the homes where peace had found dwelling-place."

#### NUMBER OF MISSIONARIES.

"The total force at work now on the foreign field is close to fifty thousand; and while not more than one-fifth come from Christian lands—including wives of the missionaries who are teaching—the other four-fifths are native evangelists, preachers and pastors, teachers and helpers! So that the missions recently begun among heathens and pagans have already given to the mission-field four times as many workers as the churches at home have sent forth."

#### THE PRESENT A CRITICAL TIME.

"If ever in human history *delay* meant danger, nay, certain disaster, it is now. The seasons for sowing and reaping, planting and plucking are fixed and their limits are set by natural laws. A season is a fit time for all work; there is but one fit time. The sower loses his seed if he sows it after sowing time; and when the harvest is ripe the reaper must put in the sickle, or soon the harvest will not be worth the reaping, for ripeness borders on rottenness. *Immediate* is God's word; now or never. In all parts of the mission field it is either time to sow or time to reap; and in some cases the field invites both sower and reaper at once; for there are some who need the saving message, and others who have heard and are ready for further and fuller steps of teaching, training, ingathering. We must not think that because the Church is more aroused than a century ago, it is safe to rest content with the present measure of interest and that we need only to maintain it. The Church of Christ has thus far, not yet begun to deal in

earnest with her duty to the human race. . . . The vast host to be reached defies us to overtake their destitution, while we rely upon a few thousand educated, ordained, highly trained workmen. Millions sink, unsaved and unwarned, while we are waiting for experts to come to their rescue with all the most improved life-saving apparatus of the schools. If for these souls in wreck we cannot command the rocket and gun, the swinging basket and life-boat, let us have the plank—anything to save a sinking man." "The Marvels of Modern Missions" is a book that is well calculated to deepen and increase the interest of God's people in the evangelization of the perishing in pagan, papal, and heathen countries. Get the *volume for yourself* and read it prayerfully and carefully.

A. M.

### Correspondence.

TO THE EDITOR OF *The Witness*.

DEAR SIR,—Mr. M—, a brother in fellowship at F—, H—, has been obliged to return temporarily to Rangoon in Burmah, to look after some business there. He has written to me giving me a description of the Assembly there, which I send you, as I think it may cheer and interest your readers. He says:—

The English speaking gathering to the name of the Lord, that I left here, has resolved itself into a native gathering, consisting of Telegus and Burmese, with a mixture of mixed races. I attended the bread-breaking, which was conducted in the following manner. The assembly consisted of about forty members, of both sexes, chiefly Burmese. They met in a large upper room, the guest-chamber, the best room in the house, set apart specially for the Lord's children to meet Him. The hour of meeting is 7 p.m. The European dressed members sat together at one end, and the Burmese reclined on the mat which covered the entire room, where was a table about four feet long, two feet broad, and eighteen inches high, on which was placed a plate and loaf of bread, and a covered metal cup containing the wine. There are pillars which mark off a verandah inside the outer walls, and nominally divide the guest-chamber. The members are all waiting the hour, and greeting each other lovingly. The clock strikes, and everyone finds his or her place reverently, the sisters covering their heads with silk cloths or kerchiefs, having walked from their homes uncovered. The brothers are all uncovered. The slippers of all the natives are left on the first

landing from the street, hence they are reclining round the table barefooted. Immediately a hymn of praise and thanksgiving, in musical and powerful strains, fills the room, and can be heard at a distance through the open windows. This strain was quite spontaneous, not a word having been spoken, and, when it was ended, a hymn was given out by an Armenian, who is the nominal leader, and to whom the house belongs, and who bears all the expenses, though I *know* him to be comparatively poor of this world's wealth, but rich in faith. Prayer and thanksgiving followed the hymn. The senior Burmese brethren sat near the table. One took the bread, laid the plate on the ground, broke a piece from the loaf, put it in his mouth (not a crumb), and passed the plate round to his next brother, and so on till all the floor had partaken, then the mixed races, who sat in the chairs, partook. Another of the senior brethren took the cup, drank thereof, and passed it round till all had partaken. Prayer was then made in English and Burmese, and another hymn of praise. The Armenian then gave an exhortation on Believing and Doing the Lord's will. This discourse was spoken in slow, but emphatic, short sentences in English, and interpreted into Burmese by a Burman Judge in the Small Cause Court, in slow and impressive language, and was received reverently by the assembly. This was tedious work, and tired one's patience, but every word was intended to find lodgment in the heart, and often repetition had to be resorted to. The truth was enforced without consulting feeling or prejudice. Faithfulness to the Lord and His Word is strictly adhered to. Nothing is admitted or taken for granted. Every sentence is proved by reference to Scripture. In short, everything is done in accordance with 1 Cor. xi. xiv., and simplicity and simple truth are inculcated, and the shadow of anything doubtful will not be tolerated. They do not try to enlarge the gathering; they want a real, pure assembly, and believe that the Lord, and He only, can add to the Church. They desire also to avoid the introduction of difficult questions. The better instructed desire to teach simple faith in the atonement, which finished the work of our salvation, and to live the life of truly redeemed saints. They teach clearly that as soon as the eye is removed from Christ they cease to walk by faith, and man falls. It is beautiful to look upon them now in their primitive and child-like obedience to the word. I noticed several young sisters (Burmese) with tablets taking notes when the exhortation was being enforced. Would that the assemblies in Europe had the simplicity and beautiful faith displayed by those I saw.—I am, dear sir, yours faithfully in the Lord,

Felixstowe, 7th Nov., 1894.

H. C. P. R.

### SHALL WE TEACH THE CHILDREN?

On returning home from the meeting one Sunday evening lately, Mr. Fenn got into conversation with a young man, a short time since received into fellowship, whose home lay in the same direction. In the course of conversation he related how he came to hear the Gospel. He came from his home in the provinces to his aunt's in Madrid, and found that she and his cousin, a boy of thirteen, were attending the Gospel services at the Glorieta de Inevado, (Namberi) and induced him to accompany them. He came, and the Lord opened his heart to receive the truth, and he was duly baptized and received. "But what led your aunt to come?" asked Mr. Fenn. The answer was to this effect. "My aunt was very dissatisfied with the very little progress my cousin made at school, though she had sent him to several. She heard that the boys at the Glorieta school got on well, and though a staunch Roman Catholic, she brought him, and, ignorant of the kind of religious instruction given, gave him his prayer book and a rosary for use at school. The boy not only advanced in his studies; but also became interested in the Scriptural instruction, and began to pray at home without his book, especially asking that he might become an obedient boy. His conduct at home improved, and his interest in spiritual things increased, and he persevered in entreating his mother to come to the meetings, which she did, and now mother, son and nephew are converted, the master giving good testimony concerning the boy, who with the mother, it is hoped will be received shortly. The former was unable to attend the meetings for candidates, and consequently was not received with her nephew."

Some dear friends have advised the limiting the scholars received in the schools to children of persons attending the meetings. Had this been the rule, how would these precious souls have come under the sound of the Word? As long as the Lord in His good providence permit, shall we not "sow beside all waters"?

CHARLOTTE FENN.

### Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

THE EDITOR.

Replies are invited to the following:—

THE FUTURE JERUSALEM.—In the details given in Ezekiel, chapters xl. to xlviii., the space assigned to Jerusalem and the "holy portion of the land is nearly as great as the whole of Judea,

west of the Jordan. Kindly explain how these details are to be understood.

**WHEN WAS ATONEMENT MADE?**—For it is the blood that maketh an atonement for the soul" (Lev. xvii. 11). Is it correct now to say that the atonement was made between God and the sinner, when the blood of Christ was shed before He was either buried or raised from the dead?

**GOD'S SOVEREIGN DEALINGS WITH MAN.**—Will you kindly give the purport of these contrasts—"Many that are first shall be last, and the last shall be first" (Matt. xix. 30). "Many are called, but few chosen" (Matt. xx. 16).

**IS THERE A GENERAL JUDGMENT IN ANY SENSE?**—Please explain the meaning of Matthew xxv. 32. Will it be a general judgment of Jew and Gentile, saved and unsaved, or how is it "all nations."

**THE MITRE ON AARON'S FOREHEAD.**—Kindly give me an explanation of Exodus xxviii. 38. What is it a type of to the Christian of the present day?

**THE CHRISTIAN'S BREASTPLATE.**—What is the "Breastplate of Righteousness" (Eph. vi. 14).

**WORLDLY OCCUPATIONS.**—Please explain through the *Witness* what are the "callings" referred to in I Corinthians vii. 20-24.

#### THE EVERLASTING GOSPEL.

**QUESTION 482.**—What is the difference between the Everlasting Gospel, Rev. xiv. 26, and the Gospel spoken of in Matt. xxiv. 14?

**Ans. A.**—In Matthew xxiv. 14 it is the "Gospel of the kingdom," John Baptist announced it (Matthew iii. 2), Jesus began to preach it (Mark i. 14, 15), and taught it after His resurrection (Acts i. 3). On several occasions it is mentioned in the historical narrative called "the Acts of the Apostles. It then lapses, and will be resumed at the future time that is mentioned in Matthew xxiv. 14, see Acts i. 3,—viii. 12,—xiv. 22,—xix. 8,—xxviii. 23-31. But what is referred to in Revelation xiv. 6 is a different matter altogether. A terrible crisis in this world's history is at hand. Babylon overthrown, completely and finally, as predicted, and *the wrath of God* is about to be poured out upon all who worship the Beast. Before all this happens a last opportunity is given to men, who in all probability have disregarded and rejected divine revelation and testimony, of at least acknowledging God and His work—creation. This is the Gospel of the time when men have nearly reached the limits of God's long-suffering and forbearance, and, to us, it seems a strange Gospel. "Fear God, and give glory to Him, for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of waters." There is nothing of grace here—

nothing of redemption, but man's defiance of all that is Divine has reached its climax, and the authoritative cry of the angel from heaven is, "Fear God—and fall down before Him." They had worshipped the Beast, will they at this fearful crisis worship God?

**Ans. B.**—The Gospel spoken of in Matthew xxiv. 14 is called "The Gospel of the kingdom," a designation peculiar to Matthew, and used by him, iv. 23 and ix. 35 only. In each of these passages it was preached by the Lord Jesus, and accompanied by works of power. We understand it to be the good news telling of the coming kingdom, that called by Matthew "The kingdom of the heavens," meaning the reign of God from the heavens over the earth. John the Baptist proclaimed it as "at hand" (Matt. iii. 2), and Jesus also (Matt. iv. 17), who sent the twelve forth to proclaim it (Matt. x. 7), but the proclamation has ceased for the present through the rejection of the King (Matt. xii. 14). Since they sought the King's life there is no record of the proclamation of the kingdom. When sending the twelve forth the Lord Jesus foretold persecution in connection with their testimony, and that they should not have gone over the cities of Israel before His own return as Son of Man (Matt. x. 23). In a future time this testimony will be resumed to Israel, and in the passage in Matthew xxiv. we have the corresponding testimony to be borne among the nations of the world, *i.e.*, the then known, or civilized, or Roman world.

In Revelation xiv. 6 it is quite another message, and the messenger an angel. It is a world-wide testimony, for the messenger flies in mid heaven. It is not a new testimony but "Everlasting," and corresponds to that borne by creation (Romans i. 19, 20), a testimony to God, hence the call to worship Him as creator (verse 7). The proclamation will be consequent on the events of chapter xiii., and will follow them as God's final testimony before the fullness of His wrath is poured out in the vials (Rev. xv.).

Thus the everlasting Gospel, while calling on men to fear God, tells of the hour of judgment come. The Gospel of Matthew xxiv. 14 tells of the coming of the kingdom. J. T.

**Editor's Note.**—To speak of various "Gospels" is not the way of the Scriptures. The Word is not found in the plural. The Gospel—the glad tidings of salvation to guilty man is one. Every communication from God to man, whether it be "repent" or "fear God," or the fuller testimony concerning Christ and His finished work and resurrection power to save—all imply that God is prepared to deal in grace with those who obey the testimony.

But the glad tidings—the Gospel—being for

all periods and all circumstances, and all conditions of men—has necessarily many aspects.

As proclaimed by John the Baptist, it was a call to repent, and thereby prepare for the Reign of righteousness that was, in the person of Christ, presented to the nation for its acceptance. To repentant ones there was not lacking the testimony to the Lord as the Lamb of God—and John's disciples "followed Him."

The proclamation of such a kingdom could have been no "glad tidings" had it not been accompanied with the testimony of grace to the guilty yet penitent sinner who desired the kingdom, yet felt his unfitness to enter it.

"The Gospel of the grace of God" is a different aspect of the truth, not so much connected with the kingdom in its glorious manifestation as with the owning of the authority of the earth-rejected King and the spiritual character of the reign of God, viz., "righteousness, peace and joy in the Holy Spirit."

Its application is directly to *all*, whether Jew or Gentile, and it remains the one aspect of divine testimony to the world until the Church, which is the body of Christ, being completed, God resumes His distinctive dealing with Jew and Gentile, and again sends out the testimony that "the kingdom of the heavens is at hand."

But the full revelation of God's grace in the Gospel of His Son as proclaimed in this present age, having been, like Him of whom it testifies, "despised and rejected"—the warnings of the near approach of the kingdom of God in manifested glory having been disregarded,—one testimony more is given in wondrous grace, and that in such a manner as if possible to arrest and awaken the Devil-deluded world.

This is the testimony of Revelation xiv. If any give ear to it, and fearing God, turn and own Him as creator, they will find that even for them mercy is still reserved. We have no information as to the result.

#### THE SANCTIFICATION OF CHILDREN.

QUESTION 483.—In what sense are we to take the words, "Else were your children unclean; but now are they holy," in 1 Cor. viii. 14?

**Ans. A.**—Plainly the verse refers to the family life of those who, being converted from idolatry or infidelity, find themselves surrounded by children still unconverted and in a spiritual sense "unclean," because uncleaned by the blood of atonement. Are we Christian parents to treat our unconverted children as unfit for family fellowship with us, and expel them from our home? By no means. The woman who has an unbelieving husband is not to leave him (ver. 13), and the mother *a fortiori* who has unbelieving children is not to leave them, or compel them to leave her.

For "the unbelieving husband is sanctified by the wife," and the unbelieving children by the parents. Sanctified, that is, so far forth as the family home is concerned, but not therefore in regard to church fellowship, or in their relations to God. But if the unbelieving husband or child depart, let him depart (ver. 15). It is wholly a question of peace in the household. G. F. T.

**Ans. B.**—Children of believers are holy in a comparative and outward sense. By connection with believing parent or parents they were separated from the surrounding darkness and practices of heathendom, and, in like manner, the children of God-fearing parents to-day are not allowed to run with the world, but are taught a better course, and are thus kept apart from it and its wickednesses outwardly. J. T.

**Ans. C.**—"Marriage is honourable in all." Though but a human relationship, it has the divine sanction. Let not therefore, the believing husband put away his wife. She is *sanctified* in this relation by the husband. Let not the believing wife depart from her husband; he is *sanctified* by the wife. Else must also the children be separated from, as *unclean*, but now, in the same sense, as to their relation to the believing parent, they are *holy*. 1 Tim. iv. 3-5 presents a similar thought in reference to meats. "For every creature is good, and nothing is to be refused, if it be received with thanksgiving; for it is *sanctified* by the word of God and prayer." Also Luke xi. 41, "Give alms of such things as ye have, and, behold all things are *clean* unto you." H. M.

**Ans. D.**—It is important to notice that the word *sanctify* does not necessarily imply a change of character so much as a setting apart to a certain object (Matt. xxiii. 17-19). Marriage with one of another nation being forbidden to an Israelite (Deut. vii. 3), it was incumbent on him, if such an alliance had been contracted, to put away his wife (Ezra x). Hence it might have been inferred, that under the new dispensation, separation ought to ensue in the case of a believing husband and an unbelieving wife, or *vice versa*; but the apostle says, "No;" explaining that the wife, though an unbeliever, *has been sanctified* (Greek) or set apart to fill a certain position by her marriage. He emphasizes this by reminding the Corinthians, that were it not so, not only would separation be necessary between husband and wife, but also, a contingency which does not seem to have been contemplated, between a believing parent and unconverted children, who in that case would be considered unclean. As it is they are sanctified, but only, be it remarked, in the same limited sense as the unbelieving parent.