

# 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,

Author of "*Things to Come*," "*Earthly Relationships*," "*Levitical Offerings*," &c.

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# THE WITNESS:

A MONTHLY MAGAZINE OF BIBLICAL LITERATURE.

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## SHADOWS OF CHRIST.

### PART I. INTRODUCTORY.

“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him” (John i. 18).

SIN had interposed such a barrier between God and man, that to man, in the condition in which he is found by nature, God is not only unseen, but unknown. Hence at Athens, the very centre of human wisdom, an altar was erected “to the unknown God” (Acts xvii. 23). To know God is the highest and deepest of all knowledge, and the wisdom of the Greek only brought him to the infinite unknown. There he stood, after all his researches, conscious that whatever knowledge he had acquired—he knew not God. Doubtless there is much to be known of God in

### CREATION.

The invisible things of God, &c., &c. (Rom. i. 20) are clearly seen, “even His eternal power and Godhead.” That which could be known of God they cared not to know, and, instead of owning their ignorance, they professed to be wise—therefore were they fools, and God gave them up to their folly. But God’s purpose to reveal Himself was not to be frustrated, either by sin or man’s unwillingness to know Him. The revelation of Himself is of interest to a wider circle than to man or this world. When earth was created, there were unfallen beings who discerned in its creation His eternal power and Godhead. It was so far a revelation of Himself. And as they beheld a fair creation spring into being, ordered and completed by His word, “The

morning stars sang together, and all the sons of God shouted for joy.” Even fallen man might have apprehended this from creation, but he would not. He *did not like* to retain God in his knowledge, hence the science (falsely so called) of the present day, of the boastful 19th century, with all its heritage of the learning of ages past, doubts if there be a God at all, denies creation, and substitutes a theory of development and natural laws for *God*. But after all, creation with all its glory, tells only of His *power* and *Godhead*.

### PROVIDENCE

tells jointly with the voice of creation that God is good. He left not Himself without a witness—in that He did them good—giving them fruitful seasons, “filling their hearts with food and gladness” (Acts xiv. 17). He makes His sun to shine upon the evil and the good, and His rain to fall upon the just and the unjust. Thus again He partially reveals Himself, going further than to shew His power and Godhead. He gives a little glimpse of His mercifulness and goodness. To this, man is also blind. He glorifies Him not as God neither is thankful (Rom. i. 21).

But yet there was that in God which was unrevealed. Deep in the bosom of God was hid the unopened fountain of

### GRACE.

To unseal this fountain, to display this wondrous attribute of the character of God in its fulness, to shew it in combination with and in harmony with all His other attributes, was from eternity the purpose of God. It was before creation, for before the foundation of the world the Lamb was foreordained for

sacrifice, so that creation and the fall—the entrance of Satan and of sin into the first creation, with all its terrible results, its confusion, its havoc, and ruin—are only so many stages towards the great platform whereon God was about to reveal Himself, in a fulness infinitely surpassing all revelations that had ever gone before. And herein lies the ultimate design of the stupendous mystery of the incarnation, the sacrifice, the resurrection, and the glorifying of the Son of God. To save a lost and guilty people was a purpose worthy of God, but even this is not the ultimate design, rather is it “that, in the ages to come, He might shew the exceeding riches of His grace in His kindness towards us in Christ Jesus” (Eph. ii. 7). It is the complete revelation of Himself; it is the opening out, so to speak, of the very heart of God, that He, the Unknown, might be known—that, being known, He might be loved with an ever-deepening love, and praised with a fuller and higher joy by every unfallen and redeemed being.

Oh, the deep, deep meaning of that word uttered by the only One who had fully known God, who knew Him by dwelling from eternity in His very bosom. “This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent” (John xvii. 3). It is life eternal to know God; not to know Him is death.

It has pleased God, therefore, to make Himself known, to reveal or discover Himself in

#### THE PERSON OF HIS SON.

“He is the brightness of God’s glory, and the express image of His person” (Heb. i. 3). “God manifested in the flesh” (1 Tim. iii. 16). So perfectly, so accurately represented to us, that He could say, in answer to Philip’s question, “shew us the Father,” “Have I been so long time with you, and hast thou not known me, Philip? He that hath seen me, hath seen the Father” (John xiv. 9). But the natural man has not the capacity to comprehend even the perfect manifestation which God has given of Himself in His Son. “He was in the world, and the world knew Him not. He came to His own, and His own received Him not” (John i. 10, 11). “Had they known, they would not have crucified the Lord of glory”

(1 Cor. ii. 8). Those only recognised Him who were drawn and taught of the Father. It has been well remarked that the Flesh of Christ was that which *veiled* and yet *revealed* the Godhead. It was a veil so thick, that the carnal eye could not penetrate it. The natural man only saw in Him “a root out of a dry ground,” a man with visage marred, the son of Mary and Joseph, the carpenter of Nazareth.

But through that veil of flesh there shone, with holy tempered radiance, a glory such as faith could discern. “And we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth” (John i. 14). To the opened eye, He was God manifest in the flesh, Immanuel, God with us. But the word made flesh is no longer on earth. We see Him not though we love Him. In the meantime, there is given to us the written word, and the Holy Spirit of God to take of the things that are Christ’s, and shew them unto us. (John xvi. 13, 14). We are thus not left without a Comforter, nay, it was expedient for the disciples that Christ should go away, that the other comforter should come—through whose teaching and anointing they should know more of Christ than had He remained with them on earth. And it is through the written word that the Spirit of God ministers Christ to the souls of His people, for therein has God with infinite skill treasured up for us His Christ, giving us every lineament of His character, every detail of His work, His sufferings, and His glory—every relationship that he bears to God, to His saints, and to the sinner. No mere historical record could accomplish this, no biography ever attempted it—the idea is God’s.

To effect this, He has therefore resorted to a great variety of methods.

I.—There is the purely historical record of *the four Gospels*, giving us Christ as seen by man among men His outward life as He passed before the world and His disciples.

II.—Then there are *the Prophetic Scriptures* of the Old Testament, to which the book of Revelation in the New might almost be regarded as an appendix and a key. These giving the official glories of Christ as the Heir, and a glimpse here and there at the sufferings through which He acquired the glory

Distinct from these stands *the Book of*

*Psalms*, wherein we are brought, as it were, to listen to the very breathings, to feel the very throbbings of the heart of Christ in the midst of those sorrows, and temptations, and agonies, that were relieved by no human sympathy. This is the way God has taken to lead his loved and highly-privileged children into a nearness and intimacy with the only-begotten Son, into which no biography, however detailed, and not even personal acquaintance upon earth, could have introduced them. To this class belong the book of *Lamentations* and the *Song of Solomon*—the one giving the sorrows and the other the joys, that found no outward expression among men, and therefore could not find a place in the history of His outward walk as given in the Gospels.

Finally there are *the types and shadows* of the law, and many personal types wherein Christ is set forth so vividly ages before He appeared on the earth, that no reasonable and unbiassed mind could come to any other conclusion than that these foreshadowings are indeed divine.

These constitute a very picture gallery of Christ, in which every aspect of His work, and of His personal fitness for it, of His atonement and His priestly intercession, are abundantly unfolded and dwelt upon.

It is to this latter department of the Spirit's teaching that attention will be directed in the following papers. May the eyes of our understanding be enlightened in the knowledge of Him.

Doubtless there is room in all such enquiries for mere

#### NATURAL INGENUITY

to work. It is well jealously to watch against this, and rather for a time to come short of the full understanding of a type than to press into its interpretation, that which was not in the mind of the Divine Author. And whilst unhalloved curiosity and the desire of the fleshly mind to intrude into things that are hidden from it, has its bounds assigned and its rebukes ministered in the Word of God (Ex. xix. 21; Num. iv. 20; 1 Sam. vi. 19), there are, nevertheless, the enquiries in His psalm to which He delights to respond, (Psalms xxvii. 4) and the desire to look into the things that are revealed, which be it in angels or in saints, is well pleasing to God. J. R. C.

## THE MODEL PRAYER.

### INTRODUCTION.

WE consider this Christ-taught prayer to be *a pattern, NOT a form*. A form of prayer would be quite out of keeping with the character of this age; for is not this the dispensation of the Spirit? It will be observed that the prayer was given on two wholly different occasions: first, in what is called "the Sermon on the Mount," and again about the middle or toward the close of our Lord's earthly ministry, when a certain disciple requested Him, "Lord, teach us to pray, even as John also taught His disciples" (Luke xi. 1). In both cases it is the same in substance and order, though there are slight verbal changes. Yet these changes are sufficient to prove that it was not intended as a *form* of prayer, but as a *model*: a form would have been word for word the same.

In the Epistles or Acts we have no hint of its being used as a form by the original followers of Christ and those blessed through them. When the great Apostle of the Gentiles feels and confesses the infirmities of children of God in the matter of prayer, he encourages them by casting them on the in-dwelling Holy Spirit and not on a form of prayer, however beautiful and complete (Rom. viii. 26, 27). Under the law when, if at any time, we might have looked for forms of prayer we note that they are conspicuous by their absence. The priests and people were allowed to utter their confessions and prayers before Jehovah in the language the occasion called forth. (The only exceptions to this that occur to me are Numbers vi. 22-27; Deuteronomy xxvi 3-11, and these do not touch the principle). Yet, how sadly has this blessed prayer been abused. Every week tens of thousands of unregenerate men take these words on their lips but, not knowing their own vileness or the power of the Cross of Christ in so doing, they mock rather than worship.

We learn that one great purpose in the giving of this prayer was to teach men to

#### AVOID THE USE OF VAIN REPETITIONS,

yet those of us who are practically acquainted with Episcopalianism will remember how this prayer has been turned into a form, how it is repeated again and again in one service; thus

it is perverted, by the ingenuity of man, to perpetuate the very abuse it was given to remedy.

In the face of this, many well-instructed Christians have gone to the other extreme. They tell us it is not a prayer for this age at all, and that Christians cannot properly use it. They point out that there is no mention of the Atonement or of the name of Christ in it; and, further, that it cannot be for the use of those who bask in the full blaze of this Gospel day, for the users of it are taught to ask to be forgiven as they forgive others.

It may be well to briefly examine these objections, for I am persuaded they arise from a one-sided view of the whole subject. It is to be remembered that the prayer was taught by our Lord in view of His death, resurrection, exaltation at the right hand of God, and the sending forth of the Comforter. And it is the Holy Spirit who truly enables men to pray in Christ's name, and call God Father (John xvi. 23-27; Rom. viii. 15-17). As a matter of fact this is prayer in Christ's name in the fullest sense of the word. To ask in Christ's name is not merely to ask for His sake; it is also *to pray for such things as He teaches me I need, and bids me ask of the Father.* And in the wide field of Scripture where have we a portion that so blissfully fulfils these terms?

But really we have

#### CHRIST IN EVERY PETITION

and word of the prayer. It is only in Christ and by the Spirit that we know God as our Father in heaven. By whom was the name of God so hallowed as by His Son, Jesus Christ? The petition, "Thy kingdom come," reminds us that the once despised Teacher of Nazareth and Sacrifice of Calvary is God's predestined King and Ruler of all earth's kingdoms. He is the only One who ever did God's will on earth as it is done in heaven; and it is only in Him that we in our feeble measure aim to do the same. The request for "daily bread" centres our mind on Him who in all things, even the slightest, *depended on the Father*, and refused to seek for or take anything save from Him. And it tells, too, of Him who Himself is the Bread of God which came down from heaven to give life unto the world. In using the words, "and forgive us our trespasses," we cannot but think of such a word as "In whom

we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace." The cry, "lead us not into temptation," brings before us the One who was in all points tempted like as we are, yet without sin. "Deliver us from evil," in this we have Christ as the great Victor over Satan and all the hosts of darkness. And the last word, the "Amen," is one of His very titles.

This portion could not have been intended simply for the use of the disciples before Pentecost, for the Holy Spirit causes it to be twice written many years after that event. "Oh," the reply is, "it is for the use of the Jewish remnant after the calling away of the Church." In old days the preacher unblushingly robbed the poor Jew of his Old Testament promises to give them to the Christian. In the present time many seem to take away much of the New Testament from the Christian to give it to the Jew. I fear thousands of Christians are constantly turning away the edge of the Word of God with the flippant remark, "Oh, that is Jewish!" It is necessary that we be not wise above what is written. At the most it is but *an inference* that the future Jewish Remnant will ever use this prayer; and yet it is taught by many as if it was as plainly revealed as that Christ died and rose again. We must distinguish between God's clearly taught facts, and man's *finely-spun inferences.* Personally I judge that the prayer will be used by the Jew's by-and-by; it will blessedly fit into their condition. Further, I believe it will live and be used as long as there is a man on earth who by sovereign grace can truly address God as his Father. And yet, granting all this, I question if God has ever had, if He ever will have, a people who can more fittingly use this prayer than the saints of this dispensation.

It is often said that this is not the Lord's prayer, but that John xvii. is truly the Lord's prayer. This is one of the half-truths that are always so common and dangerous. It is not the Lord's prayer in the sense that He Himself prayed it. That is certain. There is at least one petition in it that the spotless Son of God never needed to offer. Yet it is "the Lord's Prayer" in the sense that it originated in His mind and heart, and the petitions were among the most important of these "gracious words" that proceeded out of His mouth. In a word



## IT IS THE LORD'S PRAYER

to the same extent that the decalogue is the law of Jehovah.

It is to be remembered that this model prayer is recorded in the Gospel by Luke as well as in that by Matthew. There will probably be but few readers of this who have not observed that the four Gospels present us with a four-fold aspect of the Redeemer. In *Matthew*, we see Him as the true seed of Abraham and David, Israel's long-expected Messiah—their Prophet and King. In *Mark*, He appears as the Messenger of the Covenant, the ideal servant of Jehovah. *Luke* presents Him as the Son of Man, in His relationship to the whole race; while *John*, through the Spirit, takes the highest flight of all and sets Him forth as the Incarnate Word, the Revelation of the Father.

Had this prayer only been recorded in the first Gospel there might have been ground for looking upon it as specially if not exclusively Jewish. But we find it in Luke as well—in Luke with its world-wide Pauline view of truths. This prayer, too, is universal. It expresses the aspirations and the needs of God's children of all times, of all conditions, and of every stage of growth. The babes in Christ lovingly sip it, the young men reverently utter it, and the fathers, down to their latest hour, still find in these precious sentences that through which they may converse with the One Father in heaven.

I believe our Lord intended us each one to receive help from this pattern-prayer. So let us not, through mistaken views, neglect or ignore it. And in laying our hearts open for the Spirit of God to guide us in prayer, let us not be surprised if at times He leads us to use the very words of this Christ-taught prayer. It may quickly degenerate into a mere form, as, alas! so many even of our unwritten prayers do. But used in the spirit the Lord gave it, I am sure it will be a great aid in the closet-devotions of each one of us. And if its spirit be truly entered into it will make us well-balanced Christians, earnest in prayer and earnest in service; zealous in speaking to man for God, because we are habitually speaking to God for man.

If the few short papers I propose to write lead in a slight measure to this, the labour will not be in vain.

J. N. C.

## CONFIDENCE.

O LORD, my God,  
 Me bless and keep,  
 Shine Thou upon my path.  
 My steps uphold;—  
 Gird Thou my loins,—  
 Sustain my faith,—  
 My heart fill Thou with love;—  
 Then shall I forward go with joy,  
 With patience suffer all Thou dost permit,  
 As soldier good, doing battle for the Lord,  
 Hardness cheerfully endure.  
 From victory to victory  
 Thou wilt in triumph lead,  
 Thy grace is all-sufficient,  
 Thy strength in weakness perfected!  
 Most gladly will I glory  
 In infirmity and trial,  
 For Thou wilt ne'er forsake;  
 At my right hand Thou wilt ever be,  
 A present help in time of need,—  
 My strength, my joy, my crown,  
 Exceeding great reward,  
 ThyselF, my All in All.

W. R. V.

## SERVICE.

NOTES FROM A WEEKLY BIBLE READING.

WE are saved, not to please ourselves, but to glorify and serve God in this world (Jno. xvii. 15-18). Like the Levites, we are set apart for the service of the Lord, and as He was their portion so will He be ours (Numbers xviii. 20). All service springs out of and can only be sustained by living communion with the Lord Jesus (Jno. xv. 4; xxi. 15-17). Its highest form is letting God have His way in everything in us and by us, as He did in Christ—the entire separation unto Him of the servant—the desire to put God and His interests first, knowing certainly that He will look after ours (Matt. vi. 24-33). All filthiness of the flesh and spirit must be treated in a scriptural way (2 Cor. vii. 1; ch. v. 15; ch. vi. 16-18; Phil. i. 27; Col. i. 10). Never let us forget that we are servants—unprofitable ones at the best—and that God is the worker in us (1 Cor. iii. 5-9; 2 Cor. vi. 1). “Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the

Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. xv. 58).

#### OBEDIENCE AND SERVICE.

"To obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22). We can't be true servants unless we render obedience to our Master. Let us follow the example of the Perfect Servant, who also is a perfect example of obedience. He "came not to do His own will, but the will of Him that sent Him." He "became obedient unto death." He "learned obedience by the things which He suffered" (Jno. vi. 38; Phil. ii. 8; Heb. v. 8; Jno. viii. 29). Many who say they would be obedient to God if they only knew His will clearly, would not walk long in the dark if their hearts were not rebellious. This is a strong statement, but here is our warrant for making it (Isaiah l. 10). If the servant from the heart wishes implicitly to obey his Master's instructions, he won't be left long without them. Obedience is necessary, and it brings blessing with it (Isaiah i. 19; Ex. xix. 5, 6; Deut. xxxii. 8-10). The consulting of the flesh is the first step in disobedience. When God says go! don't let us stop to think over it (Gal. i. 15, 16). Jonah had an opinion of His own about God's commands, and didn't, like Paul, "straightway" do His bidding (Jonah iv. 2). Presumption is a dreadful enemy (1 Sam. xiii. 9), and the results of disobedience to God ought to be a solemn warning to us not to play fast and loose with the revealed will of God (1 Sam. ii. 30; Lev. xxvi. 15, 16; etc.).

#### SERVICE IN RELATION TO OUR BRETHREN.

JOHN xiii. 1-17 gives a touching picture of how we can serve those who are with us fellow-members of the "one body" (1 Cor. xii.; Eph. iv.). With each one lovingly serving his brother, for love is the motive power of all service, there will be no clashing no turmoil in the assembly of God. There is a service which even the humblest and most ignorant believer may take part in, viz., the fulfilment of our Lord's command, "Love one another, as I have loved you" (Jno. xiii. 12). When love is cold our service to each other gets cold and fitful too, and our relations with each other more distant. May the Lord help us to "by love serve one another" (1 Thess. iii. 12). The

more we realise what we have been made in Christ, and what is in store for us, the more ready we will be to occupy a low place (Luke xxii. 25-27). If at first the lowly loving service is not appreciated, and we are misunderstood, and have many hard things said about us, with patience let us go on serving, in fellowship with the Lord Jesus, the very ones who misunderstand—it will do good. The following recipes cannot fail to bring about a healthy fellowship among the brethren: Rom. xv. 5-7; Gal. vi. 2; Rom. xiv. 17; 1 Thes. v. 11. Rom. xv. 14; Eph. v. 21; Heb. x. 25; 1 Pet. iv. 9; Rom. xii. 10. Remember Epaphras the fervent labourer in prayers for the saints (Col. iv. 12; Eph. vi. 18). "If ye know these things, happy are ye if ye do them."

#### THE SERVANT RESPONSIBLE TO HIS LORD.

HE must remember although he is responsible to serve his brethren, that above all he is responsible to God, and not to his fellow-men. The eye of the servant must be on his Master, seeking His approval whether the crowd applauds or hisses (1 Cor. vii. 23; Rom. xiv. 13; 2 Cor. v. 9-11). Seeing, then, that this is so, it is a very solemn thing to interfere with the conscience of God's servants, even if any pet theory of ours cannot be endorsed by them. It is one of the easiest things in the world to criticise and pass judgment on them, especially if they occupy a prominent place, also very easy to forget that it is the presumption of a carnal heart that leads us to do so (Rom. xiv. 4, 10, 13).

### REFLECTIONS ON THE EPISTLE TO THE ROMANS.

#### CHAPTER IV.

UPON the case of Abraham the whole argument of gratuitous justification is made to turn; and herewith the Hebrew objection is met. He had received the righteousness of faith while yet uncircumcised, that he might be the father of all them that believe, even though they are uncircumcised; circumcision was only a sign and a seal of that righteousness already possessed by him.

In order to apprehend the force and beauty of this part of the argument it will be necessary to refer to Genesis and review the inauguration of this symbolic rite of circumcision. Our

reader will remember that in our introduction to chapter i. of this epistle reference was made to Genesis xv., in which chapter we have God's unconditional covenant of promise with Abraham respecting both his seed and the land wherein he then sojourned; his seed should be as the stars of the heavens, and as the sand upon the sea shore for multitude; and the land should be the possession of that seed for ever.

Now, "Abraham believed God (Abram as his name then was), and it was accounted to him for righteousness." We read nothing about the circumcision yet. Faith was in exercise. God had now shewn His servant how all the promised blessing was connected with, and would come on the basis of

#### SACRIFICIAL DEATH.

Abraham's confidence rested in the oath, the covenant and the blood. All was well while Abraham's faith reposed in God's faithfulness.

But Genesis xvi. exhibits a changed and sorrowful scene. Poor Abraham gets away in his experience, for a season, from the Divine presence; and for the time being, the oath, covenant and blood are forgotten. Faith fails; reason prevails; and Abraham seeks to bring about the promised blessing by an unworthy resort to mere nature. A son is born, but this is not the heir of promise. Bitter disappointment is the result; the path is grown over with the thorns sown by unbelief, or rather by failure in faith in an unwatchful moment.

About fourteen years after this God appears again to Abraham with these words: "I am God Almighty (*El Shaddai*); walk before Me, and be thou perfect," &c., (Gen. xvii. 1, 2, &c). If we paraphrased this gracious language of God to His failing servant, it might be conceived to stand thus:—"I reveal Myself to you now as God Almighty that you may trust Me fully, only, and continually; your faith failed in the past; you sought to obtain My promised blessing by means of the arm of flesh; you were *unstable—double-minded*: trusting and doubting alternately (*vide* James i. 5-8); but now learn that My might, and not your managing, is that which alone can bring about the fulfilment of My Word; therefore be no longer double-minded, but walk before Me in sincerity and singleness of heart," &c.

The effect of these kind words is (verse 3) to bring Abraham on his face before God. God renews His covenant and changes His servant's name from Abram to Abraham. Then He gives him the sign of circumcision, as the seal of the covenant.

Whether Abraham entered into the typical import of this "*sign*" while accepting it as a "*seal*" we cannot say: but to understand it ourselves we must now inquire of New Testament Scripture. Therefore turn first to Colossians ii. 10, 11: "In Him (*Christ*) ye are made full, who is the Head of all principality and power: in whom ye were also circumcised with a circumcision not made with hands in the putting off of the body of the flesh, in the circumcision of Christ, having been buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God, who raised Him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you *I say*, did He quicken together with Him, having forgiven us all trespasses: having blotted out the bond written in ordinances that was against us, which was contrary to us; and He hath taken it out of the way, nailing it to the Cross."

From this precious Scripture it is clear that

#### CIRCUMCISION TYPIFIED THE JUDICIAL DEATH OF THE CROSS.

Our natural state is described as the "uncircumcision" of the flesh; the atoning death which met that condition is designated the "circumcision of Christ," that is, the circumcision which we believers passed through when identified in death with our Surety, as the sixth chapter of our epistle will shew us. Then if we revert once more to chapter ii. 28, 29, we see the moral experience of circumcision, the conscience judging itself before God. The contemplation of Christ's death for us produces this wholesome exercise, and his death thus acts as a circumcising knife upon the heart. See Deuteronomy x. 16, and Jeremiah iv. 4, which convey the same idea of self-judgment.

Bearing, now, in mind this spiritual significance of circumcision, namely, *judgment upon the flesh*, the application of it to the case of Abraham is at once suggestive and instructive. Abraham had had recourse to natural reasoning and natural devising to bring about the

fulfilment of promise. God meets him with restoring grace, and a renewal of covenant, but at once puts him through an experience which was to be a remembrancer to him and to his posterity to the end of their days, that the blessings of the unconditional covenant were only to be realised by faith, and not by natural ingenuity. In a word, God puts the sentence and execution of death and judgment upon the flesh. Thus was circumcision a *seal* to them of the gratuitous goodness of God to faith, faith by which alone could a soul be justified. As a *sign*, I venture to suggest, we see its typical reference to the Cross.

The circumcising knife, having thus supererogated the sentence of death over the flesh, and so debarred the intrusion of the latter into the arena of Divine purpose and power, was accordingly, as we remarked before, the apt seal of the Abrahamic covenant. Therefore, instead of the circumcision being a rite by which men should seek justification before God, it was, emphatically, the Divine declaration of the most entire denial of any such thing! There are other Scriptures on this subject of the circumcision which may be studied with deep interest, to which we refer our reader:—*vide* Galatians v. 6; vi. 15; Ephesians ii. 11; Philippians iii. 3.

Now observe further, Abraham received the righteousness of faith while in uncircumcision, not only that he might be the father of uncircumcised believers, but also, that he might be "the father of circumcision to them who not only are of the circumcision, but who also walked in the steps of that faith" which he himself had when he was yet uncircumcised. The allusion here, appears to me, to be to the *moral* circumcision of which we have just spoken. Notice, it is here to them who are not *only* of the ordinance that he is so related, but who had the spiritual reality dwelling in them, *the circumcision of the heart*; of course these latter are true believers who had been actually circumcised also. It is truly beautiful the persuasive manner in which the inspired Apostle endeavoured to lead the mind of the Hebrew opponent away from the mere ritual to that which it signified.

#### THE GREAT FUNDAMENTAL POINT

in the argument which he seeks to establish is

that the promises to Abraham and his seed came not by law, for the covenant was unconditional; they came by the righteousness of faith. And he continues by shewing that if they had come by law, faith would have been useless, and the promises ineffectual, because law can only bring death as a penalty for transgression. But if, as it actually is on the contrary, God takes the ground of sovereign gratuitous favour with men, then there is no question of law between God and men, consequently no question of transgression, and therefore no occasion for wrath. Now, then "for this cause it is of faith, that it may be according to grace; *to the end that the promise may be sure to all the seed.*" (these italics are mine) not only sure to Jews as the natural seed, but to *all who believe*, the spiritual seed of Abraham. E. L.

(To be continued)

## New Year Motto.

WAITING—WATCHING—WORKING.

WAITING—waiting, for the morning,  
 Waiting till He come again,  
 Come with many crowns adorning,  
 Myriad angels in His train;  
 Hail His coming—lo! 'tis looming—  
 Wait in patience, Christ will reign!

WATCHING—watching, dawn to gloaming,  
 Watching for the Morning Star;  
 Soon 'tis Home—then no more roaming—  
 Christ returneth from afar!  
 Vigil keeping, ne'er found sleeping,  
 Watch, expectant, HIS we are!

WORKING—working, fears all quelling,  
 Working—GOD can recreate;  
 Go—salvation's anthem swelling,  
 Speak of love divinely great!  
 Years are flying, souls are dying,  
 WORK in earnest, WATCH AND WAIT.

Weston-Super-Mare. D. R.

Heb. x. 7. Not merely forgiven; not merely blotted out; but *remembered no more*. You and I sometimes cannot forget if we would. God only has power to forget. Only one thing God is wearied with—sin. Only one thing God is said to forget—the sin that the blood of Christ has put away.

## THE PARABLES OF THE LORD JESUS.

By THOMAS NEWBERRY, Editor of the "Englishman's Bible."

### THE HOUSE ON THE ROCK.

MATTHEW vii. 21-27 compared with LUKE vi. 46-49.

Luke vi. 46. "And why call ye Me, 'Lord, Lord,' and do not the things which I say?"

Matthew vii. 21-23. "Not every one that saith unto Me, 'Lord, Lord,' shall enter into the kingdom of heaven [the heavens]; but he that doeth the will of My Father which is in heaven [the heavens]. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Thy name! and in Thy name *have*\* cast out devils? and in Thy name done many wondrous works? And then will I profess unto them, 'I never knew you: depart from me, ye that work iniquity.'"

### PROFESSION AND REALITY.

The proof of sincerity is the obedience of love. "And hereby we do know that we know Him, if we keep His commandments. He that saith 'I know Him,' and keepeth not His commandments, is a liar and the truth is not in him. But whoso keepeth His word, in Him verily is the love of God perfected" (1 John ii. 3-5). This obedience to Christ and subjection to His lordship is a fruit of the Spirit, for "no man can say *that* Jesus *is* the Lord but by the Holy Ghost" (1 Cor. xii. 3). What solemn disclosures the day of Christ will make, when the fire shall try every man's work of what sort it is! How much that appeared outwardly fair will prove to be but wood, or hay, or stubble, which the fire will consume (1 Cor. xii. 12, 13). How many a splendid reputation for what appeared to be good works, and acceptable doctrine, will turn out to be structures without a foundation, because the works were not done in obedience to Christ, and the doctrines taught were not based upon the Word and the will of God!

Matthew vii. 24. "Therefore whosoever heareth these sayings [words] of Mine, and doeth them, I will liken him unto a wise [prudent] man, which built his house upon a rock [the rock]."

Luke vi. 47, 48. "Whosoever cometh to Me, and heareth My sayings [words], and doeth them, I will show you to whom he is like: he is like a man which built a house, and digged deep [who digged and went deep], and laid *the* foundation on a rock [the rock]."

1st. THE BUILDER.—He that cometh to Christ, heareth the words of Christ, and puts them in practice, who is "not a forgetful hearer,"

\* In quotations from Scripture where italics are used, it is to indicate that words so marked are not in the original, and are thus distinguished in "The Englishman's Bible."

but a doer of the work" (James i. 25); not simply a believer on, but a disciple and follower of, Christ.

2nd. THE HOUSE.—An expression of large signification. It applies to whatever is built up, whether as regards faith or the doctrines believed, hopes and expectations, whether for time or eternity.

3rd. THE PREPARATION FOR BUILDING.—The builder exercises prudence, and this prudence is shown by his digging and going deep. He will not build his faith or rest his hopes on anything fallable, uncertain, or liable to change; not on the doctrines or opinions of men, the conclusions of human reason, nor the speculations of the ingenious mind, nor on the sublime soarings of a fertile imagination.

His faith is not suffered to stand in the wisdom of man (1 Cor. ii. 5), nor will he follow cunningly devised fables.

4th. THE FOUNDATION.—"Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 2). He builds on the foundation of the apostles and prophets, Jesus Christ Himself the chief corner Stone, and also the head Stone of the corner.

5th. THE ROCK.—Though closely and immediately connected, the foundation and the rock must not be confounded; the foundation stone is Christ, but the rock on which it rests is the stability and testimony of God Himself. We read in Isaiah xxviii. 16, "Therefore thus saith *the* Lord God [Adonahy Jehovah], Behold, I lay in Zion for a foundation stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste."

It is God who lays the foundation, and He lays it in Zion—the mount which represents the divine sovereignty of grace; and it is Jehovah Himself who is the everlasting rock, according to Isaiah xxvi. 4: "Trust ye in *the* Lord (Jehovah) for ever: for in the Lord Jehovah *is* everlasting strength [for in *Jah* Jehovah *is* a rock of ages]."

The foundation on which the soul can build securely for time and eternity is not the Christ of human thought, reason, or imagination, but the Christ of God—the Christ which God reveals to the soul by the teaching of the Holy Spirit. When Peter made his noble confession, "Thou art the Christ, the Son of the living

God," Jesus adds, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven . . . Upon this rock I will build my Church, and the gates of hell [hades] shall not prevail against it. The Church is founded upon Christ, and not simply as Son of Man, but as the Son of God; a Christ revealed from the Father by the Holy Spirit. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6).

#### BUILDING ON CHRIST.

The faith which builds on Christ, to be the faith of God's elect, must rest for its stability on the testimony of God Himself.

Matthew vii. 25. "And the rain descended, and the floods came, and the winds blew, and beat upon [fell upon or dashed against] that house, and it fell not: for it was founded [had been founded] upon a rock [the rock]."

Luke vi. 48. "And when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded [had been founded] upon a rock [the rock]."

Sooner or later the professed disciple of Christ will be put to the test, either as to his faith, doctrines, hopes, or expectations. The testings are various: "The rain descended, the floods came, and the winds blew." Singly they may assail, or unitedly they may combine their forces for a fierce assault. But the faith and hope which rests upon this sure and certain testimony of God to his beloved Son, as contained in the Scriptures of truth, inspired by the Holy Spirit, will stand the test, for God cannot lie,—His testimony to faith in Christ is confirmed by an oath,—the Scriptures cannot be broken; and the Spirit who inspired them is the Spirit of truth, incapable of misleading or of error.

As suggested by Luke, there may be seasons, whether in the experience of the Church or of individuals, when the faith and hope of the professed believer may be assaulted in an especial and all but overwhelming manner. "A flood arose, the stream beat vehemently." It would appear that at the present time the course and current of popular thought would sweep away, if they could, the very foundations of revealed truth. John writes in his first

epistle, second chapter, eighteenth and twentieth verses: "Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time. . . . But ye have an unction [anointing] from the holy One, and ye know all things." "In the last days perilous times shall come." What, then, is the security of the humble believer, even the little child in the faith of Christ? It is the teaching and conviction of the Spirit of truth, the unction or anointing from the holy One which every true believer has received, for "If any man have not the Spirit of Christ, he is none of His;" as John also says in verses twenty-six and twenty-seven, "These things have I written unto you concerning them that seduce you. But the anointing which ye have received of [from] Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." The Holy Spirit the Comforter does not speak of or from Himself (John xvi. 13-15), He testifies of Christ, and bears witness to the Father's testimony concerning Him. The faith and hope that rest on the foundation, rest securely upon the Rock of Ages, which remains unshaken for time and for eternity.

In Luke vi. 48, the Authorised version, in accordance with the *Textus Receptus*, or the Received Greek Text, reads "And could not shake it for it was founded upon a rock," or, more literally, as in the margin of "The Englishman's Bible," "And was not able to shake it: for it had been founded upon the rock." But there is another Greek reading which has been adopted in the text of the Revised Version, "And could not shake it: because it had been well builded."

The facts of the case are these:—

In favour of the reading "For it had been founded upon the rock," are the manuscripts ACDEHKMSUVXTAII; for the other reading, "Because it had been well builded," are manuscripts *Aleph* B1:Ξ. My own conviction, founded on a careful investigation of the subject is that these last named manuscripts, although preferred by the revisers, are quite unworthy of the confidence reposed in them. They are, in fact, copies made about the 4th

century, when the professing Church was leavened with Arius, and contain the most serious errors and omissions.

#### THE BEST TEST OF SCRIPTURE

is Scripture itself. The undisputed testimony of Matthew vii. 25, "For it had been founded upon the rock," ought surely to decide the question.

Matthew vii. 26. "And every one that heareth these sayings [words] of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand."

Luke vi. 49. "But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth."

He is a hearer, but not a doer, beholding his face in the glass, but forgetting (Jas. i. 23, 24). Such profess to have faith, but have no works to show for it (Jas. ii. 14-26). They are foolish virgins holding the lamp in the hand, but having no oil in the vessel (Matt. xxv). Such have the form of godliness, but are destitute of its power (2 Tim. iii. 5). Their faith, doctrines, hopes, and expectations rest on the opinions of men, the deductions of reason, the traditions of the elders, the various thoughts of individuals, who claim the right of the exercise of private judgment—opinions innumerable as the sands of the sea-shore, and, like them, variable, shifting, and altering with every tide—taking the character of the age, and varying with the fluctuation and advance of human thought. There are persons whose religious opinions are modified by the denomination to which they belong, or the school of doctrine in which they have been educated. And this is a foundation which is human rather than divine; faith standing in the wisdom of men rather than in the power of God.

Doctrines in themselves cannot save; it is not so much *what* we believe, but *Whom* we believe. Abraham believed God, and it was counted unto him for righteousness. This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent" (John xvii. 3). A rope thrown to a drowning man may be clutched, and go to the bottom with him unless there be a strong arm at the other end of it. The anchor of the soul is the promise and oath of God connected with the person and work of Christ. Historical facts or doctrinal truths may be received, but it is the Spirit that quickeneth; the flesh profiteth

nothing; "Being born again of the word of God, which liveth and abideth for ever." Abstract truth will not sanctify; it is God who sanctifies through His own word, and by His holy Spirit, and it is God who begets again to a living hope by the resurrection of Jesus Christ from the dead. That faith and hope which does not rest on the firm testimony of God by the holy Spirit, rests on a foundation which is earthly, and not heavenly—temporal, and not eternal.

Matthew vii. 27. "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Luke vi. 49. "Against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great."

That superstructure of faith, doctrine, or hopes which rests upon the deductions or opinions resulting from the exercise of individual judgment, tradition, or human authority, when subjected to a rigorous test, being destitute of a divine basis of support, sooner or later must fall. This is the secret of the downgrade movement of the present day. The stream is now beating vehemently. Generally the first cardinal truth which is questioned is that of eternal judgment (Heb. vi. 2); then follow the inspiration of Scripture, the fall of man, the doctrine of the atonement, the divinity of Christ, the personality of the Holy Spirit, and the doctrine of the Trinity; and the final result is infidelity, atheism, or agnosticism. The stream of popular opinion with the strong overwhelming current will be succeeded by "the swellings of Jordan;" and how fearful the ruin when the soul passes into eternity with nothing to sustain it, to sink into an abyss that knows no bottom, throughout an eternity which has no end.

And in the history of the world a period is coming, forcibly described by the prophet Isaiah (chap. xxviii. 17, 18, 22): "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. . . . When the overflowing scourge shall pass through, then ye shall be trodden down by it. . . . For I have heard from Adonahy Jehovah of Hosts a consumption, even determined upon the whole earth." (See the whole chapter.)

## THE LORD'S SUPPER.

An Address on 1 Cor. xi. 23-26.

WE are gathered here this Lord's Day morning in answer to the desire of our risen Lord and Master?

"The same night in which He was betrayed." That night when the storm clouds were gathered around His devoted head; the night of His sorrow, when of those who had companied with Him, one was to betray Him, another to deny Him with an oath, and all His own were to forsake Him; that night, when His own people whom He came to save, were to deliver Him into the hands of the Gentile power—it was on *that night* He took the bread and the cup and, giving to His disciples, He desired them "TO REMEMBER." And we who have been saved by His finished work shall we not respond in heart and soul?

Let us notice three things in this Scripture:

- 1st, The Person we remember.
- 2nd, The fact we announce.
- 3rd, The event we wait for.

### I. THE PERSON WE REMEMBER.

It will be noticed that in every case the remembrance is called to the person. "Do this in remembrance of *Me*." We "shew His death," we remember Him. And as we thus come together it is to meet the living, risen, glorified Christ of God. We keep a *feast*, not a fast. For we stand on resurrection ground, gathered around our risen Lord, who has come out of the darkness—the awful sorrow, the mighty deep of judgments—and is now in the eternal brightness.

The storm that bowed His blessed head  
Is hushed for ever now,

and we rejoice that

All the depths of His heart's sorrow  
Are told in answering glory now.

And we reverently ask—this One, once humbled and put to shame; the crucified One, but now exalted and honoured; the glorified One—

WHO IS HE?

We read of Him in Proverbs viii. as the eternal Wisdom. Away in that past eternity ere the universe had being, "When there were no fountains abounding with water, or ever the earth was," we find Him with God, "One brought up with Him, rejoicing always before Him.

Rejoicing in the habitable parts of His earth, and His delights were with the sons men." Wonderful glimpses of that immeasurable eternity! Himself the delight of the Father, but His delights with the sons of men, His joy in those who were to be redeemed by His work.

But, again, in prophetic Scripture where "birth" is mentioned, how jealously is the great mystery of His person guarded. "A virgin shall conceive, and bear a son, and shall call His name Immanuel" (vii. 14). This Son of the virgin is "God with us." And when Israel shall be able to say in that coming day of their deliverance, "Unto us a child is born, unto us a Son is given," they declare His name as "Wonderful Counsellor, the Mighty God, the everlasting Father, the Prince of Peace" (Isa. ix. 6, 7).

What a divine commentary we have in John i. and Hebrews i. on these titles. The words of the Creed are, "I believe in God the Father Almighty Maker of heaven and earth." John says of the Son, "By Him were all things made, and without Him was not anything made that was made." The Almighty God," and it is connected with His humbling in incarnation that the full truth is brought out. But in Hebrews i. we find Him not only Creator but "upholding all things by the word of His power." "The everlasting Father." Not only the God of creation, but the God of Providence. And then the Prince of Peace, who is to bring harmony out of all the discords. As we remember Him in the emptying of incarnation, or the deeper humbling of His redemption work the Person we remember is none other than "God over all blessed for ever." If He has become precious to us, and our hearts are led out to worship, their deepest worship is expressed in the cry, "My Lord and my God." May we ever be kept in the Spirit of reverent worship.

But we are told that in the partaking of the bread and wine we "do shew His death." This brings us to

### II. "THE FACT WE ANNOUNCE."

God will ever keep fresh and green the death of Christ. The two ordinances of Christianity distinctly point to this. We know our Lord now in resurrection glory, but from Lord's day to Lord's day He stands in our midst, and by this bread we break and wine we drink



LANDMARKS OF THE FUTURE.—XIV.

*THE ETERNAL STATE.*

points again to His once pierced hands and feet. And as we keep this ordinance the world around us is being led to ask "What meaneth this feast?" And it thus links us with that service the Lord has left us to perform, "to hold forth the Word of Life." For we do not announce His death to ourselves but to others. And thus, whilst gathered together to remember Him and to give Him the worship of our hearts, we are called to remember there are others for whom He died yet to be won. And while we in heart seek to answer His desire to remember Him, He would not have us forget that one returning prodigal makes heaven rejoice, and when one sinner accepts Christ, He "sees of the travail of his soul and is satisfied."

The Lord give us to remember Him in reality; to meditate upon all His sorrow and suffering in His own presence. Fain would we have Him again take the book, and open up to us the "things concerning Himself!" O, brethren, may we go away this morning satisfied, as only they are satisfied who have seen Himself; with burning hearts, as only they can have to whom He has expounded His word.

But we remember this feast is to last "until He come." It is

## III. THE EVENT WE WAIT FOR.

Ere another Lord's Day morning dawn upon this earth He may have come, and all His own be gathered around Himself. Oh the joy to know that even at this very table we may be called to go in to see "the King in His beauty." When this truth lays hold of us, how it purifies us. I may see Him to-day! Is there anything in my heart or ways inconsistent with His coming? Shall we not say to Him, Lord remove every hindrance and let thy face shine into our souls.

"Have I a hope, however dear,  
Which would defer Thy coming, Lord,  
Which would detain my spirit here,  
Where naught can lasting joy afford.  
From it, my Saviour, set me free,  
To look and long and wait for Thee." J.J.S.

REVELATION xxi. affords perhaps the largest portion given in the Word of God connected with the eternal state, so we will take it as our base.

You remember that in a previous paper we drew to this head, that when the Lord Jesus Christ is revealed in glory, it must be in judgment to overthrow the wicked ones who are in rebellion against Him; that then His kingdom will be established, and for a thousand years He will reign and set in order the millennial world; that in the wisdom of God, thereafter will come temptation, Satan for a little while being let loose from prison to deceive the nations, and it will be seen that the creature, in spite of the kindness of God during the thousand years, is not to be trusted, for if the whole creation be put to the test, it is only as a new creation in Christ Jesus that it can stand. You notice that when Satan is let loose, he "shall go out to deceive the nations." We would have thought it impossible after the display of blessing under the rule of the Lord Jesus Christ, for this ever to be, but we see that man as a creature is wholly faulty; he must be set on a new base if he ever is to be well-pleasing to God. This sweeps away the foolish nonsense taught to-day as to the possibility of the creature bringing forth fruit to God. It is utterly impossible for him to bring forth good fruit. "Either make the tree good and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit," and God declares that man is wholly corrupt and can't bring forth good fruit. So we see that after this, Satan's last and most violent attempt to destroy the work of God, there cometh a time, when, according to the Word of God, the new heavens and new earth are to be established. During the reformation of the heavens and earth, there is to be the judgment of the Great White Throne, whereat stand all the dead, small and great, who have not shared in the great salvation. As to the peoples who shall re-people the earth, we have not the slightest intimation, but I submit the query what shall become of the companies saved during the thousand years? Who are they, and where shall they

ANGELS stand not so near to God as the blood of Christ has brought us, and we never can be nearer because "in Christ Jesus," therefore, as near as He.

abide? Shall their portion be heavenly or on the new earth? I do not know. We simply know that the vast myriads saved during that time, who shall not enter into the judgment, must have a place reserved for them. But as to the future and eternal *condition* of both these, and those who have been living and reigning with Christ a thousand years, we shall have clear Scripture concerning. As to their *place*, the place of those saved in the millennial day, may be in the new earth, or may be in the new heavens, it is not for me to say.

But now to see what takes place after the judgment of Revelation xx., when death and the grave (hades) empty out their contents to appear before the Great White Throne set up in the heavens, and judgment is taken, then see what takes place. We must read all of Revelation xxi., it is much interwoven. And whether the millennial glory is interwoven with the eternal glory, or whether it is a description of heaven expanded, many minds are not clear. I submit, that in the first few verses we get a clear statement of the eternal condition, which none can fail to see is unalterable, and of God's own permanent making. Verse 5, "Behold, I make all things new," this is a re-making, not a re-creation, the creation was there, already formed.

And then under the symbol of a city, it is shown that which is both the Bride of Christ and God's dwelling place. Those who have read Revelation, will remember another city, Babylon the great, likened to a woman decked with the meretricious splendour of this world, and a glory that was contrary to God, boasting in a condition which in the eyes of God is abominable. *Here* we see the true Bride, the Lamb's wife, not decked with the meretricious splendour of earth but with true glory, "Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Oh! look at earth with its fictitious grandeur and false glory, in the light of heaven. The glory of God, the essential beauty of holiness, is that which adorns for ever the Bride, the Lamb's wife, *she* hath for her dower God-born holiness, and the false bride the splendour of this earth with its corruption and vileness. Verse 10, "He carried me away in the Spirit," it is only "in the Spirit" my friends, that we can understand the

difference between the dazzle of earthly glory, and the splendour of heavenly glory, only "in the Spirit." The carnal mind dwelleth on earth, feedeth on the things of earth, like a vulture delighting in carrion, but the dove is not satisfied with the floating carcasses of this world.

(To be continued.)

A. O. M.

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#### A PREVIOUS PURPOSE.

"ACCORDING as he hath chosen us in him *before the foundation of the world*," Eph. i. 4.

#### HAVING A PRESENT INTENTION.

"To the intent that *now* unto principalities and powers in heavenly places might be known by the Church the manifold wisdom of God," Eph. iii. 10.

#### AND A FUTURE DISPLAY.

"THAT in the *ages to come* he might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus," Eph. iii. 7 T.B.

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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:—

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).

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?

WORLDLY OCCUPATIONS.—Please explain through the *Witness* what are the "callings" referred to in 1 Corinthians vii. 20-24.

### IS THERE A GENERAL JUDGMENT IN ANY SENSE?

**QUESTION 484.**—Please explain the meaning of Matt. xxv. 32. Will it be a general judgment of Jew and Gentile, saved and unsaved, or how is it "all nations"?

**Ans. A.**—Matthew xxv. 31, 32 is a scene on earth at the coming of the Son of Man. The Throne of His glory is set upon Mount Zion (Ps. ii. 6). The "nations" are not Jew and Gentile, but Gentiles only. The correct translation is "all the Gentiles" shall be gathered before Him. The Jews, that is the believing remnant of them, are referred to in the words "My brethren" (vers. 40-45). And the teaching is that at the inauguration of the Millennial Kingdom judgment will descend on the kings and peoples of the world, not merely physically and nationally as in Psalms ii., but even spiritually and eternally, for their hostility to the Christ and His people Israel. Also, and this the gracious Lord puts first, that blessing, not only national, but personal and eternal will be the portion of those who in faith and love to Him shall befriend His exiles and fugitives in the day of Antichrist's rage and Jacob's trouble. The nations by which these shall be afforded sanctuary and asylum in that day will be the permanent population of the Millennial earth.

The answer to the inquiry then is—there is a general judgment in this sense, that is a general Gentile judgment of living nations on earth at the coming of the Son of Man.

But of a general judgment of all mankind, of all nations, and all ages, we have no revelation.

At the Great White Throne there is no hint of any saved soul being judged, but the dead are judged according to the record of the books as to their works, and whosoever is not found named in the Book of Life is cast into the lake of fire, and then no doubt shall the sentence of final doom be executed, which had been pronounced upon rebellious nations at the coming of Christ, at least a thousand years before.

G. F. T.

**Ans. B.**—All the human race will stand before God, or rather the Lord Jesus, for judgment; but not all at one time. All believers, up to the coming of the Lord for His saints, will appear before the judgment seat of Christ (2 Cor. v. 10). Not a single sinner will be there.

As *sinner*s, believers were judged and executed at the Cross; as *children*, they are being judged and chastened on their way to heaven (Heb. xii. 5-11); and as *servants* they will be judged according to 2 Corinthians v. 10. This will take place after the saints are caught up to meet the Lord in the air (1 Thess. iv.) The judgment of the *living nations* will take place when the Son of Man comes in His glory, according to Matthew

xxv. 31. There is no word of *resurrection* in connection with that event.

Also the word rendered "nations" in verse 32 is used in Scripture almost invariably to distinguish the Gentiles from the Jews. From this, as well as from other Scriptures, it would appear that the Lord will deal with Israel as a nation by themselves. During the great tribulation those Jews called the "remnant of her (the woman's) seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. xii. 17), will by persecution be scattered among the nations as God's witnesses (see Isa. lxvi. 18, 19), and when the Gentiles, or nations, are gathered before the Son of Man, they will be commended or condemned according to how they have treated these exiled godly Jews, whom the Lord will then acknowledge as His brethren. In this day of grace the acceptance or rejection of Christ, as presented in the *Gospel*, is that which will fix the eternal destiny of all who have heard it. So, during "the tribulation," it will be the reception or rejection of Christ in His *living witnesses* which will fix the eternal destiny of the Gentile nations spoken of in Matthew xxv. 32.

Then the final assize will be after the Millennial Age is closed, when "the dead, small and great, shall stand before God" (Rev. xx. 11-14).

G. A.

### THE CHRISTIAN'S BREASTPLATE.

**QUESTION 485.**—What is the "Breastplate of Righteousness" (Eph. vi. 14)?

**Ans. A.**—This is one of the parts of the Christian's armour which we are enjoined to put on when in conflict with the powers of darkness (Eph. v. 10-17). We read in Scripture of the "righteousness of God" (Rom. iii. 21, 22); the "righteousness of the law" (chapter viii. 4), and the "righteousness of saints" (Rev. xix. 8). Imputed, imparted, and practical righteousness. What God has wrought for us by Christ, and imputed to believers. What He works in us by the Holy Spirit, and what He works through us by the same Spirit. The question is, which of these is called the "breastplate of righteousness?" It is clear it cannot be imparted righteousness, or what is wrought in us. It must either be the moral courage of having a "conscience void of offence" (Acts xxiv. 16); or it must be the righteousness of God which is imputed to the believer. There is no doubt but a defiled conscience makes cowards of Christians, whether in heavenly or earthly warfare.

The Devil, and the hosts of evil under his authority, will have no difficulty in keeping saints out of the presence of God, who are not living godly lives. To be living righteously, so that the Holy Spirit can use us in doing His work, is

essential if we would overcome the powers of evil which are arrayed against us, and are doing their utmost to keep us from enjoying our heavenly position now in Christ Jesus. But it appears to me that the most righteous, godly life would be but a poor breastplate when the child of God comes to "close quarters" with the Devil. Whilst practical righteousness has its place and importance in spiritual warfare, yet if our hearts are to be protected from the fierce assaults of the Devil, we need something more invulnerable than anything which can be wrought either in us or by us.

I believe the breastplate must be the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe (Rom. iii. 21). I know it may be asked, How can a believer "put on" that which God Himself has put upon every believer once for all? To this I would say, that to be *judicially* clothed with the "robe of divine righteousness" is one thing, and for a believer to be *experimentally* using that blessed doctrine to shield his heart from the assaults of the Devil is quite another. There are many precious blessings which are ours in Christ, which many believers never use, and this is one of them. In Revelation xii., where we read of the Devil accusing the "brethren before our God day and night," it is said, "And they overcame him by the blood of the Lamb, and by the word of their testimony" verses 10-11. The "word of our testimony" can meet his accusations when he tells lies upon us; but the "blood of the Lamb" can silence him when he tells the truth. I think the teaching of this passage will agree with what I have endeavoured to set forth.

G. A.

**Ans. B.**—God makes us His righteousness in Christ. What an incomparable blessing. Such is the efficacy of Christ's work as "made sin for us" (2 Cor. v. 21); "and of Him are ye in Christ Jesus, who of God is made to us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. i. 30). But this is quite distinct from the breastplate of righteousness which the Christian requires in order that he may be victorious in his conflict with the enemy. The breastplate of righteousness refers to the moral protection of the conscience through the exercise of practical righteousness.

For "the grace of God that bringeth salvation to all men hath appeared, teaching us that denying ungodliness and worldly lusts we should *live soberly, and righteously, and godly in the present age*" (Titus ii. 11-12). Paul could say, "And herein do I exercise myself, to have always a conscience void of offence toward God and man" (Acts xxiv. 16).

When the Christian fails to maintain practical righteousness in his ways and actions a bad con-

science is the result, and he becomes exposed to the subtle artifices of the Devil.

To tread the paths of rectitude and virtue should be the ambition of every child of God.

"But thou, O man of God, flee these things; and follow after (pursue) *righteousness, godliness, faith, love, patience, meekness*" (1 Tim. vi. 11).

J. D.

**Editor's Note.**—To this question we give two replies which may be taken as representing two apparently opposite views.

But in this, as in many other such cases, it appears to us that they are quite reconcilable.

Paul in the epistle to Romans treats mainly (though not exclusively) of imputed righteousness. James in his epistle dwells on practical righteousness. They are two aspects of the same truth.

Imputed righteousness is received and realized only by faith, and the practical righteousness which results is also the outcome of the same faith.

Only he who is in the enjoyment of the righteousness imputed, wherein he stands before God, can work righteousness which is acceptable with God. So John writes, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous."

We conclude therefore that he who can be described as "having put on the breastplate of righteousness" is the one who is experimentally standing in the truth of imputed righteousness before God, and who, as a necessary consequence, is honest and upright in his life, maintaining a good conscience before God and man.

In Romans x. 5, 6, "The righteousness which is of the law" is sharply contrasted with "the righteousness which is of faith." The word used for "righteousness" in Romans viii. 4 is a different word, signifying rather "the righteous requirement of the law." It is hardly according to Scripture to say that the righteousness wrought in the believer is "the righteousness of the law"—it is as much the righteousness of faith as that which is imputed.

We would direct the attention of any of our readers who have seen a tract, recently published and widely circulated, entitled, "How the Leaven has wrought," to a reply by Mr. W. H. Bennet (price 3d., or by post, 1d.), which may be had from the Publishing Office, 73 Bothwell Street, or from Mr. J. Cooper, 10 Widcombe Crescent, Bath.

We have pleasure in drawing attention to two books recently issued by our aged and esteemed brother, Mr. Thomas Newberry, editor of "The Englishman's Bible," viz.:—"The Expected One," and "Outlines of the Book of Revelation." Both books are issued in paper covers at 6d. each; cloth, 1/ post free. They both contain most valuable instruction, given in Mr. Newberry's characteristic style, terse, clear, and rigidly scriptural.

## THE GRACE AND GLORY OF THE CROSS OF CHRIST.

Notes of an Address by ROBERT C. CHAPMAN, Barnstaple,  
on 25th December, 1894.

Isaiah vi. 9-13; John xii. 35-41; Romans iii. 19.

**I**N Romans iii. we have the common state of all mankind Godward, but in Isaiah vi. we have God's judgment when the light has shone, and men have shut the eyes of their heart against that light. Terrible was the blindness of the Jew in Isaiah's days, more terrible still his mind and heart when Christ came. The Jew, when the Son of God came, was the chief to crucify the Lord of glory; the Roman governors would not have done it but for the fear of man.

In John xii., according to the judgment of God, the people refused His word, so they were in judgment given up.

In Acts xvii. Paul, that especially fitted servant, was sent to Athens, the chief place in the world for earthly wisdom, and this was the voice of the Prince of Darkness by his chief disciples, "What will this babbler say?"

Has the world grown better since that day? There are better weapons of destruction, and inventions of every kind, but Godward the heart and mind of man has gone forward in evil, and man is more ready than ever to welcome the Man of Sin. All the cavillings of the wise of this world, and of man's religions, against truth, are only a fulfilling of the Scriptures; the Scriptures would be falsified without these cavillers and blasphemers.

While the state of the child of Adam is especially seen in Romans iii. 19, his mouth shut as touching any reason for fault-finding with God, his very guiltiness blinds him. Because man has shut out God from his heart, and set up His own will in God's place, the state of every child of Adam is one of blind subjection to the power of darkness. Satan is called the God of this world. Why? Because he can govern? No; he can do nothing save as God wills: but in man's heart he is enthroned in the place of God. What is the fruit of this? Man is ignorant of God's holiness, and of his own guiltiness. He has a conscience that can never die, and it demands some religion. What then? Satan, the teacher, and God shut

out; man has a religion of his own. If you try all the religions of man in any part of the world you will find them made up of

### TWO LIES OF SATAN.

*First*, some remnant of goodness in man; *second*, some mercy with God that will dishonour His justice. These two are the warp and woof of the whole garment. There are only two religions: Satan's and God's; but I won't call God's a *religion*. Man is so the tool and slave, but the willing, self-consecrated slave of the devil, that he can't rise above Satan's religion. God's truth and Spirit reveal *man's state* before God. "The carnal mind is enmity against God," was said by the Spirit through Paul, but what was the judgment of God ages before? In Genesis vi. 5, "Every imagination of the thoughts of his heart was only evil continually." You don't find any religion of man's judge thoughts to be actions; but God's word does, and the natural man in the great day will have to give account of thoughts of the heart as deeds of iniquity.

This should produce pity in our hearts, not only for the drunkard, but for the Pharisee who is going on the clean side of the broad road to everlasting destruction.

If this be what the Word of God tells about man's state, now what about *God's mercy*? The natural man goes to sleep on the brink of hell; that is the meaning of that word, "The whole world *lieth* in the wicked one"—lulled to sleep by him. A hope of mercy contrary to justice.

Turn to Matthew xxvi. 39. "And *He* went a little further;" Who is the *He*? The world's Creator come in the flesh. Three times in Matthew and also in Mark we read, "*Not as I will.*" In Luke xxii. 43 we read of an angel: He did not first look to the angel, but to the disciples who slept for sorrow, unable to bear the sight of the sorrowful Saviour. No tidings were brought by the angel that He could be spared. No! the angel was sent to strengthen Him. What do we read if we turn again to Romans iii. 26? "To declare, I say, at this time His righteousness: that He might be just and the Justifier of him that believeth in Jesus." Is there any mercy here that treads under foot God's justice? You see

### GOD'S TWO GREAT TRUTHS

the perfect opposites to the two great lies of

the devil. Some goodness in man, *the devil's lie*; no goodness in man, not a jot or tittle of it, *God's truth*. Mercy dishonouring God's justice, Satan's second lie; whereas God's truth is, God's sword of justice sparing not His Isaac. In Genesis xxii. all that could be yielded by Abraham; when the knife was in the hand, all was offered; therefore the knife in the hand of the father was enough. But God's only Son could not be spared, and God could not save one child of Adam without the death of His Son.

There are godly men who have spoken about God's choosing this way out of others. I affirm, with reverence,

#### GOD HAD NO CHOICE.

Choice to save us *or* leave us like the sinning angels. Yes, but if God would reconcile man to Himself, He had but one way. These truths so simple, so clear, yet how unsearchably deep, how infinitely glorious, how holy and sanctifying they are! But they hang together, just as the devil's lies hang together to harden.

We never can think ill enough of what we were, and we never can think well enough of *the grace and glory of the Cross of Christ*. Let us, beloved, take heed that we grieve not that Spirit, that he may reveal a little more each day, so that every sunset may see us a little more humble than when the sun rose; that is life, and life worth living,

Let us now turn to Hebrews ix. 13, "For if the blood," etc. The sin-atonement life-giving death of the Son of God upon the cross is what is always meant by the blood of Christ. The figure is taken from the type of the priest's sacrificing knife plunged into the vitals. In the case of the Lord the shedding of the blood did not actually take place till after death, for we should not speak of shedding of blood in connection with the wounds in the hands and feet. The blood of Christ must be explained by the sword of God's justice of Zechariah xiii. The secret of all walking with God is my apprehending what

#### THE ONE ATONING SACRIFICE

of the Son of God was to Him, the Father, and my conscience accepting the atoning sacrifice as God accepts it. If that be so, I break the power of every sin; there is not a

single evil, but I have it under feet. But have I no conflict? Oh yes, I do not expect to cease from the warfare until I put off this body. I must bring down sanctification from above. With regard to justification, does a sinner know himself a *poor* sinner? Is he willing to take his place among the beggars on the dunghill? God will lift him up by the forgiveness of his sins. "Blessed are the poor in spirit, for theirs *is* the kingdom of heaven;" having no righteousness of their own. Now then, all such are in a common state of justification before God, as safe from condemnation as the blessed Son of God with whom they are one; but as to Sanctification, they have a warfare, and what is the secret of power to overcome? "In the blood is the life" Let me deal from day to day with the sacrifice, as God's justice deals with it, and I have power over sin. I resist the devil, and he flees from me. We, the children of God, have more power over the devil now, than was put forth by the Lord in the days of His flesh. After the forty days temptation in the wilderness it is said the devil left Him for a season, not *fled*, from Him; rather in Gethsemane we hear the blessed saying, "This is your hour and the power of darkness;" but when on the cross He said, "It is finished," He had a title to take His throne.

Now, what is any one of us better than nothing, but in Christ, "My strength is made perfect in weakness,"

#### THE POWER OF THE RISEN LORD

against Satan is more gloriously put forth in my weakness than it was put forth in the days of His flesh.

But, beloved, what are we, the children of God, called to? Turn to Philippians ii., "He emptied Himself," not, I need not say, of His Godhead, but of a state to which He will never return, the state in which He was not a servant. Satan by creation was God's servant, and only happy as he served; by disobedience he became forever degraded and miserable, having hell in himself; on the other hand the Son of God took the servant's place, never to leave it (see Rev. xxii. 3). "The throne of God and of the Lamb." No curse. Why not? Oh, beloved, Christ will ever conjoin in Himself equality with God and subjection to God;

He will always be the Lamb. The great and proper business, therefore, of every child of God now is to shew the mind of Christ.

If this were accepted by each one, as becomes us, there would be a conversion of the whole church. We should not be found in any earthly place of glory; ours would be the great business of representing Christ to God, Christ to the world, and Christ to each other. Bring this mind into all the daily duties and circumstances of life; sorrowful we may be, yea must be, but happy we shall always be. "Let every one abide in the same calling wherein he was called," let him make no self-willed change or choice, but make the best of his actual circumstances: where God found him, there make the best for God.

Read Ephesians ii. 6-9, and i. 8-12. Our expectation is that of those raised up with Christ. I take the purchased possession to mean the new creation, that is the final hope of the children of God, the new creation which will be worthy of the last Adam. What will this world be to us, if this be kept before the soul? Only a field for working for God, and for shewing the mind of Christ: the world to come is

#### OUR PROPERTY AND INHERITANCE.

In Romans ix. 21 we read, "Hath not the potter power over the clay?" Let us remember that man is his own destroyer, and Satan also. God has given up all the sinning angels into their own hands; there is no Redeemer for them. "Art Thou come to torment us before the time?" The time is fixed, they have no hope, and despair fills them. How does God harden man's heart but by giving up man to harden his own? We, the saved, are delivered out of our own hands.

Let us take heed, beloved, that we are no party to the ruin of those around us by our unlikeness to Christ. In Romans xi. 20, 21, we have both promise and warning (we have not time to refer to Scriptures that speak of the Lord's reigning over Israel and so preparing the way for new creation); let us read the warning here, "Be not high-minded, but fear;" Christendom is full of this high-mindedness; let us be found walking in holy trembling, compassed as we are *around* with the powers of darkness, and having *within* our own evil

hearts. Let us walk with God and not be grieving the Spirit, so shall we become day by day a little humbler; then shall we truly live to purpose, to Him that died for us and rose again. Let us conclude by reading Psalm i.

Give me, my God, the single eye  
That aims at nought but Thee;  
I fain would live, and yet not I,  
Let Jesus live in me.

Like Noah's dove, no rest I find  
But in the Ark of Peace.  
His Cross the balance of my mind,  
His wounds my hiding place.

#### SHADOWS OF CHRIST.—II.

#### ADAM: THE FIRST TYPE OF CHRIST.

By JOHN R. CALDWELL, Author of "Things to Come."

"Who is the figure of Him that was to come."—Rom. v. 14.

FROM this Scripture, we are left in no doubt as to the significance of what God has recorded concerning the first man. The histories of God are also mysteries.

The most simply narrated story of domestic life, detailing incidents that actually occurred exactly as they happened, often conveys, as in an allegory, the deepest spiritual instruction.

Of this nature is the story of Abraham and Sarah, Ishmael and Isaac—"which things," saith the Scripture, "are an allegory" (Gal. iv. 24). And then the apostle proceeds to shew how perfectly this historic allegory illustrates the principles of the two covenants—law and grace.

Of this nature, doubtless, is the short record given of Adam. The strokes, though few, are drawn by a master hand, and are deeply significant.

Created upon the sixth day, he is ushered into a world already prepared for him—and to him, jointly with Eve, is given dominion over every creature.

He is born to rule. All things are put in subjection under him. All in the sea, all in the air, all upon the earth. Adam is ruler of all. Not only so, to him are brought "every beast of the field, and every fowl of the air"—"to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof" (Gen. ii. 19, 20).

#### RULER AND PROPHET.

Thus not only is he made ruler, and set

over the works of the hand of God, he also has, as it were, in embryo, the prophetic office, understanding the mind of God, he expresses the same, and the names he gives to the creatures are approved of by God, and thenceforward by those names they are called.

To apprehend the import of this transaction, it is needful to bear in mind the importance that Scripture attaches to names, not only of persons, but also of places and things. This of itself would be an instructive study, but here it may suffice simply to refer to the following Scriptures—Genesis v. 2; ii. 23; iv. 1; v. 29; xvii. 5, 15, 19; xxxii. 28; xiv. 18. Compare Hebrews vii. 2; Isaiah xl. 26; John x. 3; Matthew xvi. 18; Revelation ii. 17; Matthew i. 21; Exodus xxxiv. 5-7; and, in contrast to these and very many more Scriptures, see Psalms xlix. 11 and Luke i. 59.

It is not difficult to discern that the fashion of the nineteenth century is rather to follow the principles of the last two Scriptures, notwithstanding that God has so marked them with His disapproval.

Further, it is evident from the whole narrative, and especially from Genesis iii. 8, that the voice and presence of God were familiar to the unfallen Adam. He thus enjoyed that access to God, and intercourse with God, which were specially the priestly prerogative. Thus in His own person and privileges He foreshadowed Him who was to come, and who in fullest perfection combined in Himself the official dignities of Prophet, Priest, and King.

And how evident is it that

#### ADAM WAS THE OBJECT OF THE AFFECTIONS OF GOD.

when we see the void of his human heart considered and gratified, and, in a very remarkable and special way, a companion and help suited to his intelligence and dignity, provided for him, and brought to him, and given to him as a gift from the Lord.

All this is made the subject of song by the Psalmist. "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man (Enosh). that Thou art mindful of him? and the son of man (Adam) that thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with

glory and honour. Thou madest him to have dominion over the works of Thy hands. Thou hast (lit. "didst") put all things under his feet; all sheep and oxen; yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord (Jehovah), our Lord (Adonahy), how excellent is Thy name in all the earth" (Ps. viii).

Sad, indeed, would be the retrospect of such an hour of glory—"the glory of the terrestrial" (1 Cor. xv. 40), seeing how completely the entrance of sin has marred it all, were it not that by faith, and under the instruction of the Spirit of God, we can see it all in another light. No longer as a dream or vision that has died away for ever, but as a shadow, an earnest and a pledge of infinitely more glorious and eternal things that are yet to be revealed.

Like the vessel that was marred in the hand of the potter (Jer. xviii. 3, 4), which could not be put together again, but had to be made another vessel, as it seemed good to the potter to make it, so was

#### THE WHOLE CREATION MARRED BY SIN.

As to man, "he must be born again;" as to the creation the word of God is passed, "Behold, I make all things new" (John iii. 7; Gal. vi. 15; Rev. xxi. 5).

The history of the world has, since the entrance of sin, been one continuous unfolding of the consequences of disobedience to God. The instant the man partook of the forbidden fruit, his personal dignity was gone, and his official honours passed away. Ashamed, he hides from God. The footing of intimacy and friendship with God, on which he stood, together with his prophetic wisdom and kingly dominion, were instantly lost to him.

Ever since, the struggle of man has been to regain the dignities lost by sin, and without which his nature must be for ever unsatisfied. Blindly has he ever sought after wisdom—ignorantly through a thousand religions has he sought after the lost access to and intercourse with God, and relentlessly has he struggled for dominion, but all and only to find that his wisdom is folly; his religion, vanity; his power, but weakness.

But this is only permitted for a season, the purpose of God in permitting it, mysterious



though it be, is rapidly being fulfilled, and, when the appointed time has arrived, it will be seen that, in the promised seed of the woman, the Son of Man, every personal glory that was lost to Adam in the fall is infinitely more than restored, and every official honour, which, entrusted to man, has over and over again proved that fallen man could be entrusted with nothing, will be taken up and sustained to the glory of God.

His, will be the dominion of the age to come—who is the blessed and only Potentate, the King of kings and Lord of lords. His, all the treasures of wisdom and knowledge, and His, the eternal communion of the bosom of the Father. (1 Tim. vi. 15; Col. ii. 3; John i. 18).

Thus Adam, as head of the first creation, is a shadow of Christ, the head of the new creation; and it is this which warrants the language of the eighth Psalm already quoted. The question, "What is man that thou art mindful of him?" finds no adequate answer in the first man. But God Himself replies in Hebrews ii: "We see not yet all things put under Him, but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour."

Of Him it is that the Psalmist spake—the second Man, the last Adam, who shall not fail, but fulfil all the purposes and counsels of God.

#### FALLEN ADAM STILL A TYPE.

But even the entrance of sin did not destroy the typical character of Adam's position and relationships. The fact that in Adam all sinned, and that through him a sinful nature, with corruption and death as its necessary consequence, has been transmitted to all his seed, is taken up in Romans v., as showing, by way of contrast, the life and righteousness that come to all who are brought by faith into vital relationship with the new Man, Christ Jesus.

God sees, as it were, but the *two men*. Hence, in 1 Corinthians xv. 45-47, there is "the first Adam and the last Adam," "the first man and the second man."

All are by nature the children of the first man, having his character, and being begotten in his image, even as Seth (see Gen. v. 3), and this inherited condition is but the evidence and proof that the entire Adam race lies under the imputed guilt of Adam's transgression. So that there is not only imputed guilt, but though many generations have intervened, the fallen

nature of man is unaltered; the moral likeness to Adam remains, as well as the mortality and corruptibility inseparable from it.

But by faith in Christ Jesus the transit is made from death to life, from condemnation to righteousness, the believer being looked at by God no longer as "in Adam," but "in Christ." So, it is written, "As is the earthy, such are they also that are earthy; as is the heavenly, such are they also that are heavenly, and as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. xv. 47, 48). If through Adam, as head of the race, guilt was imputed to all who sprang from him by natural descent, and not only so, but a sinful corrupt nature, subject to condemnation and death, imparted; even so through Christ Jesus, as the second Man, righteousness is imputed to all who are in Him, and not only so but a new nature is imparted, the "new man," which after God (*i.e.* after the image of God) is created in righteousness and true holiness (Eph. iv. 24; Col. iii. 10).

And very blessed is it to know that, as it is no mere imagination, but a solemn reality, and matter of experience, that we have inherited the corrupt nature of the first man, so really and experimentally do we partake of the life and righteousness of the new Man.

Very simple and satisfactory is the view thus given of the two great federal heads in Romans v. 12-21, and our relationship by nature to the one, and by grace to the other. How complete the ruin in the first man! How full, free, and perfect the restoration in the second Man! It is good for the soul to linger over the heritage of blessing that is contained in such expressions as are here used—"The free gift," "abundance of grace," "shall reign in life," "justification of life," "as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

Thus, to the instructed heart, the very ruin that sin has wrought, and the inevitableness of its consequences tell of a restoration in Christ that shall more than compensate for the sorrow of the past. The groans of a suffering creation become the travail pains that shall issue, ere long, in the birth of a new and redeemed creation that shall stand eternally secure and glorious in the life and righteousness of the Son of God.

## THE MODEL PRAYER.

## II.—ITS CONTEXT AND CONSTRUCTION.

WE wish now to examine the setting of this jewel of divine truth. In Bible study it is always most important to look well at the context of any verse on which some new thing is built. Many a child of God would have been saved years of sorrow had they done this. If Satan meet us with an "it is written"—a Scripture wrested from its context to teach what God never intended—we must meet him with an "AGAIN it is written." But to do this we must daily search it as those who look for hidden treasure.

## THE CONTEXT.

The section of the Sermon on the Mount in which this prayer occurs commences with chapter vi. 1. In verse 1 our Lord gives a general warning against parade in religion. He, then, as I understand, proceeds to give three examples in which this evil was rampant: viz., (1) In alms-giving; (2) In prayer; (3) In fasting. The term "righteousness" (see R.V.) includes the three, and the warning against ostentation applies to all. It has often been pointed out that alms-giving, prayer and fasting, comprise all the activities of the spiritual life. They include our relationship *to man*, active benevolence; *to God*, prayer; *to oneself*, self-discipline. These three phases of the life of faith correspond exactly to those given by the Apostle Paul (Titus ii. 12).

It is clearly taught in the Word of God that we are saved through faith alone: yet it is as clearly taught that it is not through the faith which is alone. Such a faith is a *dead faith*; and that, in the sight of God, is as valueless as *dead works*. Many a company of Gospel-hearers need the searching words of James. "What can it profit . . . if a man say he hath faith, but have not works? Can THAT faith save him?" Nay, verily, it cannot. The faith of God's elect is a faith that works through love, it purifies the heart, it overcomes the world. It is a *living* principle—a grain of mustard seed, not a grain of sand.

## ALMSGIVING.

In this portion the Master does not condemn alms-giving, but simply the kind of alms-giving indulged in by the hypocrites. It was manifest

that they did it to be seen and praised of men, and they received the reward they aimed at. They were simply *hypocrites*—actors on a stage—going through a part that did not belong to them, to earn the applause of the on-lookers. We all need to guard against the spirit of the hypocrite; for we all like to make a fair show in the flesh, to appear more consecrated or spiritual than we are. Only reality will do with God; and nothing but the perpetual realisation that we have to do with Him will save us from the beginning of hypocrisy. The hypocrites trumpeted abroad their good deeds in order to attract attention and receive praise. In contrast to this the Lord says, in effect, do it *as privately as possible*,—"Let not thy left hand know what thy right hand doeth." This is more than privacy. It not only means "do not boast of it to others," but also, "*do not dwell much on it yourself*." To do so would lead to pride and backsliding. In spiritual matters *the motive* is the essential thing. We should question ourselves straight home, "*Is this truly for God's glory?*" Only such acts can receive His commendation. But while we judge *ourselves* unsparingly, we must not forget that we cannot judge the motives of another. We are not able, and Christ our Lord forbids it.

Our relationship to our fellow-men and their claims upon us we must not ignore. In becoming Christians we do not cease to be men. Our responsibilities toward them are not few or unimportant. And if they have a claim upon us to remember the necessities of the body, how much greater the claim to supply the needs of the soul. The church is a debtor to every person on the earth, to make known the good-news of salvation through the once crucified and now risen Redeemer. But this paper is too limited in its scope for us to further dwell on our responsibilities to our fellows. I simply remark that to each Christian this is a matter of the highest practical importance.

## PRAYER.

After this comes the section on *prayer*. Prayer, here, includes all the acts of the soul God-ward: communion, worship, confession, petition, intercession, are all included in the term. Our Lord first deals with prayer in secret, when the eye of God alone is on us.

This, again, is contrasted with the hypocrites who said prayers not to be heard of God, but to be seen and praised of men. They chose conspicuous places, and went through *their private*—or what ought to have been private—*devotions in public*. Verily, they had their reward. Private prayer is necessary to the child of God. We can no more omit it and prosper spiritually than we can do without fresh air and prosper physically. "But," says one, "can we not pray at all times and in any place?" Yes, thank God we can! This is one of the Christian's greatest privileges. It is what is termed *ejaculatory* prayer. This is a rather awkward word, but it is most suitable and suggestive. It is connected with the Latin word for *arrow*. It takes us back to the time when the bow and arrow was the great weapon in the battle and in the chase. It delivered from enemies and brought food for the body. Ejaculatory prayer is much like this in the spiritual realm. We are exposed to danger, or we need guidance, or have longings after conformity to Christ:—in a moment, like an arrow from its bow, the petition flies up from the heart, Lord, help! Lord, guide! Lord, bless! Ah, it is one of our highest privileges, and one of the most helpful habits a Christian can form.

Yet this is not sufficient. There must be a daily dealing with God in private. Real prayer demands a determined concentration of the mind and spirit on God. To "pray in prayer" is no child's play. The most of us live too much before the eyes of others. Solitude in itself may be dangerous. I think it was Luther who said that at times he preferred to rush out to the pigs for company, rather than be alone with the Devil and his own heart. But to be alone with God is most blessed and necessary. Surely many of us feel like hypocrites when we sing that verse—

"Oh the pure delight of a single hour

That before Thy throne I spend,

When I kneel in prayer, and with Thee, my God,  
I commune as friend with friend."

Oh, that there were more of these hours spent alone with God! For private prayer there must be *regular hours*. This is most important. Oftentimes we do not feel "in the spirit of prayer," and Satan or our own heart suggests—"put it off till another time!" Yet

that is the very time we most need to pray. As the venerable R. Chapman says in his little book, "Choice Sayings"—a book worth its weight in gold, and not as well known as it might be—*If we have not the spirit of supplication and thanksgiving, let us begin with the spirit of confession.*" Yes, closet prayer must be regular and habitual. The cares and claims of life—business, family and church-life—are increasing on us. So we must make private devotions a matter of conscience. Many things we can do without, but not prayer and meditation in the Scriptures. But the most fully occupied child of God is oftentimes the most regular and earnest in private prayer. Think of Daniel. He was the Prime Minister over one of the greatest empires the world has ever seen, yet three times a day he was found in his room, "and prayed and gave thanks unto his God." With this before us, which of us can plead want of time? I fear it must be said of neglected prayer, as Mr. Chapman says of a neglected Bible—"It is not want of time, but want of heart, some idol taking the place of Christ." Brethren, Christ is coming quickly: then a neglected Bible, a neglected closet, a neglected prayer meeting, will mean loss eternal!

#### FASTING.

The last portion is on *fasting*. This includes, as I believe, all the many aspects of self-discipline which go to make up the Christian life. How seldom, among us, do we hear the question—"Is it right for a Christian to fast?" Yet in the New Testament we have both precept and example for it. It is nowhere commanded, yet it is certainly commended. Our Lord in His teaching evidently *assumed* that at times His followers would fast (Matt. vi. 16-18; Luke v. 35). And the apostles and early believers on important occasions combined fasting with prayer (Acts xiii. 3; xiv. 23). Fasting and other acts of self-denial are *not of value in themselves*: they are means to an end. It seems to me a Christian may fast for either of three objects: (1) To give himself—perhaps with others—uninterruptedly to prayer; (2) To have the more to give to those in need; (3) As a means, under certain conditions, to the subduing of the animal nature. When Paul tells us that he kept under the body and made it his obedient slave (so the force of the

Greek word), I have no doubt he included seasons of fasting. That he fasted oft he tells us distinctly (2 Cor. xi. 27). Probably for the most of us an occasional fast might be good both for body and soul. It is easy to deprive oneself of an occasional meal; yes, even to "fast twice in the week"—and to be nothing but a hypocrite in the end. Again, as with prayer, the *motive* is of paramount importance. But it is not so easy to carry it out as a *principle*. For, after all, fasting is but the great outstanding example of the generally recognised Christian duty of *self-denial*. It is a principle of very wide application. As we have seen, it may be practised for the glory of God, the development of our own spiritual life, or for the good of our fellows (Isa. lviii. 6, 7). In a sense it is to deprive oneself of something lawful and desirable for one of these objects.

To some it may not be missing a dinner but the not buying of a certain book that the fingers are itching to handle and the mind longing to pore over. Or it may involve the dropping of a given line of study in order to have more time for God and His service. To others it may rebuke the desire for a much bigger business, lest the cares of this world and the deceitfulness of riches rob the Lord of the fruit He looks for. Again, it may mean less money spent on dress, that there may be something to give to God's poor. Once more, it may lead another to spend a holiday differently from that first proposed, that there may be opportunity for Christian fellowship or service in the Gospel. Once the principle is truly grasped the application thereof will daily meet us till the end of the journey. There is no intrinsic value in denying ourselves of any of these things: and it will only be *Christian self-denial* as it tends to one of the above ends.

Our Lord says, "And thou, when thou fastest, anoint thy head and wash thy face." That is, act as usual. Do not be peculiar in it in order to call the attention of others to your "great self-denial." In so doing we shall have our reward now and here, but shall lose it by and by—in that day when the Father who sees in secret shall reward openly. Through the grace of Christ may we daily be delivered from all hypocrisies whether in dealing with man, with God, or with our own hearts!

## THE CONSTRUCTION.

Now, ere I close, a few words on the general construction of the model prayer. At a glance we see that it is divided into two parts. The first is God-ward, and made up of three petitions: the second is man-ward, and composed of four. The number three reminds us of the three-one God in all the plenitude of His wisdom, grace and power: the number four tells of man, God's earthly, fallen creature, with his many and varied needs. The first three are on a *descending* scale, the last four on an *ascending*.. Thus God's great fulness and our great need meet. God, in the person of Christ, descends from heaven to earth, in order to raise us from earth to heaven. Whether we use this prayer or not it gives us the order and style of all true prayer. *It begins with God.* We naturally begin with ourselves and our needs. But we should first think of our Father—His Name, His kingdom, His will. It is brief yet comprehensive: pointed yet reverential. If we sincerely ask these great things for God, when we come to our own needs we are more likely to be content with "daily bread" and spiritual deliverances. The great lesson from the order of this prayer may be pressed home by a word lower down in this portion: "*Seek ye FIRST His kingdom, and His righteousness; and all these things shall be added unto you.*"

"Make thou His service thy delight,  
Thy wants shall be His care." J. N. C.

## PROMOTION.

SOME of my friends have written to comfort me, because the Lord has taken my little service from me; but he has not done this, though I abundantly deserved that he should; my thought is that he has most graciously promoted me.

It is now over five years since the Lord was pleased to shut me up in this Patmos, in which He has vouchsafed me a thousand times over such visions of His glory, and such love-feasts of His grace, as have made these years of suffering the happiest fragment of my life. He has shut me out from my beloved fellows, but then He has come beside me Himself. My cup of mercy has all along been fuller than that of many, but now it runneth over. J. D.

*THE THRICE PRECIOUS BLOOD.*

"Washed us from our sins in His own blood"  
(Rev. i. 5). "Made nigh by the blood of Christ"  
(Eph. ii. 13). "Fight the good fight" (1 Tim. vi. 12).  
"They overcame Him by the blood of the Lamb"  
(Rev. xii).

Tune, *Stand, up, Stand up for Jesus.*"

A SINNER Saved by Jesus,  
Washed in His precious blood,  
My many sins are pardoned,  
And I have peace with God.  
A Sinner Saved by Jesus,  
My crimson sins I know  
Are put away for ever,  
Washed whiter than the snow.  
Saint Sanctified in Jesus,  
His precious blood makes nigh;  
The spirit of adoption  
In me doth "Abba" cry.  
Saint Sanctified in Jesus,  
Sin's slavery is o'er,  
And Jesus's voice of power says,  
"Go, freed one, sin no more."  
Salvation Soldier, listed  
To fight the hosts of hell,  
Beneath the cross of Jesus,  
Salvation free to tell.  
Then welcome scorn, and hardship,  
Loss, suffering, death, for God;  
Great gain the cross of Jesus,  
O'ercoming by His blood.  
Oh Christians, up and doing,  
Let's rally to the fight;  
Wage war with wrong and evil.  
Smite fearless for the right.  
The perishing are round us,  
For whom our Lord did die,  
And life, now lost for Jesus,  
Is life found by and by. S. J. DECK.

THE PARABLES OF THE LORD JESUS—II.

*THE SOWER AND THE SEED.*

By THOMAS NEWBERRY.

MATTHEW xiii. 3-9—explained in verses 18-23.

See also MARK iv. 2-20; LUKE viii. 4-15.

Verse 3. And He spake many things unto them in parables, saying, "Behold, a sower went forth to sow;  
Verse 4. And when he sowed some seeds fell by the wayside, and the fowls came and devoured them up.

Verse 5. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

Verse 6. And when the sun was up, they were

scorched; and because they had no root, they withered away.

Verse 7. And some fell among thorns; and the thorns sprung up, and choked them:

Verse 8. But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.

Verse 9. Who hath ears to hear, let him hear."

When the Son of Man was on the earth, He was the Sower of the seed, afterwards the work was taken up by the Apostles, and is continued by His servants. The seed sown is the word of God (Luke viii. 11). According to Matthew it is the word of the Kingdom (ver. 19), for it is the testimony of God concerning Christ, and also the proclamation of the kingdom. It is a life-giving, regenerating, sanctifying word, through the power of the Holy Ghost, as Jesus said, "It is the Spirit that quickeneth . . . the words that I speak unto you are Spirit, and they are life" (John vi. 63).

The wayside hearer is one that heareth the word, but understandeth it not. The seed lies on the surface; it does not penetrate the understanding; hence Satan or his emissaries soon catch it away. When once the word is understood and received in faith as the testimony of God, it is beyond Satan's reach.

In the stony-ground hearer, although the emotions are affected and the feelings are excited, there is no real and deep heart experience, hence "the root of the matter" is not in him. The impression is superficial and transitory; temptation or persecution arising, he is stumbled. In this case, the hard heart unbroken has prevented the truth from taking root.

When the seed is sown among thorns, the cares of this world, in the case of the poor, the deceitfulness of riches in the wealthy, and the desire of other things entering in, choke the word and it becomes unfruitful.

In the wayside hearer, the danger is from Satan.

In the stony-ground hearer, the danger arises from the hardness of the heart, and the obduracy of the flesh.

When sown among thorns, the danger is from the world, its allurements, entanglements, and engrossing cares.

The good ground is that which is neither hard, nor trodden down; neither rocky, or stony, or cumbered with thorns and briers; it

represents the heart that is prepared to receive the word with all readiness of mind, without prejudice or opposition, which allows the word to penetrate, and is open to deep conviction, and having received the truth, keeps and treasures it; and brings forth fruit with patience, not allowing the world with its cares or pleasures to interfere. The word is received as the word of God, under the constraining love of Christ, and in the purifying power of the Holy Ghost. Three methods of reading the Scriptures may be mentioned:

*First*—The ATTENTIVE hearing and ACCURATE reading of the word of God in the Divine presence, and in dependence on the teaching of the Spirit of God, “the ear of the soul being opened to hear what the Spirit saith” (verse 9). In contrast with the *WAYSIDE* hearer.

*Secondly*—So hearing or reading as that the truth may lead to an EXPERIMENTAL acquaintance with the mind of God, and affect the heart and character. In contrast with the *STONY GROUND* hearer.

*Thirdly*—The word of God so heard or read that it might lead to PRACTICAL results wrought out amidst the actual circumstances of every-day life; neither the cares of business, nor the possession of riches hindering fruitfulness, but rather used as a means of serving and glorifying God. In contrast with the *THORNY GROUND* hearer.

Where these three are combined, and the word of God heard or read ATTENTIVELY, EXPERIMENTALLY, AND PRACTICALLY, there is the good ground; and, just in proportion to the careful study, the experimental realization and carrying out of the instructions of the Word, will be the measure of fruitfulness, whether THIRTY, SIXTY, OR A HUNDREDFOLD.

Or we may thus state it. The diligent perusal of the Scriptures will lead to a thirtyfold fruit-bearing. When with this is combined an experimental reception, there will be a sixtyfold. And when, again, the truth clearly perceived and experimentally held is put into practice in the ordinary affairs of life, there will be the hundredfold fruit-bearing.

In solar light there is a combination of three distinct rays; the yellow or luminous ray, diffusing light; the red, the calorific or heating ray, diffusing warmth; and the blue, or actinic ray, producing fruitfulness.

When the Scriptures are read in the light of the Divine presence, their truth and beauty are distinctly seen. This corresponds with the yellow ray.

When read in the apprehension of the person and work of Christ, the centre theme of inspired Scripture, the heart is warmed and comforted, as by the red ray.

When interpreted and brought home by the power of the Holy Ghost, unrieved, invited, and depended upon, the fruits of the Spirit will be brought forth in their fulness and perfection, as by the blue ray.

### MEASURING.

ONE of the many commands given to John in the Revelation, was this—“Rise, take a reed and measure the temple of God, and the altar, *and them that worship therein*” (Rev. xi. 1). Beloved Saints, God delights to take the dimensions of His worshippers—I mean, not *numerically*, but *spiritually*.

There are many to-day spending all their energy in measuring the temple of God, endeavouring to point out a well defined circle of fellowship, and even boldly asserting that all outside their survey are in the “snare of the devil.” Now, while it is perfectly right that we should aim at having clearly defined lines of fellowship, and that the difference between the “inside” and the “outside” should be maintained, do not let us be found using such silly expressions as being in the “snare of the devil” concerning those who are honestly endeavouring to do the will of God. Brethren, if we will measure, let us measure the temple of God, let us measure the conditions of fellowship therein, by the unerring word of God, let us also measure the altar, for by the propitiatory sacrifice offered thereon only have we any standing in the temple, and let us also measure ourselves and see if our condition of heart is such as will permit of our worshipping God, who “is a Spirit, in spirit and in truth.” It seems to me that in systems where the outward forms are most *severe*, the inward conditions are most *slack*. Brethren, don’t let us begin “measuring ourselves *by ourselves*,” as such behaviour is not wise, but let us see that we are as zealous of our *spiritual condition*, as we are of our *Church position*.

## THE HOLY ONE OF GOD.

John vi. 69 (R.V.).

WHEN we consider that the value and efficacy of all the Lord *did* depend upon what He *was*, we must feel the importance of a firm grasp of the whole truth as to His person. And there never was a time when the necessity of this was greater, simply because the efforts on the part of the enemy to undermine the truth were never more subtle or varied. Yet varied as they are, their object is one; for, whether the Godhead of the Lord be denied or His manhood be assailed, the glory of His adorable person is affected. But in the Scriptures eternal wisdom has given us all we need to meet the devil's subtlety.

The first two chapters of the Epistle to the Hebrews have been spoken of as two pillars on which all the grand truths of the subsequent portion of that Epistle securely rest. The first chapter sets forth the true and proper Godhead of the Lord Jesus, and the second no less clearly displays His perfect humanity.

In the first chapter of John's Gospel, after setting forth the glory of the Word, the eternity of His being, the distinctness of His personality, and His true and proper Godhead, the Apostle writes, "And *the Word became flesh.*" Thus marking both the reality of His manhood, and the personal grace in which He took the first step in that wondrous path of obedience by which He glorified the Father.

The Lord was and is both God and man. It is not true, as some of old taught, that He simply appeared in human form, as He had done in former days, when in grace He spoke to men. Nor is it correct to regard Him as a human person in whom, at a certain period of His earthly course, Godhead took up its abode, as in a casket or temple. All such notions spring from the effort to explain what is inexplicable. He who ever subsisted in the form of God, took upon Himself the form of a servant, "being made in the likeness of men" (Phil. ii. 6, 7). Yet He did not cease to be what He ever had been. Of the glorious *form* of God He could and did empty Himself, but He could no more cease to be God than the Father could cease to be God. "God sent forth His Son" from the bosom of His love and the uncreated glory of His presence, and He "whose goings forth have been from of old,

from everlasting" (Micah v. 2) was "born of a woman." Here is the marvellous mystery! He to whom, in fellowship with the Father, creation owed its being, and who had been the object of adoration to all the heavenly hosts from the moment of their existence, HIMSELF became flesh, and was born of the virgin.

Thus did He for ever cease to be simply in the form of God; yet it is impossible for us ever to regard Him simply as man. For though He is most truly man, and that for ever, every attribute of Godhead is of necessity His. From the moment of His birth His name was "Emmanuel," which being interpreted is "God with us" (Matt. i. 23). The babe upon Mary's breast is "the mighty God," and the man who is smitten upon Calvary and laid low in death is "Jehovah's Fellow" (Zech. xiii. 7). We are no more at liberty to say that Christ died *as man*, than we are to say that He rose again *as God*, for in the indivisibility of His person He said, "I lay down My life that I may take it again" (John x. 17). He was as truly God when He "increased in wisdom," or "being wearied with His journey sat thus on the well," as He was very man when He went up into heaven and took His seat on the throne of God.

GODHEAD IN ALL ITS FULNESS, AND MANHOOD  
IN ALL ITS PERFECTNESS ARE UNITED  
in the one person of the Christ of God, and it is this *Person* whom the Gospels ever keep before us, and who is spoken of throughout the whole New Testament.

Many things are said of Him which could be predicated only of one who is man, and many other things are set forth which could only be declared of one who is God; but it is of the Person who is *both*, that all these things are true. We may not understand this, but those who are taught of God can believe it, and can rejoice in the assurance that eternity will not be too long to ponder the mystery of the glory of Him whose name is "Wonderful." And we should lay to heart now, what we shall instinctively feel then, that when we consider Him we are on holy ground, and that the contemplation of the worshipper with unshod feet (Ex. iii. 5) is more becoming than the speculation of the reasoner. For it is just here that so many have overstepped the bounds of Scripture by allowing the argument that because

certain things are stated of the Lord, *therefore*, certain other things must be true. For example, Scripture affirms that the Holy Child "increased in wisdom," but when one says, "He must have misunderstood at one time what He more fully understood afterwards," he argues on merely natural grounds, and presumes to add to the inspired statement. Misunderstanding is an evidence of imperfection, and surely the statement that He who was the Wisdom of God "increased in wisdom" may well fill us with wonder without our daring to supplement it by imagining that He ever misunderstood anything. Such reasoning should be for ever silenced by that Word which, speaking of Him at the age of twelve, declares that the doctors were "astonished at His understanding," and intimates His knowledge of the mystery of His birth (Luke ii. 47-49), but gives no hint of His needing correction.

The same may be said of the inference that because the Word so truly became man that He could hunger and thirst, could weep and be weary, and could lay down His life, therefore, He was subject to bodily disease and, consequently, to death, like the natural offspring of Adam. Such teaching is often based upon Hebrews ii. 14, as though the expression "the same" signified the same flesh and blood as the children's. But the passage simply states the great fact that "as the children are partakers of flesh and blood, He also Himself likewise partook of the same (things)."\* And, mark the object of this—death was the very citadel of Satan; to be perfectly defeated he must be conquered there, and he who would enter into that stronghold must be capable of dying. The Lord therefore took flesh and blood "in order that through death He might render powerless him that had the power of death." Who could do this but One who,

THOUGH CAPABLE OF DEATH, WAS NOT  
LIABLE TO DEATH.

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all sinned" (Rom. v. 12). Everyone, therefore, springing from Adam by natural generation may truly be described as being chargeable with inherited guilt, and as only possessing a forfeited life. All such must either enter the dark fortress of death as cap-

tives in chains, or be delivered from its fear and its sting by a power outside themselves. But with no inherited guilt, and therefore under no condemnation, and with no seeds of mortality in His blessed person, did the Holy One of God come into the world. For though, of course, He was the Son of Adam as truly as He was the Son of Abraham or of David, and though He was truly man, the seed of the woman, yet it was by the direct operation of the Holy Spirit, and the overshadowing power of the Highest, that He was conceived in the womb of the virgin, and, therefore, as born of her, He was emphatically a "Holy Thing." Here was indeed "a new thing," One who was very man, but with no stain of sin, under no subjection to death, and therefore able when the time came to offer Himself without spot to God, and "to *give* His life a ransom for many." He thus died the only death it was possible for Him to die, the death of atonement as the Substitute of His people.

It is very important to maintain the principle that all interpretation of type and prophetic experience must be guided by plain statements of New Testament Scripture, and therefore any assertions that the Lord actually suffered bodily disease may well be met by the affirmation that there is not a single verse in the Gospels that gives any foundation for such an idea; and, it may be added, all those Scriptures that speak of the perfectness of His sacrifice most emphatically repudiate it. He was "without blemish and without spot" (1 Peter i. 19), and "He offered Himself without spot to God." A leperous spot in His sacred body would have rendered Him as unfit for God's altar as would a spot of sin in His soul. In this respect also it is incumbent upon us to remember that Scripture speaks of the *whole person*. He Himself, in the entirety of His being, was *without spot*. And where a distinction is made between soul and body, it is the body that is emphatically said not to have seen corruption (Ps. xvi. 10; Acts ii. 31). He was the Holy One at His birth and He was the Holy One at His death, and through all the intervening years

NOTHING DEFILING COULD POSSIBLY  
AFFECT HIM.

When the Holy Spirit would set forth the sympathy of our great High Priest, He puts Him in marked contrast with mere human

\* *Tou autou* does not qualify, but is equal to the repetition of the words "flesh and blood."



high priests. They could sympathize with others because they were compassed with infirmity, but the very thing which gave them the power of sympathy made it necessary that they should offer for their own sins. The sympathy of our High Priest, on the contrary, springs not from inherent infirmity, but from the fact that He was "tempted in all points like as we are, yet without sin;" that He "suffered being tempted," and that by the pathway of varied and manifold sufferings endured in doing the will of God, He reached that position of glory and dignity which is His for ever, as the "High Priest after the order of Melchisedec" (Heb. v. 1-10). "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore" (Heb. vii. 28).

As we beheld Him there, let us indeed ponder the pathway of deep humiliation once trod by Him, but in so doing let us keep to inspired statements, and not add our inferences from them, lest we unintentionally dishonour Him whom it is surely the earnest desire of every thoughtful child of God to adore and magnify.

W. H. B.

## REFLECTIONS ON THE EPISTLE TO THE ROMANS.

### CHAPTER IV.—Continued.

IN passing, we would remark that figurative allusions to the "seed" in the promise, both as "stars" and "sand," seem to indicate in the one case, the spiritual or heavenly relationship, and in the other the natural or earthly.

The spiritual children of Abraham are characterised by the "circumcision" of the heart which marked the "true Jew of Romans ii. The natural lineage were set apart from all other nations by the "circumcision in the flesh made with hands." But the latter circumcision availed nothing in the absence of the former.

The Jews in John viii. boasted of being "Abraham's seed"; and the Lord acknowledged their blood-relationship to Abraham: "I know that ye are Abraham's seed;" so much for natural lineage. But, then, alas! what must He add? "Yet ye seek to kill Me because My word hath not free course in you. I speak the things which I have seen with My Father; and ye also do the things which ye heard from your father. They answered and said unto

Him, 'Our father is Abraham.' Jesus saith unto them, 'If ye were Abraham's children ye would do the works of Abraham'" (John. viii. 37-39).

Although these were Abraham's *natural* seed, circumcised in the flesh, yet they were not his *spiritual* seed, for they were uncircumcised in heart, Christ's word having no "free course" in them; nor did they follow the steps of Abraham's faith, for they "did not the works of Abraham."

Now, if the "sand upon the sea shore" expresses the multiplicity of the natural seed, truly the "stars innumerable" tell us of the myriads of souls who shall have entered upon the heavenly relationship of faith. "Even as Abraham believed God, and it was reckoned unto him for righteousness. Know, therefore, that they which be of faith, the same are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand unto Abraham, saying, 'In thee shall all the nations be blessed.' So then they which be of faith are blessed with the faithful Abraham. For as many as are of the works of the law are under a curse; for it is written, 'Cursed is everyone which continueth not in all things that are written in the book of the law to do them.' . . . Christ redeemed us from the curse of the law, having become a curse for us, for it is written, 'Cursed is everyone that hangeth on a tree:' that upon the Gentiles might come the blessing of Abraham in Christ Jesus" (Gal. iii. 6-14). This passage confirms what we were saying in earlier verses of our chapter as to God's purpose of *grace*. God entered into the

### UNCONDITIONAL COVENANT

with Abraham in view of the Gospel by which the believing Gentiles should partake in the "blessing" of justification by faith—"the blessing of Abraham in Christ Jesus."

The subsequent verses (Gal. iii.) proceed to shew that if a mere human covenant be confirmed and immutable, how much more so is the Divine covenant. The unconditional blessings of the Abrahamic covenant are referred to the eternal covenant between God and Christ, and Christ is shewn to be the great "Seed" in which all fulfilment of promise is secured.

*Grace*, the element and fountain of these promises, is the normal atmosphere for the

people of God, and not *law*. The law was given to Israel only as a test of their condition and a proof of their guilt. They placed themselves under it impulsively: "All that the Lord hath said will we do and be obedient." Little dreamt they how soon these hasty words would fall to the ground! Their subsequent career was characterised by disobedience which brought its own chastening. But this never altered the grace which gave the promises 430 years before.

Promises of blessing were also made at the giving of the law, but they were conditional upon obedience to that law (*vide* Deut. xxviii.); but then these were not the "inheritance"; for if that inheritance were of law it could not be by promise, that is, *unconditional* promise; but Abraham had already received the promise 430 years prior to the giving of the law.

Hereafter all the blessing of that covenant is to be made good to Israel, not through the law, but by grace through faith, and with Israel shall be brought in the blessing all the saved among the nations in that day, and the prophetic word shall be fulfilled: "the just shall live by faith."

We have now to consider both the attitude and disposition of this faith which brings the soul into Divine relationship and blessing. What is its attitude? Detached from mere natural resources, and depending only on the living God. What is its disposition? Giving glory to the living God in the face of all appearances.

The natural mind cannot do without some natural stay, something to see, do or feel. It must have its "strong reasons" brought forth; it must have proofs and demonstrations to pave the way for its believing God's promise; its maxim is "*seeing is believing*." When God speaks, it immediately questions.

But living faith takes a diametrically opposite course to all this. To all the oppositions of science, falsely so called; to all the questionings of infidelity; to all the "buts" and "ifs" of rationalism; to all the clever points of materialism, faith has one brief, blessed and conclusive answer: "*God*."

This was the faith which dwelt in Abraham and Sarah, so approvingly commented upon by the Holy Spirit in Hebrew xi. It looked off unto God, away from circumstances. When God promised, it could, with Him, regard the

thing promised, which as yet was not in existence, as though it were already present. Where all hope seemed irrational it could hope. It took no account of nature's deadness. The great Life-giver had spoken; that was enough; and faith therefore looked to the God of resurrection. It was tried, but it still trusted; it was tried, but it was not disappointed.

#### GOD KEPT HIS WORD.

Thus was faithful Abraham blessed and justified. Now all this has a beautiful application to the believer in Jesus. As regards *ourselves* all was deadness "in trespasses and sins." Christ was delivered for these things as our Surety: and so perfectly was the work of atonement accomplished that we, whom He died for, were fully justified in the Divine purpose; because of this, then, He was raised up from among the dead. Now directly faith rests on the God of resurrection, this already secured justification becomes an experimental fact to the believer.

In a word then, faith has a threefold security, of eternal blessing in Christ Jesus; in His faithful promise; in His finished propitiation; and in His risen Person; to whom be eternal glory! Amen.

E. L.

#### MARY AND MARTHA.

THREE times do we see Mary at the feet of Jesus.

1. In her own house.
2. At the grave of her brother.
3. At the feast made for the Lord Jesus in Bethany.

Note the order. 1st, In private. 2nd, In her grief. 3rd, In public. Twice is she rebuked for being at His feet, and twice has her Lord, to take her part, and rebuke the fault-finders.

Now see Martha. Three times is she seen with Jesus, but we do not read of her being at His feet on any of these occasions. Twice was she rebuked of Him. 1st, At home. 2nd, At the grave. We do not read of any man finding fault with her as they did with Mary.

Martha was energetic and *served* her Lord, but she did nothing to "raise the indignation" of carnal minds, as did Mary. She can speak freely at her brother's grave regarding her sorrow, but her conversation with the Lord causes no weeping. A few words uttered by Mary at the feet of Jesus, and her tears cause

Him to weep and manifest His love for her, and her brother.

When Mary anointed the feet of Jesus, she gave every one present the privilege of enjoying the fragrance of the ointment. The house was filled with the odour of the ointment." How few seemed to enjoy it. What a contrast these two sisters are. Both loved the Lord Jesus, and both were often in His company. Both are ready to work for Him, but how different is their service. Any Christian can fill Martha's part; they may *serve* Jesus, but how few can take Mary's place.

Reader, ask thyself, "Which am I, Martha or Mary?"

A. G. W.

## 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.

**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).

**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?

**WORLDLY OCCUPATIONS.**—Please explain through the *Witness* what are the "callings" referred to in I Corinthians vii. 20-24.

**REGENERATION AND SALVATION.**—Is it possible to be "born again" and not "saved"?

**THE APPLICATION OF EIGHTH PSALM.**—Do the words in Psalm viii. 4-8 apply to Christ or to Adam?

**SIN versus TRANSGRESSION.**—What is the difference between sin and transgression?

**SUFFERING AND REIGNING.**—Please explain Romans viii. 17 and 2 Timothy ii. 12. Are not all those who are heirs of God joint-heirs with Christ? Does our reigning with Christ in the millennial kingdom depend upon whether we suffer with Him or not?

**WHEN WAS ATONEMENT MADE?**

**QUESTION 486.**—"For it is the blood that maketh an atonement for the soul" (Lev. xvii. 11). Is it correct now to say that the atonement be-

tween God and the sinner, was made when the blood of Christ was shed, before He was either buried or raised from the dead?

**Ans. A.**—Atonement appears to me to be the Godward aspect of the work of Christ, whether at the cross, or now in heaven. God gets atonement, man gets reconciliation. The word "atonement" in Romans v. 11 is misleading; it ought to be "reconciliation," as in 2 Corinthians v. 18, 19.

Atonement was made "before the Lord" (Lev. xii. 7; xiv. 18). The tenth day of the seventh month is called "the day of atonement." On it the high priest went into the "most holy place" to make atonement for it, "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins" (chapter xvi. 16). This aspect of atonement evidently foreshadowed the present ministry of Christ on behalf of His redeemed, but defiled and erring people. Hence it would not be correct to say that atonement was *completed* at the cross. But the sacrifice of Christ on the cross is the basis of His present work now in heaven. It was by the blood shed on the cross that "He entered in once (for all) into the holy place" (Heb. ix. 12). The "scapegoat which was for the people" was also "presented alive before the Lord to make atonement with Him" (Lev. xvi. 10.) This, to my mind, points to the cross; and it seems to me that atonement for sin regarding man as a *lost* sinner was made at the cross; and atonement on behalf of *saved* sinners was made when Christ went into heaven, by His own blood.

G. A.

**Ans. B.**—Atonement was made by the Lord Jesus when He was lifted up on the Cross at the place called Calvary, shrouded in darkness, without one ray of light to penetrate the gloom.

The three hours of supernatural darkness, the loud cry of abandonment, "My God, My God, why hast Thou forsaken Me?" the rending of the veil of the temple from top to bottom, the quaking of the earth, the rending of the rocks and the opening of the graves, were tokens which marked the presence of a crisis unparalleled and unfathomable, and afford us ample testimony to the glorious fact that atonement was then being accomplished by the Holy Sufferer who poured out His soul unto death.

Atonement was not made when Christ so-journed here on the earth before the Cross, nor in Hades during the brief season between His death and resurrection, nor yet in Heaven when He ascended on high, but only on the Cross. "Who His own self bare our sins in His body on the tree" (1 Peter ii. 24). "And having made peace through the blood of His Cross" (Col. i. 20).

By the atoning death of Christ, God was perfectly and eternally glorified. "Now is the

Son of Man glorified and God is glorified in Him: if God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him" (John xiii. 31).

Resurrection must not be viewed as the work of atonement, but rather God's answer to Him who had atoningly died and brought such glory to God, and blessing to all who believe. God could not leave Him in death who had finished the mighty work given Him to do, so He raised Him from among the dead and gave Him glory (1 Peter i. 21). It had been foretold concerning Messiah, "Yet have I set My King upon My holy hill of Zion" (Psalm ii. 6), but God did not wait for the accomplishment of this prediction, however glorious it might be, but took him right up into His own glory at His own right hand—"And will immediately glorify Him"—Not only is resurrection God's testimony to the efficaciousness of Christ's work on the Cross, but also the incontrovertible proof of Satan's overthrow, the believer's justification and deliverance from all guilt and condemnation, and also the assurance of glory with Christ when He comes again. "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming" (1 Cor. xv. 23). J. D.

**Editor's Note.**—We have received a considerable number of answers to this important question; some, we regret to say, much too long for insertion. It would be well if those who so kindly seek to help by replying to questions would read carefully over what they have written, and curtail it by cutting off every word that is not directly to the point.

To get a clear and complete view of the teaching of Scripture as to atonement, it will be necessary, first, to clear away causes of misapprehension arising from the different uses and renderings of words.

As noted in reply A, the only passage in the New Testament where we find the word "atonement" is Rom. v. 11, and here it ought undoubtedly to be "reconciliation," as in the R. V. But it by no means follows that "atonement" is not a New Testament doctrine.

In Heb. ii. 17, the word there rendered "reconciliation" ought to be (as in R. V.) "propitiation." In Romans iii. 25, Christ is the "propitiation" for all who have "*faith in His blood.*" Again, 1 John ii. 2, "He is the propitiation for our sins;" and, iv. 10, "God . . . sent His Son to be the propitiation for our sins." The word used by the publican in Luke xviii. 13, "be merciful," is exactly the same as that in Heb. ii. 17, "make propitiation," or, (as in R. V. margin) "be propitiated."\* Finally, the word rendered "mercy-seat" in Heb. ix. 5

is the same as that rendered "propitiation" in Rom. iii. 25.

This last point establishes beyond controversy the identity of "propitiation" in the New Testament with "atonement" in the Old. The Hebrew word for "mercy-seat" being just another form of the word rendered "atonement." It is also evident that Heb. ii. 17 may be identified with Dan. ix. 24, where the Hebrew word rendered "make reconciliation" is the same as in nearly all other places is rendered "make atonement." We therefore conclude without doubt that "atonement" in the Old Testament answers to the great doctrine of "propitiation" in the New.

The question, therefore, may be worded thus: "When was propitiation made?" The answer may be gathered from the typical teaching of the Old Testament. First, "it is the blood that maketh atonement for the soul"; "for the life of the flesh is in the blood." The pouring out of the life's blood of the offering answered to and prefigured the great Sin Offering "pouring out His soul unto death" (Isa. liii. 12). Thus, according to answer B, the great foundation of atonement was laid, and to this finished work nothing can be added. But from other Scriptures we gather that atonement would be ineffectual, in so far as its benefits to the sinner or to the erring saint are concerned, unless the blood had been presented to God on behalf of the people by one whom God could own in the place of Mediator, Intercessor, or Priest. So in Exodus xxx. 10, atonement is made once a year by blood being put on the horns of the golden altar. Again in Leviticus xiv., we do not read of "atonement" until the leper in the day of his cleansing has gone through all the ordinances of the first eighteen verses, and has been anointed with the oil upon the blood.

And this brings us to another most interesting consideration, viz., does not the Old Testament idea of "atonement," including as it does the conferring of the full benefit of the "atoning blood" upon those for whom it was shed, answer to the two-fold New Testament idea of "propitiation" and "reconciliation?" Propitiation is God-ward. His inflexible righteousness demanded propitiation or satisfaction: but we never read of God being reconciled or requiring to be reconciled. It is the alienated one, the enemy, who has to be reconciled, and thus it is invariably put in the New Testament. See Rom. v. 10, 11; 2 Cor. v. 18-20; Eph. ii. 16; Col. i. 20, 21. If it be not so, then there is no equivalent in the Old Testament for the New Testament idea of reconciliation. The word "reconcile," in the few passages where it does occur in the Old Testament, is a questionable rendering of the ordinary word for atonement.

\* It was not a mere hope in the general mercifulness of God, but a plea based on propitiation or atonement for sin.

SHADOWS OF CHRIST.—III.

## ADAM AND EVE.

By JOHN R. CALDWELL, Author of "Things to Come."

"This is a great mystery, but I speak concerning Christ and the Church."—Eph. v. 32.

THERE is another relationship in which we find Adam presented to us in Scripture, viz., that which he bore to Eve, in which, without doubt, he stands before us as a prominent type of the Lord Jesus. And, indeed, one would hesitate to look at all that is written concerning this unique relationship as typical of Christ and the Church, were it not that we have the fullest Scripture warrant for so doing.

It is noticeable that the proposal to provide a suited help and companion to Adam, such as he failed to find in all the creatures till then created, came from the Lord God Himself. (See Gen. ii. 18).

He who had created Adam knew the lack that remained unsupplied in all the otherwise perfect creation. It would have been easy for God (with whom nothing is impossible) to have created a companion for the man from the dust of the earth, as the man himself had been made, but this would not have sufficed to shew forth the mystery that was in the heart of God.

Hence the manner of the creation of Eve was so diverse from every other creature, being fashioned by God Himself, from a rib taken from the side of Adam during a deep sleep. "Adam was first formed, then Eve" (1 Tim. ii. 13). "The man was not of the woman, but the woman of the man, neither was the man created for the woman, but the woman for the man" (1 Cor. xi. 8, 9). "For we are members of His body" (Eph. v. 30). In all these particulars we see without doubt details of the great purpose of God concerning Christ and the Church.

The purpose originated in the counsel of God. It was "the mystery of His will according to His good pleasure which He hath purposed in Himself" (Eph. i. 9). It is like "the king that made a marriage for his son" (Matt. xxii. 2). God knew the joy that He could thus confer upon the Son of His love, the joy of an eternal companionship, a fellowship in glory, deeper, closer, dearer, than ever had been or could be with all created beings.

But ere it could be provided, there must be the "deep sleep," and the opening of the side of the MAN. Surely it is no fancy that herein is prefigured the humiliation and suffering and death of our Lord Jesus Christ; and not only so, but in the healing of the opened side and His waking out of the profound sleep, His resurrection also.

It may have been accomplished, so far as Adam was concerned, without pain, indeed, from the mention of the *deep* sleep, this may almost be safely inferred; but it was nevertheless a shadow of the dread reality, when Calvary's "horror of great darkness" closed in upon the soul of the Lord Jesus, when amid the wounds and bruises of the Cross, He poured out His soul unto death—He bowed His head and gave up the ghost, and was laid as one asleep, with the wounded side, in the sepulchre where never man had before been laid. But He who caused the sleep to fall upon Adam, caused also that he should awake therefrom. Happy awakening!—the wounding past, the healing perfected, and a life taken from himself, fashioned and fitted to be a help and companion, to fill the blank that God Himself had seen, now stands before him, brought to him and given to him by God.

Such is the Church to Christ. Every member written long ere it was fashioned in the book of God. Each one deriving its life from the death of Him who in resurrection is the Head of the body corporate, the Lord of every individual.

As Adam was first, so Christ is first: "His goings forth have been of old from everlasting" (Micah v. 2). "All things were created by Him, and for Him," and He is before all things, and by Him all things consist, and He is the Head of the body, the Church; who is the beginning, the first born from the dead, that in all things He might have the pre-eminence.

Christ was not formed for the Church, but the Church is formed for Christ. His death has a higher end, and has accomplished an ultimate purpose far beyond the salvation thereby provided for the sinner—even the joy of Christ, and the infinite glory of God. For, presumptuous as the thought would seem, did not the Word of God fully authorize it, as Eve was, so to speak, the completion of Adam's

joy and fitness for the dominion over creation, so the Church is "*the fulness,*" or *the completion* (see Greek), "of Him that filleth all in all," and His headship over all things is *to,* or *for the benefit* of the Church which is His body. (Eph. i. 22, 23.)

There is almost a tone of exultation in the words of Adam as Eve is brought to Him by the Lord God. "This is now bone of my bones, and flesh of my flesh, she shall be called WOMAN, because she was taken out of MAN." He sees in the fact of her having been formed from himself, something that links her closer to him than any other creature, and warrants his bestowal upon her of his own name, he being in Hebrew called *Ish*, he now calls her *Isha*. Surely such is the love wherewith each member is greeted as they are brought to Christ by the drawing of the Father and by His Spirit's mighty quickening power. "All that the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out." And again, "I will write upon him *my new name.*" And again in 1 Corinthians xii. it is said, not of the Lord Jesus alone, but of the head and members together, "so also is Christ."

But specially shall this exultant tone of the first man find its fulfilment in that nuptial day, when the Lord shall present to Himself, without spot or wrinkle or any such thing, "and with exceeding joy," that Church which he has so loved, and for which He gave *Himself*. He will come again and receive us to Himself, that where He is there we may be also.

Two other points are noted in Genesis ii. 24. The man was to *cleave to his wife*, and they were to be *one flesh*. Upon these the Spirit of God most blessedly comments in that wonderful chapter already referred to (Eph. v.) wherein the deepest mysteries are unfolded in immediate connection with the most ordinary practical exhortations, shewing that all truth divinely applied is practical and sanctifying. Man speculates in his discoveries, and too often they fail of any practical issue. Not so the revelations of God. May our hearts know this more and more.

The responsibilities thus laid upon Adam as the husband or head of the woman, are shewn us in Ephesians to be entirely taken up by Christ as the head of the Church. He "loved

the Church and gave Himself for it," therefore will He cleave to it as the husband to the wife. "Having loved His own which were in the world, He loved them to the end;" "He will never leave us nor forsake us." And this perfect love which proved itself "stronger than death" secures for the Church the present care that its imperfect condition and complex surroundings require. Hence in Ephesians v. there is the "sanctifying and cleansing," and with that the "nourishing and cherishing."

Through the application of the Word by the Holy Spirit to the heart and conscience of His people, He sanctifies and cleanses, as He Himself prayed, "Sanctify them through Thy truth, Thy Word is truth" (John xvii. 17). His is the love that will not suffer the erring thoughts and ways of his people to pass without rebuke. (See Lev. xix. 17). But the rebukes of perfect love, instead of driving the erring one away, do but draw him closer. And if the rebukes of the faithful word be "like the piercings of a sword," if the conscience be stirred or troubled, there is ever the ready and blessed provision of the precious blood that "cleanseth from all sin." The same light that searches and exposes to ourselves the evil within, shews us the blood of sprinkling, so that the heart may not be brought into bondage again, but kept in peace, and the conscience continually purged.

Thus the Word is like the water that bore the ashes of the heifer to the person of the defiled one in Israel. (Num. xix.) No new sacrifice was prescribed, but the ashes that told of expiation once made through death, of judgment once executed and past, are applied again and again, old but still new, being conveyed in running, or *living* [see margin], waters. Thus is the old, old peace-giving story of the precious blood, ever new to the believing heart, conveyed in the Word which liveth and abideth for ever, in the power of the Holy Spirit.

The "nourishing and cherishing" is of a somewhat different order. The sanctifying and cleansing might imply much that is painful of rebuke and discipline. Not so the nourishing and cherishing. Here it seems to be the comforting, the protecting and edifying that love delights to bestow. And surely the people of God of all ages know something experimentally of all this. It is no mere idea, but a great

reality. We have to do with a living Lord, with a true sympathetic heart, with One who has voluntarily charged Himself with these great responsibilities towards those whom He has purchased with His blood.

By-and-by there will come the presenting to Himself. No trace of defilement or decay shall be seen on the glorified Church, fitted by the power of God to share the dominion and glory of His own dear Son, for ever and ever. In her shall be shewn throughout the ages to come the exceeding riches of His grace. The responsibilities thus are all upon Him who is the Head. To the woman, there is only left the part of subjection and reverence.

May the saints have grace to own this mystery, not only that they are "one with Christ," but also that the rightful dominion is His.

In connection with this point of the subjection of the Church to the Lordship of Christ, it is worthy of note that "Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. ii. 14). It would appear from this that had the woman maintained her true place of subjection to Adam, she would have been secure from the tempter's wiles. She acted according to her own judgment and her own will, she sought not the mind of him to whom God had made her subject, and she was overcome.

We are scarce left to conjecture that Adam took the fruit from Eve and voluntarily shared her fate, from the love he bore to her.

Alas! has not the Church, too, fallen a victim to the wiles of the old Serpent of Eden, because of the same spirit of self-will and insubjection to her Lord? Has she not departed from Christ to law and ordinances for sanctification and cleansing, and to fleshly gratification and worldly influence, for nourishing and cherishing? The fears of the apostle have been fully realized—"I am jealous over you with a godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ, but I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor. xi. 2, 3).

Long ago has the simplicity of Christ been departed from for human traditions, and fleshly

wisdom and expediency. And so shall it be evil men and seducers waxing worse and worse until the "chaste virgin" of the first five chapters of the Acts of the Apostles becomes transformed into "the mother of harlots" of Revelation xvii.

Meantime, God has not left Himself without a witness, and some are seeking to return to the original simplicity of the Gospel and of the way of truth. Many are the difficulties, feeble the attempt, failure and shame being marked upon it all. Nevertheless, when the effort is made in lowliness of mind and in sincerity of heart, it is well pleasing to Him who says, "I know thy works, behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name" (Rev. iii. 8).

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### "PEACE WITH GOD."

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**P**EACE with God! What a blessed word! for it means, if it means anything at all, that the war is ended, every enemy overcome, every foe silenced, every opposing force demolished. The storm, the conflict, the confused noise of the battle has given place to the calm of peace—and that "with God." "Therefore being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. v. 1). It is the effect, then, of knowing for ourselves the grace that justifies. Not a mere clearance—our guilt is proven and more than pardoned—it is the blessedness of being before a righteous God accepted in all the value of the sacrificial death of Christ, regarded by Him in the wondrous light of those against whom not a charge can be preferred, the whole question having been satisfactorily, and therefore permanently, settled by the Lord Jesus Christ, by means of His death, as the bearer of our sins.

The death of Christ is brought before us in a twofold way in that part of the epistle to the Romans which deals with a sinner's justification in order to his enjoying peace with God. In chapter iii. 24-26 we have what answers to the first goat on the day of atonement, therefore we read of the blood on the mercy-seat. In chapter iv. 24, 25 the thought is clearly the second goat, or substitution, the load laid on

another and carried away. "He was delivered for our offences." Now justification is connected with both these aspects of the one sacrifice. God's claims were fully met by the one, the sinner's load wholly removed by the other. To learn this, by faith to enter into it, apprehend it, *believe* it, results in peace with God. In what a light must my soul regard the blessed God who can now righteously look upon me, an ungodly one, in the light of one justified? Everything that has the element of disturbance in it is obliterated. Christ has been raised again for our justification, and He, once charged with our sins, is now where sin can never enter, He is as Man in the glory of God. The same One smitten in righteousness, yet in pure grace to us, seeing He was spotless, was received up into glory. His death declares the measure of our guilt, His resurrection the measure of our acceptance.

"Peace with God!" Revel in it, oh my soul! God's eye is on the blood. Its priceless preciousness is fully estimated by Him, He appreciates its stupendous cost. Not thy thoughts but His as to that blood form the basis of thy peace. Mix nothing with it, experiences have their place, but *not a single right experience can be gained until the soul reposes in the blood without a thought of experience.* Varied and deep are the experiences and distresses of one awakened by God, leading up to conversion, and often deeper still those after, but not a feeling, not a thought of our state, frames, or progress, dare for a moment cloud "this grace in which we stand" (Rom. v. 2). Experiences are dealt with in due course in that part of Romans where the subjects of sin, death, and the deliverance of the believer as one in Christ risen from the dead, are under contemplation, but God in His grace as a righteous Justifier, and Christ in His love as Sacrifice and Saviour, must fill the soul's entire vision, if peace with God is to be enjoyed.

M. I. R.

#### THE SPIRIT'S CONSOLATIONS.

THE Apostle's confidence was the outcome not alone of his faith in Christ but also of his holy work. He followed the Spirit's leading, therefore he enjoyed the Spirit's consolations. These are not to be enjoyed by any man who is not walking after the same Spirit. J. D.

#### THE DIVINE HEALER.

NOTES OF BIBLE READINGS—FIRST PAPER.

LET us read Matthew ix. 20-31. Also Luke viii. 43-48. In these passages we have an account of the healing power of the Lord Jesus. Let us notice first, that no case of disease ever came to Him, or was brought to Him, too bad, or too far gone for Him to heal. Whether it was palsy, or leprosy, or blindness, or demoniacs, or even death itself, the Almighty Healer had only to speak the word and "immediately" they were made whole. Doubtless we are right in saying that the various physical diseases which were healed by the Lord Jesus, are illustrations of the various phases of the disease of sin in the souls of the children of men. Not only are they illustrations of the varied manifestations of sin in the condition of lost sinners, but there is such a thing as the souls of saved sinners becoming diseased. In Psalms ciii., the writer calls on his soul, and all that is within him, to "bless the LORD;" and among other benefits to bless Him for healing all the diseases of his soul. When the Lord was on earth, He said, "They that be whole need not a physician, but they that are sick" (Matt. ix. 12). This is as true of saints as of sinners. Would to God there were more sin-sick saints, as well as sin-sick sinners. It is only as we who are already safe in Christ because sick of ourselves, that we will repair to the Physician of souls for healing virtue.

Let us look again at the two cases before us. The woman with an issue of blood, and the two blind men. In both cases there was a deep real sense of need. We are told by the evangelist Mark, that the woman had "suffered many things of many physicians," that she "had spent her all," that she was "nothing bettered but rather grew worse." Her case was desperate, but she had heard of Jesus, and what she had heard convinced her that there was virtue in Him to meet her need. In her case, as well as with the blind men, there was not only a deep sense of need, but there was confidence in the power of Christ to meet that need. He said to the woman, "Thy faith hath made thee whole." To the two blind men He said, "According to your faith so be it unto you." And their eyes were opened. In this we have unfolded to us one



of God's great foundation principles in dealing with the children of men. As one has well said, "Faith always gets from God what it goes in for," whilst unbelief stays the hand of Omnipotence. "And He did not many mighty works there because of their unbelief" (Matt. xiii. 58). In Hebrew xi. we have recorded for our encouragement a catalogue of the wonderous triumphs of faith. Faith links the believer with the power of God; whilst unbelief cuts the connection, and leaves us to creature resources.

Again we see in the two narratives we have read, there was contact with a Living Person. The woman "touched" the Lord, and He "touched" the two blind men. They not only believed in His power to heal, but they believed in Himself. It was not a doctrine they believed, it was faith in a Living Person. Their being healed was a *transaction* between two persons, one the Saviour, the other the sinner. Let us also observe it was the contact of *faith*. "Peter and they that were with Him said, Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me? And Jesus said, Somebody hath touched Me: for I perceive that virtue is gone out of Me" (Luke viii. 45, 46). There was the thronging and pressing of the multitude who were satisfied with themselves, and who it may be were attracted by the popularity of the Lord Jesus, but their pressing brought no virtue out of Him. It was the felt need of the woman that drew her to Jesus, and it was her faith that drew virtue out of Him. It was strength flowing out of the strong One into conscious weakness. The same principle holds good in spiritual things. It is felt need which brings the sinner to the Saviour, and it is felt need which brings the saint to Him. Nothing is more characteristic of Christian experience in the present day than the lack of this *felt need*.

There is doctrinal knowledge of Gospel truth possessed by many who are not saved, that might be compared to the thronging and pressing of the multitude, but this knowledge brings no healing virtue out of the Saviour. There is also a doctrinal familiarity with truth on the part of many believers, that never draws them to the Physician of souls. A Laodicean self-satisfaction has settled down on many Christians which makes them entirely insensible

to the beauty of Christ. But, however insensible saints or sinners may become, He is the same gracious One who always responds to the believing touch of the needy. No matter what is the character of our need, whether it be spiritual palsy, or leprosy, or being held fast by the Devil, we have only to repair to Him, and by the power of grace make a complete surrender of ourselves to Him; and He is as able and willing as ever He was, to impart healing virtue, and to grant delivering power.

G. A.

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## REFLECTIONS ON THE EPISTLE TO THE ROMANS.

### CHAPTER V.

THE opening statement of this chapter turns upon the truth expressed in the closing verses of the previous chapter. The argument, which up to this point has disclosed the truth of justification by faith on the basis of the propitiatory efficacy of the blood of Jesus, has now merged into an exultant

#### DECLARATION OF HIS RESURRECTION.

The reservation of any allusion to this great fundamental fact of Christianity (save in the introduction, verses 1-6, chapter i.) until the processional steps of the argument were followed, is forcibly expressive of the Divine wisdom that arranged, and the consequent faultlessness and accuracy which characterise the beautiful thread of inspired reasoning from chapters i. 16, on to iv. 25. We cannot impress our readers too much with the deep importance of a simple, hearty, unquestioning grasp of Christ *risen*. It settles a thousand difficulties. It quiets the fearful breast. Let us for a moment, review what we have seen while following

#### THE HEADS OF THE ARGUMENT

up to this point. Having conducted us in order "step by step," the Holy Spirit has shown us

1. The ruin of humanity by nature and practice.
2. The redemption efficacy of the blood of Jesus to meet that ruin.
3. The righteousness of God demonstrated as faithfully in the justification of believers as in the judgment of the impenitent. And then He brings in

4. The resurrection of the Surety as the irrevocable evidence of God's acceptance of Christ's atoning work for the justification of the believer in Jesus.

And since the glory of God and the blessing of the believing soul together impinge upon this sure foundation of a risen Christ, we find that of necessity there follows

5. The reconciliation of the soul with God.

*"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."*

*"Therefore:"* that is, as though to say, "Because the perfection and efficacy of the atonement has been so forcibly demonstrated by the resurrection of the Surety that God maintains the integrity of His own Name by justifying the soul that trusts in the Lord Jesus."

*"Being justified by faith:"* that is, that such is our present position before God judicially in virtue of the Surety in whom we have trusted.

*"We have."* Not as some critics and also the R. V. would render it "let us have."

Now, just a remark as to this. Without pretending to anything like proficiency in *textual criticism*, which demands a wider area of information, a deeper power of investigation, and a very much higher character of scholarship than your humble writer possesses; yet even a limited knowledge, but with profound soul exercise upon the subject of

#### THE HARMONY AND ACCURACY OF SCRIPTURE PHRASEOLOGY

has taught one the value of reverent inquiry into the true bearing of the smallest expression or word in the sacred writings.

As to the meaning of the sentence in question, opinion oscillates between "*we have*" and "*let us have*." But which is the correct one?

Admitted that the preponderance of MSS. evidence is in favour of "*let us have*." Yet the unanimous voice of all New Testament Scripture makes "*peace with God*" to be the present actual portion of every sincere believer, and not a future attainment. This compels one to adhere to the rendering "*we have peace*," in preference to "*let us have*."

If my readers will kindly bear with a little digression for a moment, the considerations

which led one to this conclusion will be stated briefly.

First, then, a question of various readings can only be satisfactorily decided by honest attention to the context and trend of the passage. In studying Holy Scripture we are not left to the mercy of conflicting criticisms of the text; we are not bound down to the acceptance of any professedly scholarly rendering or interpretation; for very much of the present day theological scholarship flounders about in complete spiritual ignorance of the gist of the sacred words it attempts to criticise.

We have to remember that the Bible is not a compendium of confused sayings and conflicting principles—an anomaly to which poor human wisdom would reduce it; but the Bible is

#### A BOOK WITH A SUBJECT

conceived in the majestic mind of the Eternal and Unerring. From this character it never deviates in one solitary instance.

When, therefore, a question arises as to variations in readings, &c., we have only to be in the Lord's mind, and so in sympathy with Him as to the great Theme of His own Book, and then the harmony of the arguments and principles by and upon which it is set forth become so clear as to render the solution of such a question easier than was supposed. For the MS. whose text agrees with the context of the argument in which it occurs, must be in that particular instance a correct representation of its original; while the existence of a reading which plainly interrupts the divine, consistent flow of an argument, points either to careless transcription, or to wilful interpolation on the copyist's part.

Moreover, as to translations from the Greek, critics acknowledge that the variety of verbal signification so peculiar to that language in profane literature, affording a wide battlefield for adverse criticism, is quite curtailed in the Greek of the sacred text; so that in every instance of accurate reproduction by the copyist, and of faithful representation by the translator, the language is subservient to the matter.

Therefore we proceed, in the light of what *Scripture teaches expressly*, with the sweet rendering "*we have peace with God*." E. L.

(To be continued.)

## LANDMARKS OF THE FUTURE.—XIV.

THE CITY OF GOD.

IN Revelation xxi. 12-27 the Symbolic City, the Bride of Christ, and God's dwelling-place is described. Verse 12, "Names written thereon, which are the names of the twelve tribes of the children of Israel," salvation is first to the Jews.

## ITS GATES.

Verse 13, "On the east three gates; on the north three gates; on the south three gates; and on the west three gates." From every quarter there is a three-fold entrance into the city of God, and a three-fold agency to bring them into the three-fold entrance, the Father, Son and Spirit all co-working to bring in the redeemed into the city of God.

Verse 16, "The city lieth foursquare, and the length is as large as the breadth," a cube.

Verse 17, The embattlements of the city of God are fortification indeed, no earth-born, or indeed, hell-born foe, can break down the walls of the city of God.

## ITS FOUNDATIONS.

Verses 19, 20, Twelve foundations of precious material, resplendent with their own in-born and in-bred beauty, all of them giving forth some different phase of beauty.

As the foundation of God's Tabernacle stood upon redemption, and as the foundation of God's appointed Temple, built by Solomon, stood upon Mount Moriah, whereon sacrifice had been pre-figured, and the plague in the days of David had been stayed; so, what resteth this holy city upon? Upon a foundation exceeding precious, every stone of which giveth a different aspect of the work of the Lord Jesus Christ; each stone is perfect, and the blending of each perfect, but all forth telling the blessedness of Him, who, by His atoning work redeemed His people, and by whom all are brought in to rest upon the eternal foundation which Christ Himself laid.

And if the foundations represent the Lord Jesus, surely the gates do. He who is the Door, would teach us that even to eternity, shall He be known as the Door, and so "The twelve gates were twelve pearls; every several gate was of one pearl." And whence came these pearls? Out from the depths of the

sea, curiously wrought there. By no human alchemist could such be made. *God* createth such, and out from the depth of the sea do they come. Of pearly matter are the gates of the heavenly city made, to teach us that the gate to it is *Christ*. He who came up from the sea of God's wrath is symbolised in the pearly matter of which the gates are made, which is not merely beautiful to the eye, but to the soul, as we think of the redemption wrought by Christ.

## ITS LIGHT AND WORSHIP.

Verse 22, "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." No limited space to confine the Shekinah glory for a time, but it illuminateth the whole city. God and the Lamb are the objects of worship everywhere, and the light of it. He who was the light of the world, is the light of glory there. He who came to be the light of men, is the light of the city of God. The Creator of the marvellous lights that are set in the sky, and of those which man invents, or rather brings to light as existent, the Creator of all these needeth no created light to illumine that city, *He* is the light thereof, and "in His light shall we see light."

Verse 24, "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." Whether this means "*unto* the light and blessing of it," is a question some have raised, and what nations these are, and who the kings are, is another question. Whether they are the nations and kings of the renewed earth, or whether this is a description of millennial experience, is a question we may not, with our present light, decide.

## ITS SATISFACTION.

We have, at least in the first few verses, God's revelation of a condition that *He* is about to bring to pass, for which every heaven-born soul longs. I feel convinced that every one who has been born again cannot but long for the time when the Lord Jesus Christ shall by God's command, have put all in order, and have handed over the kingdoms of the earth to the Father. It is the law of nature for fire to ascend to its parent source, it is the law of nature for streams to tend back to their

parent source, from whence they came, the sea, and so the soul tends to God.

“Rivers to the ocean run,  
Nor stay in all their course;  
Fire ascending seeks the sun,  
Both speed them to their source.  
So a soul, new-born of God,  
Pants to view His glorious face,  
Upward tends to His abode,  
To rest in His embrace.”

For, not the material glory of heaven, or even the moral glory of the condition there, of itself, would ever satisfy the heaven-born soul: unto God it must come, unto its Redeemer, God, unto its lawful object doth it tend, and the soul of the redeemed will never be satisfied until at home with its Redeemer and God. And this I say by the way, because many carnal souls think of heaven as an expansion of earthly glory, as a comfortable place of rest. It is utterly different, words of earth cannot explain the joy of heaven, earthly feeling can never be responsive unto the statement of heavenly pleasures, earth-born desires can no more rise to heaven-given pleasures, than can the creature mount to the stars above. “Except a man be born again, he cannot see the kingdom of God.” I say to you, and I know I am speaking your experience when I repeat it, that you had no real desire for God’s presence until you were born again of God, you wanted to go to heaven because it would be a resting-place from trial and trouble, and safe rest after you had lived out your time here, but you never wanted to go to God until you were born again.

GOD ALL IN ALL.

Now let us see, if this state is revealed, and it is God’s purpose to bring His redeemed safe in, what will be the condition then? First let me dispose of the question as to earthly conditions. I know nothing about what is going to happen as to the new earth, but I know from God’s Word what will happen in His abode. These verses tell me unmistakably what is to be, and if you turn to 1 Corinthians xv. 24-28, the condition there spoken of is pertaining to the eternal state, and I submit, that these two Scriptures, with a shorter one from Revelation xxii., give us almost all that is said about the eternal state. “Then cometh the end, when He shall have delivered up the

kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith, All things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.” This does not mean the cessation of the existence of the Son of Man, it means simply, that He, the eternal Son of God, shall have ended His mediatorial kingdom, and shall have put everything back into the hands of God, in the condition in which God desires it to be, and henceforward God shall be all in all, and the throne of God and the Lamb will be co-existent throughout the ages of eternity. We see, then, that there is to be a condition when God is all in all, when the Tabernacle of God is with men, when He shall dwell with them and walk with them, when He will manifestly be before the redeemed from among men. A. O. M.

THE WORD OF GOD.

THE Word of God is delightful to us only when the Holy Spirit shines in our hearts through it. When by means of it He actually gives us the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. iv. 6). Oh, what moments, what hours, we then enjoy! The soul grows more in such seasons in a single hour than in years of ordinary living.

The Word of God grows fuller and sweeter to me. No honey is half so sweet, and no gold half so precious (Ps. cxix. 10). It is our milk (1 Pet. ii. 2); and the healthier any soul is the keener is its appetite for this milk, and the more delightful its satisfaction.

It is most delightful to let some precious word of God lie and soak, as it were, in the mind, and diffuse its sweetness and strength all through the soul. J. D.

AN evil conscience can go to a lecture or a meeting, but it cannot “draw near” (Heb. x. 22).

## BELONGING TO CHRIST.

AND is it really so, that I am His,  
 Circled with love unmeasured? 'Tis his bliss!  
 Beloved since times undated, and to be  
 With Him in glory, and His face to see,  
 In heavenly glory's all transcending scene  
 To dwell in peace, without a veil between.

Ah! sure I am, Christ's blood and that alone,  
 Enables me to stand before the throne:  
 Or how could fallen sinner such as I  
 To such surpassing glories e'er draw nigh?  
 But now, the distance gone, 'tis mine to know,  
 At home with Him, what grace my God can  
 shew.

Yet 'tis not all, but I receive as mine,  
 A deathless life—a life which is divine;  
 Life in the Son—that life on earth displayed;  
 Life with the Father e'er the worlds were made,  
 A heavenly stream of never-ending flow,  
 'Tis Christ Himself! What gift this to bestow!

And why? again I ask. May I proclaim  
 His heart's affection evermore the same?  
 Through all my changes, failures, and mistakes,  
 The link that binds me to Him never breaks.  
 To wound such love makes sinning very sore,  
 If such his heart, I hate sin more and more.

Thus all His ways with me His love commend,  
 For if He smite, 'tis with that nail-pierced  
 hand,  
 If disappointments:—all come through the  
 cross,

If so, I'd welcome chastisement and loss.  
 Through all these things I know Him better still,  
 Learn to admire *the wisdom* of His will.

And thus I pray, Lord, fashion all my ways  
 To suit Thine own through all my pilgrim days,  
 Strength to keep step with Thee each day renew,  
 Grant singleness of eye, and purpose true,  
 Until with tearless vision I may see  
 Thyself, "*Brightness*" of glory Thou hast won  
 for me. M. I. R.

"No man cometh *unto the Father* but by  
 Me" (John xiv. 6). Not to the glory of  
 heaven; not to the holy angels; not to the  
 throne, but to the Person of His own blessed  
 Father, Jesus died to bring us.

THE PARABLES OF THE LORD JESUS—III.

## THE TARES AND THE WHEAT.

By THOMAS NEWBERRY.

MATTHEW xiii. 24-30.

Verse 24. Another parable put He forth unto them, saying, "The kingdom of heaven [the heavens] is likened unto a man who sowed good seed in his field:

Verse 25. But while men slept, his enemy came and sowed tares among the wheat, and went his way.

Verse 26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

Verse 27. So the servants of the householder came and said unto him, 'Sir, didst thou not sow good seed in thy field? from whence then hath it tares?'

Verse 28. He saith unto them, 'An enemy hath done this.' The servants said unto him, 'Wilt thou then that we go and gather them up?'

Verse 29. But he said, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them.'

Verse 30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

This parable is the second of a series of seven, in which the mysteries of the kingdom of heaven—or rather of the kingdom of the heavens—are given; wherein is shown the character which the kingdom of the Son of Man takes whilst He, being rejected by Israel, is seated at the right hand of God.

These parables, like the addresses to the seven Churches in Asia, in Rev. ii., iii., are arranged in chronological order; they mark certain epochs in the history of the Church during the present dispensation.

There is this distinction between the seven parables in Matthew xiii. and the addresses to the seven Churches in Asia in Rev. ii., iii.,—in the parable the KINGDOM aspect of the dispensation is given, hence notice is taken of outward nominal profession; in the seven addresses in Revelation ii., iii. the CHURCH character of the dispensation is contemplated.

The seven Churches are represented by seven golden lampstands; gold being the emblem of that which is divine.

It is the Church of God which is addressed, composed of those who are regenerated and partakers of the divine nature.

The parable of the SOWER and the SEED applies to the first proclamation of the word of the kingdom by Christ, and those sent by Him; just as the epistle to the Church at Ephesus (Rev. ii: 1-7) applies to the Apostolic age of

the Church, and corresponds with the historical type in the reign of Solomon.

The parable of the WHEAT and TARES foretells the entrance of mere professors into the Church of God, which began at so early a period of its history, accompanied, indeed, by fierce persecution, as indicated by the address to the Church in Smyrna (Rev. ii. 8-11), and foreshadowed by the reign of Rehoboam.

Four of these parables Jesus delivered in the presence of the multitude (verse 34); the three remaining were spoken to the disciples in the house. That of the SOWER and the SEED was explained to the multitude; this of the WHEAT and TARES He expounded to the disciples when alone with them (verse 36).

This second parable gives us our Lord's estimate of Christendom, from the first entrance of mere professors into the outward church up to the time of the Lord's return; while the explanation continues the prediction to the end of the age.

Verses 38, 39. "The field is the world; the good seed are the children [or sons] of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the Devil; the harvest is the end of the world [age], and the reapers are the angels."

Strict discipline is to be maintained in the CHURCH, and the wicked person put away (1 Cor. v.), but persecution is not to be resorted to in the WORLD: human reason may be utterly at fault here, for a persecuting Saul may in due time become a nursing father to the Church. "The harvest is the end of the age." This harvest extends over a certain period; it is not confined to one specific action. There are three things noticed in connection with it.

1st. The collecting of the tares in bundles.

2nd. The gathering of the wheat into the barn.

3rd. After a time, the burning of the tares.

1st. The time of harvest is the time of ripening, both of the wheat and tares alike. As the end of the age draws nigh, before the removal of the Church, false profession will have ripened, and false systems of theology will have become matured; human combinations, on fundamentally false principles, will unite mere outward professors of Christianity in bonds too strong to be broken. God will overrule all this for the accomplishment of His own purposes, and angels are the instrumentalities

which He employs. The tares are not at once burnt; they are collected together, but left on the field, preparatory to the final action.

2nd. But the wheat are gathered into the barn: the real believers in Christ, sealed and indwelt by the Spirit of God, changed in a moment, in the twinkling of an eye, will be caught up to meet the Lord in the air, and so shall be for ever with the Lord.

With this the parable, as delivered in public, ends. This action closes the present dispensation, which commenced at Pentecost, and will terminate with the Lord's return to receive His Church to Himself.

The interpretation of the parable not only explains what goes before, but supplements what follows after. This principle of interpretation is of the utmost importance to be observed, otherwise, in some instances, the interpretation will appear to contradict the parable. This principle will apply to the interpretation of the prophecies of Daniel, and also to the concluding parable of the NET (verses 47-50).

The same remark is applicable to the first and second epistles to the Thessalonians. The first epistle is occupied entirely with the coming of the Lord Jesus to receive His Church—that is, "The coming of our Lord Jesus Christ and our gathering together unto Him."

The second epistle supplies the details of these things which will follow after—Babylon the great, the Man of Sin, and the manifestation of the Lord in flaming fire.

Verses 40-42. "As therefore the tares are gathered [collected] and burned in the fire; so shall it be in the end of this world [age]. The Son of Man shall send forth His angels, and they shall gather [collect] out of His kingdom all things that offend [stumble], and them which do iniquity [practise lawlessness]; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

"The coming of our Lord Jesus Christ and our gathering together unto Him," represented in the parable by the wheat gathered into the barn, closes the present dispensation; but the times of the Gentiles run on till the end or completion of the age. During the interval between the gathering of the wheat and the burning of the tares, the last week of Daniel's prophecy of the seventy weeks of years will be accomplished.

3rd. In these seven years, and especially in the last three and a half years, the tares previously collected in bundles will become fully dried, and ready for the burning.

The great apostasy of Christendom, culminating in Babylon the great, and the rebellion of man, headed up in the Lawless One, the Man of Sin, will call for the execution of speedy and signal judgment.

Before Messiah establishes His kingdom of peace and righteousness on the earth, the transgressors will be removed out of it. The Son of Man "shall gather out of His kingdom all things that offend, and them which do iniquity," and the angels of His power will be the accomplishers of His will; while the temporal judgment will be succeeded by the eternal judgment and unavailing woe: for, according to the prophecy of John the Baptist, He will not only "thoroughly purge His floor, and gather his wheat into the garner, but He will burn up the chaff with unquenchable fire" (Matt. iii. 12).

When the peaceful reign of the Son of Man shall be established on the earth—all Israel saved and righteous—the nations blessed in association with them—the knowledge of Jehovah covering the earth as the waters cover the sea—"Then shall the righteous shine forth as the sun in the kingdom of their Father" (verse 43). The dead in Christ who rise first, and the living ones caught up at the Lord's coming—represented by the wheat gathered into His garner—will then shine forth in resurrection glory, with the brightness of the firmament

Then the kingdom of the heavens will no longer be in mystery, but in full manifestation—the kingdom of the Son of Man established on the earth, and the saints of the heavenlies taking the kingdom and shining forth as the sun in the kingdom of their Father above.

Well may the Lord add, "Who hath ears to hear, let him hear" (verse 43). For in the consideration of subjects so great, so glorious, and so full, we need not only to mark well, and rightly divide the Scriptures of truth, but we need to hear the voice of that Divine Spirit, under Whose inspiration these Scriptures were written, and Who alone can interpret them, that He may not only bring to our remembrance the very words which Jesus uttered, but give us to know the mind of Christ in them.

DR. ANDREW A. BONAR.\*

HORATIUS Bonar, and Andrew Bonar are familiar names to many of our readers. They were both devoted servants of Christ, and able preachers of the Gospel. Dr. Horatius Bonar, the elder brother, was best known as a hymn writer, some of his pieces being among the finest in the English language. They have been greatly used to the comfort, encouragement, and edification of God's dear people, as well as to the awakening and conversion of the unsaved.

Dr. Andrew Bonar, like his gifted brother Horatius, was a voluminous writer, but the book, by which he is best known, and which has been most blest, is the *Memoir of Robert Murray M'Cheyne*. This book has had a world-wide circulation, and, though first published in 1843, there is still a steady demand for it. It has been a blessing to many, as Dr. Bonar's "Diary" shows.

Miss Marjory Bonar has done well in giving to the public her father's "Diary and Letters." The book is a goodly volume of 400 pages, and is a most interesting one. Here we learn what a whole-hearted, consecrated Christian may do for his coming Lord. We also get an insight into his inner life and the secret of his success as a Christian worker. There is much valuable information in the volume. We learn more of well-known labourers who have entered into their rest, such as William C. Burns, Robert Murray M'Cheyne, Horatius Bonar, Alexander Somerville, etc.

Dr. Andrew Bonar was the seventh son of Mr. James Bonar, and was born in Edinburgh, on May 29th, 1810. As a lad he was a diligent and successful student, and gained the Dux Medal of the Rector's class at Edinburgh High School. The rector is reported to have stated that he was the best Latin scholar that had ever passed through his hands. After attending art classes in the university, he entered the Church of Scotland Divinity Hall. For two years he was missionary in Jedburgh, then he became assistant to Dr. Robert Candlish, in St. George's, Edinburgh, and in 1838 was appointed to the charge of Collace, in Perthshire, where he remained eighteen

Andrew A. Bonar, D.D., *Diary and Letters*. Price 6s, post free, to be had at Witness Office.

years. At the "Disruption" of the Established Church in 1843, he became a minister of the "Free Church of Scotland." In 1857 he removed to Finnieston, Glasgow, and continued ministering to the same congregation till his death in December, 1893.

His long life was a busy one, and he was much blessed of the Lord to saints and sinners. He had a low estimate of his own gifts and abilities, and was most humble and gracious. In 1839 the Committee of the Church of Scotland selected and commissioned Robert M'Cheyne, Mr. Bonar, and two others to visit Palestine and inquire into the condition of the Jews.

On March 25th, 1843, his friend, M'Cheyne, of Dundee, was taken to be with the Lord. Dr. Bonar was deeply affected by his death, and has this entry in his diary—"Never, never yet in all my life, have I felt anything like this. It is a blow to myself, to His people, to the Church of Christ in Scotland. O Lord, work for thine own glory's sake. Arise, O Lord, the godly ceaseth and the faithful fail. Life has lost half its joys were it not the hope of saving souls. There was no friend that I loved like him . . ." It was his custom, year by year, to keep the anniversary of M'Cheyne's death by special prayer and self-examination.

For thirty-five long years Dr. Bonar laboured in Glasgow. At the commencement of his ministry in Finnieston, there was much to dishearten and depress. Like David of old, he encouraged himself in God and toiled on. He believed and acted upon Dr. Chalmers' adage that "a house-going pastor makes a church-going people." He had the faculty of recognising and remembering faces, and if any of his stated hearers were absent on the Lord's Day, he made it his business to visit them early in the week! By earnest, faithful preaching of the Gospel, and sound, scriptural exposition of the Word, Dr. Bonar obtained large audiences. "Instant in season, out of season" describes him, and he had the joy of seeing many brought to Christ through his instrumentality. His labours were not confined to his own congregation. At one time he is seen preaching the anniversary services in R. M. M'Cheyne's former church, St. Peter's, Dundee, and at another time he is at Anwoth—"Fair Anwoth by the Solway"—the scene of

Samuel Rutherford's ministry. Now he is assisting D. L. Moody at Edinburgh, London, or Northfield; and again he is telling out the old, old story to the Highlanders of Mull, or addressing Christian workers in Chicago.

#### HIS FIRST SOUL.

Whilst labouring at Jedburgh he won his first soul. This is how he writes regarding it. "Oh, what a joy that even that one soul was brought to Christ. I shall see her in eternity and behold her blessedness when she praises the Lamb for His love, providence, and grace. I shall hear her thank God for me, and I shall in turn take up the song and praise the Lord above."

#### THE SECRET OF SUCCESSFUL SERVICE.

Dr. Bonar was a man of prayer. His diaries clearly show that he spent much of his time in secret prayer. In 1843 when in Collace, he writes, "To-night I give myself to prayer and waiting on the Lord. I see that prayerlessness is one of my great sins of omission. I am too short, ask too little, ask with too much want of forethought." Again, 1st January, 1851—"Fully convinced by Scripture and past experience especially, and by the experience of all saints, that the best thing I can do in my study and mode of work, will be to give more time to prayer, and always to give it the earliest place in my employments. . . . Now Lord, help me to fulfil this."

Throughout the *Diary* we read such entries as the following. Monday, 10th—"Alone praying in the churchyard of Old Kirkmabreck, where often Samuel Rutherford prayed." December 5th—"To-morrow I propose to spend the most of the day in prayer in the church. Lord help me." Friday, 31st—"Most of the day in fasting and prayer till four o'clock." Dr. Bonar believed Flavel's saying that "The devil is aware that one hour of close fellowship, hearty converse with God in prayer, is able to pull down what he hath been contriving and building many a year." "Incessant work," he writes in *Diary*, February 3rd, 1888, "seems to be more than ever a snare, hindering prayer in several ways. There is great need of watching unto prayer."

#### HIS GREAT BEREAVMENT.

On October 14th, 1864, Dr. Bonar lost his



beloved wife. His numerous references to her in his *Diary* are very touching and shows the depth and intensity of his affection. We give one of the entries. Saturday, October 15th—"Oh what a wound! Last night, most suddenly after three hours sinking, my dear, dear Isabella was taken from me. Lord pour in comfort for I cannot. It needs the Holy Ghost to work at such a time. Lord, what innumerable kindnesses Thou gavest me through her, a true wife, a true mother, a true mistress, a true friend. . . . I have needed this affliction. It brings to my remembrance sins of many, many kinds; neglected prayer, neglected thanksgiving, self indulgence, my life too much a life for myself and family. Lord let me not love Thee less but more because of this stroke, and from this day may I work more for the ingathering of souls. . . ."

Dr. Bonar never married again. His biographer says that it "was out of this sorrow that God 'distilled heaven' not to himself alone, but to hundreds of other mourners by his means. He never let his sadness be felt by others. His sunny brightness was proverbial, and his unselfish gladness never failed to bring light and comfort." The words of the Psalmist were applicable to him—"They shall still bring forth fruit in old age; they shall be fat and flourishing" (Psalm xcii. 14). After preaching the Gospel of God's matchless grace for over fifty years, at the age of eighty-two he fell asleep in Christ.

*Witness* readers, though not accepting some of Dr. Bonar's ecclesiastical and theological views, will find help and encouragement through reading Miss Bonar's work.

## THE NEW TESTAMENT TEMPLE

ILLUSTRATED BY THAT OF THE OLD.

IT is usual when treating of the temple and its typical teaching to show how every part strikingly and beautifully foreshadows something of the glory and work of Christ; and as we gaze by faith upon that which was a "copy of things in the heavens," we find the thoughts that arise in our hearts summed up and expressed for us in words of the Psalmist, "Every whit uttereth His glory."

But there is another way in which the Spirit

of God directs us to contemplate it, and although we may not frequently hear of it, yet is it very practical for us. For further on in God's Word we read such passages as these, "Know ye not that ye are the temple of God?" "Your body is the temple of the Holy Ghost." Naturally, therefore, we turn to that former temple which seems so manifestly alluded to in these words, and expect to find some help and instruction for ourselves in connection with this truth. Nor are our expectations disappointed; for we find many parallel Scriptures shedding light, one on the other. It is proposed merely to point these out here, referring to the more prominent passages only. We may follow two lines of thought. 1st, For what purposes did the temple exist? and 2nd, What lessons may we draw from its history and overthrow?

In passing we may notice that originally the hill of Zion belonged to a Jebusite. We, too, once belonged to one who was and is God's enemy. We were "children of disobedience," children of wrath. And as that site was bought with a price—a "full price" (1 Chron. xxi. 24), so we read "your body is the temple of the Holy Ghost . . . for ye were bought with a price" (1 Cor. vi. 19, 20), a "full price" indeed, as 1 Peter tells us.

### ITS PURPOSE.

Its purpose may be said to be threefold.

1st, *A dwelling-place for God.* This might be said to be its chief object, seeing that it is several times so spoken of. "And I will dwell among the people of Israel," said Jehovah to Solomon, when speaking "concerning this house" (1 Kings vi. 13). Our minds at once think of the words of the Apostle, "ye are the temple of God and the Spirit of God dwelleth in you." "Ye are the temple of the living God, as God hath said I will dwell in them," &c. Well might we bow our heads in wonder as we think that God's object in redeeming us is to make us His dwelling-place on earth. What manner of people ought we to be in all manner of behaviour and separation from evil? Just as the dwelling of the Queen is a palace, so God's dwelling within us constitutes us a temple—"a palace of the Lord God" (1 Chron. xxix. 1).

2nd, Another purpose for the existence of the temple was that it might be a *place for*

*worship, i.e.*, for the offering of sacrifices and praise. And have we no sacrifices to offer in these temples? "The sacrifices of God are a broken spirit," said one who had learned to worship in spirit and in truth; and Hebrews xiii. tells us of other sacrifices. There were under the old covenant the continuous daily sacrifices, as well as on special occasions greater and more abundant offerings; and surely we need to remember that we ought to "offer sacrifices to God continually." There was also to be the offering of praise. There was to be both the odour of the sacrifices—Christ manifested in the life which we now live, a sweet savour to God—and also sweetest melody ascending. "Glory and honour are in His presence, strength and *gladness* are in His place," said David; and Ephesians v. tells us "in psalms and hymns and spiritual songs" we are to be "singing and making melody in our hearts to the Lord." The inner sanctuary of these temples should be vocal with His praise.

3rd, *Testimony to the heathen*. "An house for My name," the Lord more than once said it was to be. The nations around were to know that the living God dwelt amongst them. "The heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them" (Ezek. xxxvii. 28). So shall men around us know that God is in us of a truth when we are manifestly His living temple.

#### ITS HISTORY.

If that temple can be said to have fulfilled all these purposes it was only for a short season, and perhaps we may draw some lessons as we trace the downward steps ere it was finally overthrown. The second Book of Chronicles specially seems to point out that the nation's prosperity was associated with the honouring of God's dwelling-place, and likewise that calamity and disaster were associated with its desecration.

The evil began simply with *neglect of the offerings* of sacrifices and praise, and like an insidious disease its ultimate issue was not then apparent. So now the downfall of the child of God begins here. Therefore we are specially exhorted that our offerings are to be presented "continually," and to "forget them not."

The next step was the *giving of its treasure to others*. Asa took of them to give to the

Lord's enemies to seek to pacify them (2 Chron. xvi.). Ahaz on the other hand bought the world's help with them (2 Chron. xxviii. 21). Are we not tempted likewise? Closely following coldness of heart, and neglect of praise, and the offering up of those sacrifices with which God is well pleased, is the yielding up to the world of the affections, the intellect, and all that belongs to Him whose dwelling-place it is. We are warned by the apostle about yielding our members to the service of sin.

But more than that; a step further shews us another scene: *idols are set up* there (2 Chron. xxxii. 7). And the Spirit of God asks in view of the same awful possibilities with us, "What agreement hath the temple of God with idols?" and warns us to "flee from idolatry," and to "keep yourselves from idols." We are all familiar with that definition of present-day idolatry given in the words "covetousness, which is idolatry," and the tenth commandment enables us to understand something of what the term "covetousness" comprehends.

The last scene is a solemn, awful, tragic one. Although the Lord had "sent, rising up betimes and sending, because He had compassion on His people and on His dwelling-place," they only mocked and despised His words "till there was no remedy." Judgment must fall. The Immanuel testimony is for the time being, no more. The temple is sacked, devastated, burned to the ground. So we read that branches abiding not in the vine are cast forth—"And men gather them and cast them into the fire and they are burned." Some had to be delivered unto Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus (1 Cor. v. 5). Paul so ran, so fought, so kept under his body lest by any means he should be a castaway—a rejected one. Such a one would suffer irreparable loss, though "he himself should be saved yet as by fire." Such Scriptures should make us tremble and fear, especially as we remember that the beginning was neglect. But Zion is still God's.

W. D. A.

WHAT sweet peace Jesus gives: Perfect peace (Isa. xxvi. 3); Peace like a river (Isa. xlvi. 18); Peace that passeth *all* understanding (Phil. iv. 7); the very peace that filled the human soul of Christ Himself (John xiv. 27). J. D.

## THE CROSS OF JESUS.

THE Cross of Jesus, whether one lie beside it or beneath it, or, *best of all*, hang upon it along with Jesus (Gal. ii. 20; vi. 14), is . . . the one very sweetest spot in all the world. Happy, happy, they who have learned in blessed experience (whatever be the cost) not only its priceless value as making the soul truly rich, but also its unequalled sweetness as filling the heart with peace and gladness.

J. D.

It is difficult to maintain falsehood. When the materials of a building are solid blocks of stone, very rude architecture will suffice; but a structure of rotten materials needs the most careful adjustment in order to make it stand.

WHATELY.

## 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:—

**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).

**WORLDLY OCCUPATIONS.**—Please explain through the *Witness* what are the "callings" referred to in 1 Corinthians vii. 20-24.

**SUFFERING AND REIGNING.**—Please explain Romans viii. 17 and 2 Timothy ii. 12. Are not all those who are heirs of God joint-heirs with Christ? Does our reigning with Christ in the millennial kingdom depend upon whether we suffer with Him or not?

### THE FUTURE JERUSALEM.

**QUESTION 487.**—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.

**Ans. A.**—Your querist is under a misconception about the measurements of the city and holy portion of the land. The word "reeds," in italics (chapter xlv. 1), should read "cubits," the divine unit of mensuration (see verse 2). The cubit is probably the long one, viz., a "cubit and a handbreadth," mentioned in chapter xl. 5, equal to about two feet. According to

this scale, the holy oblation is a square of 25,000 cubits, or about 89½ square miles—about equal to the size of modern London.

G. F. T.

### THE MITRE ON AARON'S FOREHEAD.

**QUESTION 488.**—Kindly give me an explanation of Exodus xxviii. 38. What is it a type of to the Christian of the present day?

**Ans. A.**—Aaron as Israel's High Priest was a type of Christ as the High Priest of His redeemed people in the present age. The plate of pure gold on his forehead, with "Holiness to the Lord" engraved on it, signifies that whilst God in His condescension accepts the worship and offerings of His children, it is not at the expense of His holiness.

The Lord Jesus, now in the presence of God, is the channel through which all blessing comes down from God to man, and that solely on the ground of what He is. This is clearly taught in Hebrews iv. 14-16. So all the worship, the praises, the prayers and the offerings of the Christian ascend up through Him to God, and are accepted on the ground of what He is.

Israel, although redeemed, were an unclean people, and everything they touched was defiled—even their "holy things" had "iniquity" connected with them; and this being so, they could only be accepted by the Holy One on the ground of what their high priest was. Aaron was "called of God" to be a high priest. He was typically without blemish; he was also consecrated and clothed in garments of "glory and beauty. Thus he was typically qualified to appear before the Lord on behalf of His redeemed people. So with Christ now. "He was called a High Priest after the order of Melchisedec." By His own infinite holiness, and by what He passed through whilst on earth (see Heb. ii. 10; v. 8-9), He is qualified to be the High Priest of all believers in the present age.

We, although redeemed by precious blood, regenerated, and indwelt by the Holy Spirit, are still a defiled people, and we defile everything we touch; and it is solely on the ground of what Christ is now, before God, that any note of praise, any breath of prayer, or any offering of anything we possess, can ever reach the throne of God with acceptance. We have a precious revelation of this truth in Revelation viii. 3, 4. The angel seen there is, I believe, the "messenger of the covenant" (see Matt. iii. 1). The prayers of His suffering saints down here are received by Him up yonder, and with the precious incense of His own Sacrifice added to them, they "ascend up before God out of the Angel's hand"; and they are accepted there in His Name, and for His sake. Whilst this scene is dispensationally yet to come, its moral teaching applies now as really as then.

G. A.

**Editor's Note.**—We would only add to this such Scriptures as Ephesians v. 20—"Giving thanks always for all things . . . in the Name of our Lord Jesus Christ"; Colossians iii. 17—"Giving thanks unto God and the Father by Him"; Hebrews xiii. 15—"By Him therefore let us offer the sacrifice of praise to God continually."

#### REGENERATION AND SALVATION.

**QUESTION 489.**—Is it possible to be "born again" and not "saved"?

**Ans. A.**—According to the word of the Lord, we would say it is not possible for a person to be born again and not saved. If we turn to Acts xvi. 31, we find that the reply Paul and Silas gave to an anxious soul was, "Believe on the Lord Jesus Christ and thou shalt be saved." From this verse we learn that the one who believes on the Lord Jesus Christ is *saved*, and is able to say, "The *torment* and the *fire* mine eye shall never see." Then if we turn to 1 John v. 1, we find the one who "believes that Jesus is the Christ is born of God," and is able to say, "Old things are passed away, behold, all things are become new" (2 Cor. v. 17). From these Scriptures it is evident that it is not possible to have the one without the other. c.c.

**Editor's Note.**—The difficulty here probably arises from the wide use of the words "saved" and "salvation" in Scripture. The believer is "justified" (Acts xiii. 39); "born again" (1 Pet. i. 23-25); "saved" (Titus iii. 5; 2 Tim. i. 9; 1 Cor. i. 18). But salvation is not only an accomplished fact, there is another sense in which it is a continuous process (see Phil. ii. 12 and Rom. v. 10); and yet another use of the term which regards it as an event in the future (see Rom. xiii. 11; 1 Thess. v. 8, 9).

It is a proper thing, then, for a believer to say that he is "saved," "being saved," and "hoping to be saved." The "being saved" referring to daily deliverance from sin and Satan. The "hoping to be saved" refers to the resurrection, and takes place when the Lord comes.

#### THE APPLICATION OF EIGHTH PSALM.

**QUESTION 490.**—Do the words in Psalm viii. 4-8 apply to Christ or to Adam?

**Ans. A.**—These words are found referred to three times in the New Testament and apply to Christ:—in 1 Corinthians xv. 23-27; in Ephesians i. 22; and in Hebrews ii. 68. In Corinthians they refer to Him in His character of Son of Man reigning on this earth in the future, and in relation to His power to subdue even the last enemy—death; in Ephesians, to His present exalted position as Head over all things to the Church; and in Hebrews, to what shall be true

of Him in the consummation of His future glorious kingdom and rule as Son of God and Son of Man. Adam was no doubt a type of Christ ere his fall, but these words apply to Christ as the God-man. J. F.

**Editor's Note.**—The eighth Psalm *primarily* applies to Adam. "What is man" (*Enosh*—frail mortal man) or the son of man (Adam) "that Thou visitest him?" The dominion referred to is that with which God at the first invested Adam. But the Psalm, as quoted in the New Testament in three places (see reply), is also prophetic, and undoubtedly in the highest and fullest sense applies to Christ.

Similarly in 2 Sam. vii. 12-16, Solomon is *primarily* referred to, but the passage is also prophetic and reaches forward to "the Son of David"—Jesus our Lord.

#### SIN versus TRANSGRESSION.

**QUESTION 491.**—What is the difference between sin and transgression?

**Ans. A.**—Sin is the hidden root of all visible evil raging in the world; the cause whereby "the whole creation groaneth and travaileth in pain"; the polluted source from which proceed all the streams of defilement and death. Sin entered the world at the fall (Rom. v. 12). Man became, and by nature is now, its servant (Rom. vi. 17-19); the members of his body become instruments for its use. In the natural man it rules unopposed, and it never ceases to strive for the throne of the believer's heart (Rom. vi. 12-22). It affords pleasures (Heb. xi. 25), but these are like the "sweet morsel" ending in the bitterness of death and hell (Jas. i. 15).

Transgression is the violation of a law (1 Jno. iii. 4): "For where no law is, there is no transgression" (Rom. iv. 15) Until the law sin was in the world (Rom. v. 13), but no transgression from Adam to Moses (verse 14).

Sin is therefore the disposition to evil—yielding to that, you have sins; whereas transgression is the breaking of a law revealed. A. B. G.

**Editor's Note.**—Sin is the root; transgression is the fruit. There may be sin—the evil principle within—without transgression, just as there may be root without fruit, but there cannot be transgression without sin; for transgression is but the breaking out into action of the principle of sin that dwells in, and is inseparable from, "the flesh."

Transgression is the breach of a commandment (see Rom. v. 14). But sin may abound where there is no command to transgress. "Where no law is, there is no transgression" (Rom. iv. 15), but it could not be said, "Where no law is, there is no sin."

## KEPT AMID TEMPTATIONS.

Notes of a Bible Reading on 1 Peter i.

By MR. ROBERT C. CHAPMAN.

THAT word "precious" is remarkably used by the apostle in this epistle, but the chief use is here,

"PRECIOUS BLOOD,"

and only the Spirit of God can tell how precious. We have learnt so much that we utterly condemn ourselves, and trust only in the life-giving blood of Christ, and glory in the Cross, as did the apostle Paul. It is remarkable that writing to those who were by natural birth the seed of Abraham, but through persecutions scattered abroad by their unbelieving brethren, cast out and deprived of everything they naturally held dear, the apostle begins with joy. Not first with condoling, but singing, so that the apostle as much as said, you have lost everything as Jews, but gained everything as God's children. "Begotten to an inheritance incorruptible, and undefiled, and that fadeth not away," &c.

We can *apprehend* something of the meaning of this word "precious," but to *comprehend* it we shall have an eternity to grow deeper and deeper in the knowledge of it.

Then those precious words in verse 5,

"WHO ARE KEPT."

One glorious point of difference between the Old and the New Covenant is that the Old had no surety. They being ignorant of themselves, as soon as Moses had given his message, said, "All that He has commanded us we will do."—"only tell us what we are to do and we'll do it." And how did they keep it? By worshipping the golden calf: and from that day to this we see their continued disobedience. They were ready to crucify the Lord, and then they rejected the testimony of the Spirit, and they will go on to receive and set up Anti-christ, until they are made to bow and own Jesus as the crucified Son of God.

Suppose that one stormy night you saw a naked candle in our open square, and that candle not blown out, but steadily burning. Were that seen by anyone, would he keep the secret to himself? Ah no, it would be published abroad in the papers. I don't know how many farthing candles are in this room! How is it we are kept? Under the New Covenant God's

power takes occasion by our weakness, and against the power of the Devil, to keep us; it is a perfect miracle our being kept day by day: let us magnify together the preserving power of God. The work of God the Father, Son and Spirit in creation is great, but which was the greater? Creating sun, moon, and stars, or the quickening one child of Adam from death to life? His glory in creation is as nothing compared to His glory in saving us. Miracles we are. Every saved one owes life to the world's Creator. When Israel was brought out of Egypt Moses sprinkled them with the blood of bulls and goats; that sanctified them outwardly. But we have been sprinkled *in conscience* by the blood of the world's Creator.

Then the apostle leads us on to verse 6,

"MANIFOLD TEMPTATIONS."

Job's three friends concluded that it wasn't possible for God to deal with a righteous man as He dealt with Job. Supposing they had seen the truth of his case, they would have reasoned, saying, "Ah, Job: God has put great honour upon you in thus putting you into the furnace." But their calling him a hypocrite was the filling up of his cup, hence his " *manifold temptations,*" and he came out of the furnace as gold refined.

We have all proved a something of trial in our cup to make it good medicine—but in verse 7 he goes on to the wiping away all tears. Our present behaviour, in patience and faith, in the trial, will be to our praise in the day of the Lord. Could we have the praise without the trial? It came to pass after Abraham's fifty years experience that God did try him, and the end of the proof was this: "Now I know that thou fearest God." So that whether the trial be great or little, what we have to watch against is, any allowance of an anxious thought which is the child of unbelief; we may have *sorrowful* thoughts, to feel and to be sorrowful is one thing, but to be *unbelieving* is quite another. The best way to kill the serpent is to crush the egg: it is a great matter for the child of God to learn that no circumstances of trial can possibly justify an anxious thought. The whole of Hebrews xi. is written to show the guiltiness of unbelief and the great honour God puts upon faith. Should there be anyone

in this room without trial; we had better stop our reading and pray for such an one. A brother was asked—"What becomes of stagnant water?" The answer was: "It breeds corruption." We all need some trial of faith. We may have little trials for which we need faith, and if we deal aright with God about them, we shall be ready for the greater ones, and be found ready to give thanks for them. "Giving thanks always for all things," is like pulling the string of a shower bath, countless are the blessings He will pour out upon us.

The Cross is the revelation complete of God in all His perfections. "He that spared not His own Son"—after this, the least spark of unbelief we should tread under feet; we should consider that our opportunity for trusting God in the dark will be over when we are gone to be with the Lord, and should we find a better reason, if caught up to the third heaven, for trusting God? Free from temptations we should be, but we should have no better reason for trusting God there than we have here. Is'nt it a favor from God that we should have these opportunities here for fully trusting Him, whereas in our unregenerate state Satan taught us nothing but distrust. Now if in my weakness I entirely trust in Christ's power, the adversary must flee. "Resist the Devil and he will flee from you"—that is, if I rest fully upon Christ, I don't look to the adversary, but to Christ. We little think what power is ours, if only we are kept weak and humble: it is our strength that hinders the power of God. Let us, beloved, make the most of our opportunities. The time is very short that is allotted to any one of us. In order to trust Him fully about earthly things, I must trust Him fully about things eternal. Whereas the worldling makes his greatest things small by shutting out God, we make our little things great by our communion with Christ, and we are to watch every day against the letting of little things ruffle the temper, and so mar our countenances; whereas our countenances should speak of Christ (2 Cor. iii. 18). If in the little things that try us through the day we are kept in peace within, it will be seen in our faces and shine out in all our ways. Oh the advantage we have above the saints who lived before Pentecost, the full noonday light is ours: therefore our obligations are according to the revelation we have received.

We ought not merely to look at Abraham and admire him for his faith and trust in God, we ought rather to outstrip him. Supposing that instead of the Ethiopian eunuch coming to Jerusalem after Pentecost, he had come up to worship in the days of Isaiah, and had asked him the meaning of his 53rd chapter, could Isaiah explain it? No; "they saw them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth"—if we don't confess ourselves as those did in Hebrew xi., if we build our nests down here, surely their stranger-ship puts us to shame.

The check and the cure against being puffed up therefore with knowledge is in 1 Corinthians xiii. In looking onward Paul could say, "I'm but the child." True self-knowledge comes by looking on to resurrection, and looking back on the Cross, thus I shall be sure to keep my place.

We find in the case of God's servant Daniel, who wept over the sins and sorrows of his people, the angel Gabriel was sent with God's message to him saying, "Thou art greatly beloved." What is the meaning of

"GREATLY BELOVED?"

It is more than being God's child. It is rather that he was in affection such a pleasant child to God. Let us learn, therefore, that whatever be my trial, if I am one with God in the matter, I please Him: and holy angels delight to see us obedient, and no father so delights in the affections of his children, as God our Father does in ours, "My Son, if thine heart be wise, My heart shall rejoice, even Mine." "Yea, My reins shall rejoice, when Thy lips speak right things" (Prov. xxiii. 15, 16). If we keep the heart, what of the tongue—"for out of the abundance of the heart the mouth speaketh." That leads us on to the second chapter of this epistle, verse 1, 2, let me beware of how I speak of others, and especially when dealing with their faults: if it be not done in the bowels of Christ, I am guilty of evil speaking.

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To the heart of God Calvary is but yesterday, nay, Calvary is TO-DAY. Heb. x. 20; Rev. v. 6. The cross has no past or future with God; it is an eternal *present*.

SHADOWS OF CHRIST.—IV.

## THE SABBATH.

By JOHN R. CALDWELL, Author of "Things to Come."

"Let no man therefore judge you . . . in respect of . . . the Sabbaths . . . which are a shadow of things to come, but the body is of Christ" (Col. ii. 16. 17).

WHEN God had completed the creation, He rested. It was the seventh day, and on account of God having rested, it is called the "day of rest," or the Sabbath; and such was His delight in viewing the completeness of His work, and in resting therefrom, that He blessed and hallowed the seventh day.

Soon, however, the entrance of sin so marred the fair creation of God, that He could rest no longer therein. Hence the words of the Lord Jesus in defence of the work He had wrought upon the Sabbath—"My Father worketh hitherto, and I work" (John v. 17). We read nothing more of the Sabbath until Israel was brought out of Egypt into the wilderness. Being a redeemed and separate people, God then gave them this day of rest as a sign between Him and them (Ezek. xx. 12), making known unto them, and to no other nation upon earth, this "His holy rest" (Neh. ix. 14).

It is worthy of note that the Sabbath, though having its place among the Ten Commandments given on Sinai, was really instituted as a matter of grace and privilege previously, and that in immediate connection with the giving of manna from heaven. The judgment of God upon man, when he first sinned, was "In the sweat of thy face shalt thou eat bread." But here is a foreshadowing of Christ and His glorious redemption work. The bread from heaven is given, a table is furnished in the wilderness, and the people of God's choice are called to rest and not to labour. (See Exodus xvi. 29, 30). And such exactly is the provision that God has made for man in Christ. The "true bread" from heaven is given, as He said—"I am the living bread that came down from heaven: if any man eat of this bread he shall live for ever: and the bread I shall give is my flesh, which I will give for the life of the world" (John vi. 51). Nor is this bread received upon the principle of *working*. When asked as to this, the Jews laying hold

of the word "labour," the reply at once is given most explicitly—"This is the work of God, that ye believe on Him whom He hath sent" (John vi. 29).

God has wrought once more; not now the creation of a world by His word—a mightier and costlier work, even the work of redemption by the blood of His Son. As it is written—"Behold I *work a work* in your days, a *work* which ye will in nowise believe, though a man declare it unto you" (Acts xiii. 41). As the Lord of Glory bowed His head in death He cried aloud "It is finished," and in that finished work, or rather in the person of Him who accomplished it, God has found His REST once more.

Thus, as the first creation shared the rest of God, so now the sinner is called to share the rest of God in Christ. The bread of life is freely given, and the conditions are plain—"To him that worketh not, but believeth" (Romans iv. 5).

But, as in the wilderness Israel was slow to understand God, and would go forth to gather when God commanded them to rest, so man refuses still to cease from his works and rest in Christ. Labouring and heavy laden, he yet refuses the offered Sabbath, and clings to His fruitless efforts to work out a righteousness of his own. Vain is every attempt to mingle works with grace. The works must be *perfect* works, or the grace must be *perfect* grace. So it is written—"If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work" (Rom. xi. 6).

And in illustration of this, most solemn is the verdict of God upon the breaker of the Sabbath. "While the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day." Upon inquiry, "the Lord said unto Moses, 'the man shall surely be put to death'" (Num. xv. 32-35).

The offence might seem trivial, but it was fatal. It was introducing works into God's rest. Such is the offence of those who, in ever so small a degree, cling to their own doings as a recommendation to God. Where grace has wrought a perfect work, and provided a perfect rest, it is presumption of the most daring kind to attempt to add to that work, or refuse to enter into that rest.

In addition to the weekly Sabbath which, as we see, is thus specially associated with the bread from heaven, there were other two great sabbatic occasions. These are enumerated in Nehemiah x. 31. The "Sabbath," "the holy day," and the "seventh year." The "holy day," doubtless, refers to the "tenth day of the seventh month," "the day of atonement." (See Lev. xvi). "And this shall be a statute for ever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict (literally 'humble') your souls, and do no work at all, . . . for in that day shall the priest make atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord, it shall be a Sabbath of rest unto you. Ye shall humble your souls by a statute for ever" (Lev. xvi. 29-31).

Here it is atonement for sin that is associated with the day of rest, bringing before us another aspect of the work of Christ. On this day *the priest* was to be the *worker*. Israel was to rest. Thus, for us, has Jesus done the work of atonement once and for ever. When upon the cross, "He who knew no sin was made sin for us," the blood of atonement was shed that cleanseth from *all sin*, and, believing in Him, we cease from our own works, and know assuredly, on the warrant of the Word of God, that we are "clean every whit." (Compare Rev. i. 5, 6, and John xiii. 10).

The seventh year was "the year of release." "Every creditor that lendeth aught unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord's release" (Deut. xv. 2).

It was a sabbatic year—a year of rest from the labour of tilling the land—a year in which the sentence of toil in Eden upon man was to be set aside. The land was to rest, and man and beast were to rest in measure too. The heavy burden of a debt that could not be discharged was to be lifted off the shoulder of the debtor. Truly a blessed year in Israel, had they but faith to observe it.

And does it not speak to us again of the Lord Jesus and the grace that gave His life a ransom for us—that has forgiven us all trespasses, and given our weary, anxious, burdened souls a perfect and an eternal rest.

"On Thy pierced and bleeding breast,  
Thou dost bid the weary rest.

Rest there from the world's false ways;  
Rest there from its vanities.

Rest in pardon and relief,  
From the load of guilt and grief.  
Rest in Thine atoning blood;  
Rest in perfect peace with God.

Sin-atoning sacrifice,  
Thou art precious in mine eyes.  
Thou alone my rest shall be,  
Now, and through eternity."

Still more blessedly was this shown out at the expiry of seven-times seven years. The forty-ninth year having ended, the fiftieth year, or the year of jubilee, was to be ushered in by the joyful sounding of the trumpet on the day of atonement.

During the previous forty-nine years, many a one had grown poor, and sold his possessions. For the time it passed into other hands, but the moment the jubilee trumpet sounded its welcome blast, the forfeited inheritance returned, by the sovereign decree of God, to its original possessor.

And herein is another aspect of the salvation that is ours in Christ. We get not back, indeed, our forfeited paradise on earth. Earthly inheritance is not promised to the believer in the present age; but, nevertheless, "in Him we have an inheritance," "being predestinated, according to the purpose of Him who worketh all things after the counsel of His own will" (Eph. i. 11).

Our inheritance is secured for us and we for it by the same blood that has made atonement for our sins.

Thus, God ever delights to associate the rich counsel of His grace to us in Christ with rest. Whether it be bread from heaven, or atonement, or release from debt, or obtaining an inheritance, all are connected with *rest*, and *works* are excluded.

And all these various Sabbaths, as we have seen, are but so many shadows of the true rest that the soul finds in Christ. He is the Sabbath for us. We cease from all our vain and fruitless struggles, and rest in the knowledge that the true bread from heaven is given to us, even to us; that the true release is come, and debts, whether fifty or five hundred pence, are frankly forgiven; and in inheritance, incorruptible, undefiled, and that fadeth not away, is reserved for us in heaven.

If this be our true Sabbath, what, then, is



the real sin of Sabbath-breaking? Much, indeed, is made by some of the *shadow*, while the blessed *reality* is unknown or ignored. Is it not to carry burdens on this our day of rest?—to carry a guilty conscience on this day of atonement?—to refuse to go free when release is proclaimed?

But whilst the believer in Jesus is called to a blessed present rest in Him, yet is this rest not *idleness*. God never associates idleness with rest. There are works suited to the Sabbath. "To loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke; to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house. When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh" (Isa. lviii. 6, 7). Such are the works that the Lord Jesus delighted to do upon the Sabbath days. The blind religious zeal of the Pharisee was roused—his indignation knew no bounds—as grace was patiently undoing the heavy burdens, and letting those oppressed by the devil go free. But He who was Lord of the Sabbath understood that, whilst works of law were excluded, works of grace and redemption were fitting accompaniments of the rest of God.

Many are brought into bondage through failing to distinguish between the Sabbath and "the Lord's day" or "first day of the week."

The Sabbath is inseparably connected with the first creation, the first man, and the first covenant. The law concerning its observation was explicit, and any breach of it was punishable by death. It was the seventh day, and, as such, belonged to an order of things quite distinct from that which is indicated by the eighth day.

The Lord's day, or first day of the week, is definitely associated with the resurrection of the Lord Jesus, with the new creation, and with the new covenant.

The Christian is, according to God's reckoning, a new man, in new covenant relationships no longer living in the world (Col. ii. 20), but already introduced into the new creation in Christ Jesus. He is no longer subject to ordinances which were instituted for the wellbeing of man in the flesh, albeit, these were of divine appointment. To a man in the

flesh, and consequently subject to the law "as a rule of life," how could the apostle write "Let no man judge you in respect of the Sabbath"?

Nor is the humanly devised code of exceptions any help, for God never left to man the power to decide as to what are to be regarded as "works of necessity and mercy." The fact is that almost anything a man chooses to do, is brought by carnal minds into this category, and the law of the Sabbath instead of doing its proper work of condemnation in the conscience, becomes the means of conserving the last supposed rag of self-righteousness. Those who will admit the breach of all the other commands as expounded by the Lord—the thought and intent as well as the outward act being taken cognizance of—will yet cling to the idea, that, at least, they keep the Sabbath day.

A large proportion of the early Christians were slaves, the property of their masters. There was no national recognition of a weekly day of rest—seventh or first. The difficulties to such, of keeping one day in seven regularly on the lines of the Sabbath, must have been insurmountable, as indeed they still are to many children of God. Were they exhorted rather to die as martyrs than to be guilty of a breach of the law? Or were they informed that ample room was provided under the code of exceptions, viz., works of "necessity and mercy?" No, the liberty of the new covenant is asserted. "Let no man judge you."

The keeping of the Lord's day, or first day of the week, is to every spirit-taught mind a most precious privilege. With the idea of secularising it we have not the slightest sympathy. A risen people hold it their highest privilege and joy to celebrate, on that day, the triumph of their risen Lord; but to impose it as a law on those who are unregenerate and enemies of God, is to alienate it from its true character and object; and to bind its rigid sabbatical observance upon the consciences of saints, with chains of legality, is to bring into bondage those whom Christ has freed.

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"THEIR sins . . . will I remember no more." As facts they remain, as sins they are blotted out.

"PERFECTED FOR EVER."

THIS is true of every believer—the youngest and feeblest stands in the same perfection as the oldest and most advanced. "By one offering, He hath perfected forever them that are sanctified" (Heb. x. 14), and to be sanctified is not some subsequent blessing to justification. Indeed "*the sanctification of the Spirit*" *always precedes faith*, in order to it. (See 1 Pet. i. 2., 2 Thess. ii. 13). But the sanctification here is the being set apart as a company of purged and priestly worshippers inside the veil of the true tabernacle, which the Lord hath pitched and not man. It is the grand doctrine of Hebrews. This is the effect of the offering up of Himself on the part of Christ, who has come to do the will of God, that we might not only be justified as guilty ones so as to have peace, but sanctified as unclean ones so as to have nearness to God in His sanctuary. The blood secures both, and that concurrently, to the believer.

There is a daily and growing sanctification, the Father's answer to the Son's prayer in John xvii. 17-20. Jesus has sanctified Himself as Man in glory, to be *the Model* of our sanctification in the world, that we might be sanctified by the Word as *the means*; and, of course, we cannot be sanctified by the Word unless we know it. Growing intelligence, in this particular, in the very nature of things, keeps equal pace with practical separation to God: but intelligence must not be mixed up as a pre-requisite in connection with the sanctification which carries with it the being perfected for ever. It is entirely the nearness of the believer, as a saint, in all the value of Christ's offered sacrifice. How blessed! Can the worth of that sacrifice be measured? He, through the eternal Spirit offered Himself without spot to God (Heb. ix. 14). "Perfected for ever;" consider it, my soul! But may not failure on my part tarnish its lustre? Not for a moment, though I dare not make light of failure, for it is a sin against light and love, against goodness and grace. When a believer sins, it becomes a question of communion and the government of God in the family; but as the perfection of the offering abides, (the evidence being that the Offerer is in heaven) so does the perfection of those for whom the

offering was made. The Corinthian assembly was most unholy in both doctrines and practice, but nevertheless, it was an assembly of saints in Christ Jesus, saints by calling, and that of God (1 Cor. i). Believers are exhorted to be *saint-like, never to be saints*. New Testament exhortations and Christian responsibilities are on the ground of established relationships, the opposite in principle to Judaism, for the law was given by Moses, but grace and truth came by Jesus Christ.

"Perfected for ever!" O view Him there, the Settler of every question, in unbroken peace, in that scene of rest and divine perfection, in the holiest of all, Himself the measure of the nearness of His own. The blood is on the mercy-seat, heaven is filled with the fragrance of the burnt-offering, it is to God a savour of rest; though offered on earth, its preciousness penetrated heaven. Behold the opened veil! Pass in, pass in, my soul, thy sins will be remembered no more. Robed in whiteness, suited to the immaculate purity of the enthroned One, one with the Sanctifier (Heb. ii. 11), how elevated should be thy worship, there where creature voices are hushed, where the groan of a travailing creation is heard no more, where, through the Spirit, the Father and the Son the vision fill and the heart engage.

M. I. R.

"AFTER THE THOUSAND YEARS."\*

ANYONE acquainted with the author of this book would expect to read it with pleasure and profit, and will not be disappointed. A careful perusal of it must lead to increasing consideration and enlarged thoughts of that great future of which we think too little, but to which faith ever reaches onward. A conviction has long been growing in the mind of the writer of this brief paper that some persons unduly limit to the millennium various Scriptures that can have their complete fulfilment only in the eternal state, and this has led him to read the volume with special interest. In Mr. Trench's judgment, however, these Scriptures refer neither to the millennium *nor* to the eternal state; but to an intervening period of immense duration, but terminable.

\* *After the Thousand Years.* By Geo. F. Trench, B.A. 2/6 post free.

After comparing and contrasting certain passages, he says with reference to them:—

"We have shown two principal features. (1) A kingdom is described in which the Risen Man, Christ Jesus, is the King, and which therefore *cannot be eternal* (1 Cor. xv. 28). (2) A kingdom in which features are present foreign to the distinguishing characteristics of the millennium, and which therefore *cannot be millennial*." He therefore arrives "at the conclusion that this kingdom intervenes between the millennial and the eternal state" (page 90).

With reference to the millennium, Mr. Trench expresses his conviction "that many of the blessings which we had considered universal are predicated of Israel only" (page 41), and he shows clearly that whilst to Israel, who will be "all righteous," it will be a time of unmixed glory and blessedness, it will as regards the Gentiles be a *reign* of righteousness, repressing evil and keeping them in subjection; and the subsequent temptation by Satan, after he is "loosed for a little season," will lead to open rebellion and terrible judgment. "Can such a kingdom," he asks, "be the goal of all the hopes of Christ, as Man enthroned, and of His people as members of His body? Is this the kingdom in which death shall be destroyed? Can this be the glory for which God hath exalted His holy Servant Jesus, and for which He has waited so long? The answer cannot, I ween, be doubtful" (page 28).

Surely not, we should say. This is but the beginning, the introduction to the eternal kingdom, the porch of the temple as compared with the temple itself. But this answer does not satisfy Mr. Trench who, whilst disallowing that what is described in Revelation xxi. and xxii. is the millennial age, asserts that "*it cannot be eternity, for the Lamb is still on the throne*" (page 26). In his remarks on *The Eighth Day*, Mr. Trench argues forcibly that these chapters are not millennial. The description of the New Jerusalem shows that the duration of the kingdom will be of "*long continuance*;" the expression, "the Lamb's wife," denotes "*permanence, abiding duration*;" "the perpetual flow of a deep, still stream," points "surely towards a *continuing, lasting, restful life*," and the statement that the servants of God shall reign "*unto the ages of the ages*" (xxii. 5) "ought to be conclusive." Most certainly it

ought to be conclusive that it is not *merely* millennial, though it does not afford proof that the holy city is not connected with the millennium. But ought it not to be *equally* conclusive that it is *not terminable*?

In the chapter on "*Eternity*," Mr. Trench shows that the idea of eternity is conveyed "by a circuitous route, by the multiplication of terms referring primarily to limits of time within the range of our minds to apprehend." Is it then consistent to suggest that the strongest of these can in one case denote a period that is less than eternal? Yet, whilst all the above evidence is drawn out to impress upon us that the period contemplated is "that glorious cycle of time, that dispensation of the fulness of times, that age, those ages of ages, in which man, viz., Christ and the Christian, will be supreme in the universe," we are told that "it is not eternity, this being excluded by the first word, 'dispensation,' and by the last, 'times'" (page 96). It must be remembered, however, that the word "*dispensation*" or "*economy*" has no necessary connection with *time*, but denotes primarily *administration* or *stewardship*. As in Galatians iv. "the fulness of the time" signifies the completion of the preparations for the manifestation of the Son of God, so may not the expression "the economy of the fulness of the times" point to that which is the outcome of all that God has wrought during *all* previous times or seasons?

It must not be supposed that Mr. Trench builds entirely upon the above expression. He tells us in his preface that the greater part of his conclusions hang upon Revelation xx. and 1 Corinthians xv. 24, the former showing that "the millennium will be, humanly speaking, a tremendous failure" (page 47), and the latter teaching "that our Lord will not reign as Man and Son of Man for ever." The *millennial kingdom*, which ends as described in Revelation xx., Mr. Trench argues, cannot fulfil Ephesians i. 10 and other passages; these passages cannot be fulfilled in the *eternal state*, because Christ will have ceased to reign *as Man*; an intervening period is therefore *necessary* for the fulfilment of these Scriptures, and the INFERENCE is that there *must* be such a period.

The word *inference* is used advisedly, for, we may ask, where is there a single intimation of ~~any~~ such change as the above argument

supposes, AFTER the judgment at the close of the millennial period, and all things are made "new"? The only passage appealed to is 1 Corinthians xv. 24: will that bear such an interpretation? The apostle speaks of three great periods of resurrection; (1) "Christ the Firstfruits;" (2) "Afterward they that are Christ's at His coming;" (3) "Then the end" or "finishing" (the latter not being enlarged upon in this chapter). But *synchronous* with this "finishing," Christ "delivers the kingdom to God, even the Father." "He must reign *till* He hath put all enemies under His feet," but "the *last enemy* that shall be destroyed is death." (Compare the order in Revelation xx). It is indeed true that the word "*until*" does not always imply termination (pages 101-103); but in this case does not the context give it that force? "And WHEN all things shall be subdued unto Him, THEN (not a long time after) shall the Son also Himself be subject." So that, however the great crisis here spoken of is to be understood, does it not clearly appear to take place at the close of the millennium? The postponement of it in our thoughts does not get over the difficulty it presents to us, and does not such postponement create other difficulties that are still more formidable?

The apparent difficulty of this passage, apart from the question of time, is found in the words: "Then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." Mr. Trench speaks of this as "the great abdication;" "The Word made flesh . . . at last resigns His throne" (page 83); "God shall resume His throne and be all in all" (page 50); and "Eternity will be under the Kingship of God alone" (page 99). But whilst thus teaching that "in one sense" the reign of Christ "will have an end," he says distinctly, "in another, *never*," and his explanation is that "at that abdication Christ but leaves the human glory to retire into the Divine. He ceases to rule the universe as Man, that He may rule it for ever and ever as God!" (page 81.) Again: "The reign of Christ as Man will cease, that the reign of God, of Christ as God, may take its place and last for evermore" (page 116).

These things are *high*, if not "*too high*" for us, and we have need to remember that we are on holy ground; but I would ask, with all

deference, are we free to speak of Christ reigning "*as Man*" or "*as God*?" Just as we should strenuously resist any endeavour to explain the *Cross* by the statement that Christ died *as Man* simply, when at the moment of His death He is spoken of as Jehovah's "Fellow" (Zec. xiii. 7), so likewise should we not avoid any endeavour to explain the future by suggesting that a time will come when the Lord will reign simply *as God*? As the Son of God—in the eternal past—He "was God" simply and absolutely; but in matchless grace, when sent by the Father, He became Man, and from that time and for ever whatever He does He must do, and whatever position He fills He must fill, as One who is *both* God and Man. Again, if His title of the *Lamb* is the great memorial of the *Cross*, can He ever cease to be known by that title, and can the eternal throne ever be anything but "the throne of God and of the *Lamb*," or can the kingdom which believers inherit cease to be "the kingdom of *Christ* and of God"?

That the reign of Christ as the One who is both God and Man is to be *eternal*, is repeatedly and emphatically stated. To Mary it was said, "He shall reign over the house of Jacob *for ever*, and of His kingdom *there shall be no end*." Peter speaks of "the *everlasting kingdom* of our Lord and Saviour Jesus Christ;" and in Daniel, we read concerning the dominion given to "the Son of Man" by "the Ancient of Days"—"His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." So in Rev. xi. 15—"He shall reign for ever and ever." If the pronoun is distinctive, it must refer to Christ. But His reign while subduing enemies, will be different from His reign when all are subdued, and this brings us back to 1 Cor xv. 24-28. The time will come, when God's anointed King will "deliver" to Him a kingdom in which no foe lifts the head, and every adverse power has been subdued; but He will no more deliver it up in the sense of parting with it, than Paul parted with the Gospel, when he delivered it to the Corinthians. (The same Greek word is used in *v* 3, and *v* 24)\* The Son will ever show how *real* was His act in becoming the Father's Servant, and that, whether by the *cross* or the *throne*, His aim has been to deliver—to bring back—the Kingdom to God. Thus will He honour the Father and

\* See same Greek word in Matt. xi. 27.—Ed.

shew His own subjection by laying at His feet a conquered kingdom, and owning Him as the source of all authority. And will not the Father ever honour the Son, as the One who died and rose again—by making it manifest that He is one with Himself in the direct administration of that eternal state in which GOD shall be “*all in all?*” This surely is not God as contrasted with THE SON! Is it not rather in contrast with the *creature?*

In the interesting chapter on *The Two Creations* these words occur: “The Christ of God, the risen Man, is destined to reign in and over a kingdom, as perfect, as imperishable, as incorruptible, as the future life of the risen saints will be. But the millennium is not that kingdom.” Most true and most blessed! But can such a Kingdom know anything like change, or be less than ETERNAL?

On the many beautiful passages in this book lack of space will not permit of enlarging, the object of this paper being simply to remark on certain distinguishing features which present difficulties to some who seek to look into ‘things to come.’

W. H. B.

### FAITHFULNESS.

“Be thou faithful unto death” (Rev. ii. 10).

FAITHFUL, O my Saviour!

Faithful unto Thee,  
Though the love of many  
Cold and faithless be;  
Give me grace to trust Thee,  
Give me warmer love,  
Till at last I meet Thee,  
In my home above.

Faithful, O my Saviour!  
Faithful to Thy Word;

Ever clinging closely  
To my risen Lord.  
His commands obeying  
While on earth below,  
Till in heaven's bright glory  
I His fulness know.

Faithful, O my Saviour!  
True in everything,  
Real in my devotion  
To my Lord and King.  
Waiting Thine appearing  
In the clouds for me,  
Till Thy voice shall call me  
With Thyself to be.

W. M'C.

THE PARABLES OF THE LORD JESUS—IV.

## THE PARABLE OF THE LEAVEN,

By THOMAS NEWBERRY.

MATTHEW xiii. 33.

Verse 33. Another parable spake He unto them. “The kingdom of heaven [the heavens] is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.”

THIS parable corresponds in chronological order with the address in Revelation ii. to the fourth Church, the Church in Thyatira. The historical type is found in the account of the reign of Ahab, with his wife Jezebel. “There was none like unto Ahab, which did sell himself to work wickedness in the sight of Jehovah, whom Jezebel, his wife, stirred up” (1 Kings xxi. 25).

In His address to the Church in Thyatira, the Lord says, “Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols” (Rev. ii. 20).

It is the Papal system represented by the woman Jezebel, through the dogma “Hear the Church,” which has corrupted Christian doctrine, and by that means has leavened the Church wherever that doctrine prevails. Thus, it is that the Papal system corresponds with the woman that puts the leaven into the meal.

(1) The MAN sows the good seed (verse 24).

(2) The ENEMY mingles tares with the wheat (verse 25).

(3) The MAN sows the mustard seed, but the EARTH adds its own increase, changing the herb into a tree (verses 31, 32).

(4) The WOMAN puts the leaven into the meal (verse 33).

(5) The MAN takes up the work again, and purchases the field for the sake of the treasure (verse 44).

(6) The MERCHANT MAN seeks and buys the pearl (verses 45, 46).

(7) The FISHERMEN cast the net and draw it to the shore (verses 47, 48).

(8) The ANGELS at the end of the age complete the work (verses 49, 50).

The three measures here mentioned are, according to the Greek, three sata, each saton being equal to one seah in the Hebrew, and the three measures are equal to one ephah.

In the parable of the mustard tree, the Lord Jesus had foretold the appearance which the kingdom of the heavens would assume during the present Church dispensation, in outward, worldly form. In the parable of the leaven, He foreshows its internal doctrinal corruption.

The Church of God, represented by the three measures, or one ephah, of meal, looked at as in Christ, is said to be unleavened. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened" (1 Cor. v. 7).

Leaven, in Scripture, is sour dough beginning to ferment or corrupt, which diffuses its influence throughout the entire mass into which it is inserted: hence always used to typify corruption in morals or doctrine.

It is the woman who puts the leaven into the meal, and it is the woman Jezebel that calls herself a prophetess who teaches and seduces the servants of Christ. The apostle Paul says, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. ii. 12); and in Ephesians v. 24, "As the Church is subject unto Christ, so let the wives be."

The Church's true position is that of entire subjection to Christ, both as to practice and in doctrine; she is to learn rather than to teach, to obey rather than to rule; and even as to discipline, it is only in so far as the Church carries out the mind of the Lord Christ, that what is done on earth is ratified in heaven.

In the temptation in the garden of Eden, Satan does not make his first assault on Adam, who had received the prohibition as to the tree of knowledge of good and evil directly from the mouth of God, but on Eve, who had probably heard of it from the lips of Adam; and God reprimands Adam for hearkening to the voice of his wife in thus being induced to transgress the Divine command (Gen. iii. 17; 1 Tim. ii. 14). And that old serpent the Devil, encouraged by that first success of his wiles, still continues to act on his former tactics.

What we learn in direct communion with and communication from God, by His Spirit, through His Word, becomes fixed and immovable in the experience of the soul. It is when doctrines are learnt at second hand on human authority, or on the teaching of the Church, that we are open to Satan's seductions. In

Jesuitism the authority of Christ is substituted by that of the human will; and in Romanism the teaching of the Church is substituted for the teaching of God, by His Spirit, through the Scriptures. Rome does not permit God to speak directly to man through His Word; hence the possession and perusal of the Bible is discountenanced, and the Scriptures themselves, she says, are only to be received on the authority of the Church as explained by her.

Thus it is that the woman introduces the leaven into the meal, and thus not only are souls corrupted from the simplicity that is in Christ, but the whole system of revealed truth has been vitiated by her.

Before the manifestation of the Son of Man for the execution of judgment, two things must first take place: first, "the falling away," or literally, the apostacy; and, secondly, the revelation of the man of sin (2 Thess. ii. 1-8). Ecclesiastically, the leaven of false doctrine, working in professing Christendom, will culminate in Babylon the Great.

Politically, the mystery of iniquity or lawlessness, which already works, will be headed up in the Wicked or Lawless One, the man of sin. During the present dispensation, whilst the Holy Ghost, as Comforter, maintaining the authority of the Lord Jesus, is on the earth, there is a restraining power keeping down the full development of ecclesiastical and political evil.

But when the fulness of the Gentiles shall have come in, and God shall have taken out from among Jew and Gentile a people for His name, and a bride for His Son, this restraint will be removed; the living saints being caught up to meet the Lord in the air, the outward shell of nominal Christianity will become apostate, and during the first three years and a half of Anti-christ's reign will become the harlot of the beast, and during the latter three and a half years "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. xviii. 2).

This is strikingly foreshadowed in the vision of the ephah (Zech. v. 5-11). The prophet is shown first an ephah going forth (verse 6), then a talent or weight of lead (verse 7); thirdly, a woman who is to sit in the ephah (verse 7). The ephah, as we have seen, is three measures; the talent of lead is a restraining power; and

the woman herself is said to be "wickedness"—literally, "lawlessness," in the feminine, or the lawless woman; just as Anti-christ is styled the "Lawless One," masculine, or the lawless man.

In the parable of Matthew xiii. the woman is said to put the leaven into the three measures, or ephah, of meal. In the vision of Zechariah, the woman herself is cast into, and sits in the midst of, the empty ephah; as also the Lawless One will sit in the temple of God showing himself that he is God (2 Thess. ii. 4).

In Matthew xiii. 33 is shown the corruption of doctrine in Christendom during the present dispensation; the prophecy of Zechariah goes further and shows the final apostasy.

Two women are seen in the vision with the wind in their wings, which may represent their going forth in the full current of popular favour; "their wings as the wings of a stork," that is, with the outward appearance of great piety; the stork being remarkable for its care of its parents, and for its affection for its young, and is, as its Hebrew name implies, the emblem of kindness and piety.

They lift up the ephah between the earth and the heaven, giving it a position in reality neither earthly or heavenly; this is just the character of worldly religion, and it is this mixture of the carnal and the spiritual which makes it so fascinating.

These women carry it forward to establish it on its original base in the land of Shinar, which was the site of ancient Babylon.

Thus the Babylon of the Chaldeans, in the land of Shinar, becomes the type of the mystical Babylon of the Book of the Revelation, which represents apostate Christianity, when the leaven of false doctrine originally inserted will have accomplished its design in corrupting the entire mass.

The spirit of lawlessness which began to work in the apostle's time, and the manifestation of which is becoming more and more apparent in various forms, will reach its full and final development in the empire of the beast, with the Lawless One, or man of sin, at its head.

Intellect, apart from the teaching of the Holy Spirit, or science without God, will find its adequate representative in the false prophet.

These both will be destroyed at the coming

of the Son of Man, and the revelation of His glory and power (Rev. xix. 20).

But the apostasy of Christendom, developed and matured in Babylon the Great, will be completely and for ever overthrown by the combination of the ten kings: "For God will put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled" (Rev. xvii. 17).

### THE EPHOD.

A FORESHADOW OF OUR GOD-MAN AND HIGH-PRIEST.

Exodus xxviii. 6-8; xxix. 2-5.

IN the enumeration of the High Priestly garments, for glory and for beauty, this piece stands first. It was the first to be described to Moses and the first to be made.

It was made of fine linen and fine gold. The linen thread was dyed in three colours—blue, purple, and scarlet. Unalloyed gold was beaten into thin plates, and then cut into wire to be worked into the fine linen. Thus two kingdoms met in the Ephod. The materials were separate in their nature, but were united in this service.

It is our conviction that in this garment we may see a foreshadowing of our God-Man High Priest. In Him, in His person, there is that which answers to the fine linen and fine gold. In His holy person there are two natures, separate yet united. The one is divine and the other human. Apart from the Scriptures, in which His humanity and divinity are both fully attested, there are many scenes in his life, depicted in the Gospels, in which we have the most striking proofs of His Manhood and Godhead. It was in the former He was tempted by Satan, but in the latter He crushingly defeated the tempter. Matthew iv. 1, 2. It was as man He slept, in subjection to the laws of God written upon body and mind, but it was as God He said to the wind and sea "Peace, be still." Mark iv. 37-41.

It was as Man He knew sinless weariness, hunger, and thirst, and said, "Give Me to drink." But as God He created spiritual thirst in the woman's soul, in response to which He gave her "living water." John iv.

As a Man, and an Israelite, He submitted Himself to governmental demands to pay taxes, but in the might of His Godhead He wrought

a miracle to get the necessary money. Matthew xvii. 24-27.

As He stood by the grave of Lazarus His tender, sympathetic heart was deeply touched, He wept—"Jesus *wept*," but the weeper was also a worker. The *weeper* was Man, but the *worker* was God; hence, in response to His command—"Lazarus, come forth," he lived.

Looked at thus, the four gospels will be seen to be full of the clearest proofs of the absolute Godhead and perfect sinless Manhood of our Lord Jesus Christ.

In this garment we may gaze upon Him as glorified and enthroned in heaven. "Angels and authorities and powers being made subject unto Him." 1 Peter iii. 22.

#### BLUE, PURPLE, AND SCARLET.

Twenty-five times over in the book of Exodus alone do we read of "blue, purple, and scarlet." The order is never changed. We submit that the material dyed these colours being fine linen, we must seek for the mystical meaning of them in the humanity of Him who was "God manifested in flesh." The material and colours of the veil were the same as the Ephod, gold excepted, which veil was a chosen type of the flesh—humanity of Christ. (Hebrews x. 19, 20). And as that humanity consisted of spirit, soul, and body—unfallen, undepraved, sinless—we may reasonably and reverently take it for granted that the three colours of the veil were shadows of His spirit, soul, and body. That being so, much light is given us on the symbolism of the colours of the Ephod. We reverently submit it as our belief that in the "blue" we may see, be it but dimly, the spirit in which He suffered and sighed deeply in the days of His flesh. In the "purple," that secondary colour, His soul, which was troubled in sight of Calvary, and was eventually poured out thereat. And in the "scarlet," that body which was nailed to the tree of shame and curse, but is now glorified.

Treat not these words, which I have intended should merely be suggestive, as fanciful or mystical, for they have been written after years of pondering and prayer over the Scriptures, enfolding and unfolding the threefold humanity of our Lord. And, furthermore, let me say they have come from the depths of a heart that adores and would rather die than touch with unholy finger His sacred person.

#### THE BAND OF THE EPHOD.

Exodus xxviii. 8; xxxix. 5. The R.V. reads "the cunningly woven band of the Ephod." It was not a girdle proper, like the one underneath the blue robe. Its uses were to bind the back and front of the Ephod together at the waist of the priest, and to assist in securing the breastplate at its lower side. The materials and colours were the same as the Ephod. They would embody the same truths. In the use of this piece we may possibly have a dim type of the unchanged and unchangeable nature of our God-man High Priest. Though He is beyond a time state, and a tear condition, yet He is as full of power, love, sympathy, and compassion as when on earth. And though exalted higher than the highest heavens, He is—in sympathy and succouring grace—with His people who are here and full of need.

"Though upon the throne above,  
Still the self-same heart is His,  
Full of tenderness and love,  
Waiting still to aid and bless.  
Still may every needy one  
Find a friend in God's dear Son."

Vainly might we seek in times of need for sympathetic words and kindly deeds from our fellow-believers, but never in vain can we seek them from Him. His resources can never be exhausted, His love never chilled, neither can His compassions fail.

J. H. I.

#### TRAINING FOR HEAVEN.

"You can have no idea of the utter outward solitude of a life like mine. But it is not only *well*, but the *very best*, since God so orders it so to be; He whose love and wisdom never fail. You and I are now like children at school, whose present education is being conducted so as to fit them perfectly for the occupations designed for them in future life."

"Some souls (alas! so few) are being trained for heaven by their experience of a present minor heaven on earth; while others (alas! so many) are groping their way to the doleful bottomless pit through the dark experience of a hell, in measure already begun."

If a brother for a moment forget that he is an heir of heaven, let me not forget it in dealing with him. In his darkest moments let me see him in a heavenly light.



REFLECTIONS ON THE EPISTLE  
TO THE ROMANS.

CHAPTER V.—*Continued.*

NOW to return to our chapter, and what a chapter it is! We may well ponder it with tears of gratitude and adoration. What peace-imparting, soul-stirring words it begins with. It opens up the fountain of divine, pardoning love to the thirsty, longing spirit. It brings us into direct and happy contact with GOD. Unspeakably sweet it is to know that

THE PRESENT POSSESSION OF EVERY BELIEVER is "peace with God through our Lord Jesus Christ." It is not a matter of merit or attainment, but it is the blessing of free and perfect grace—that grace that bringeth salvation. O, happy portion!

It is "peace with God." The soul is reconciled to Him. Here it is something more than the mere tranquillity of the spirit, while this is, no doubt, included. It is primarily a judicial result of the Cross, and is simultaneous with justification by faith. It is the "grace wherein we stand" through faith in our ever blessed Lord Jesus Christ. It is ours whether we are tranquil or troubled; the moment our hearts opened to Christ we were brought nigh by His blood, and the value of that precious blood availed for us for ever. The enmity has been slain through the Cross, and our personal security and nearness to God rests upon His righteous estimate of that blood. Can we estimate

THE VALUE OF THE BLOOD IN GOD'S SIGHT by our poor feeble apprehension? Truly never. We know something of its power to cleanse and quiet the troubled conscience, but God only can tell its intrinsic worth, and He values us who believe in proportion to what He knows of the precious blood that has secured our peace—our eternal reconciliation. We never can become enemies any more. The blood-sealed relationship is unalterable. But why do we emphasize the immutability of this blood-sealed reconciliation? "Why," asks the world to-day, "do you make so much of the blood?" Simply because of Whose blood it is. All the divine counsels rest upon that blood in eternal security because its preciousness is due to

THE GLORY OF THAT HOLY PERSON

from Whom it flowed. All that Christ was imparted eternal character to all that He did. If we have been reconciled, it is in the Person of Him who brought us nigh to God. The Holy Spirit delights to put His full name before us in the grand glory of its fulness: "our *Lord Jesus Christ.*" Let us reverently ponder this hallowed Name:—

1. *Lord*; the glory of His Authority.
2. *Jesus*; the glory of His Humiliation.
3. *Christ*; the glory of His Exaltation.

1.—*Lord*; the glory of His Authority. Possessing co-equal and co-eternal Deity with the Father, the Son stands out before us as God of the spirits of all flesh. He has authority as the God-man, to impart eternal life to as many as the Father gives Him, and to execute judgment also. Thus, as the Redeemer, He has both power and right to justify the ungodly who turn to Himself, and to bring them into the Divine presence in holy reconciliation. He has right to the throne of holiness; He has right to the souls of men; He lays His pierced hand on the one and the other, in that wondrous right, and brings them together, and He does it to the glory of the Throne itself, and in full accord with His own sovereign title.

2.—*Jesus*; the glory of His Humiliation. As the divinely appointed Healer of the souls of men He received this significant name. The function of saving, of justifying sinners, pertains to Deity alone. He whose right it was is presented to a needy world, bearing this sweet name of Jesus—a name that meant to Him the humiliation and death of the tree; the judgment of God for us; and the Balm of Gilead freely emanating from Him to a blighted world. At this Name every knee must bow.

3.—*Christ*; the glory of His Exaltation. Here is the risen and ascended Saviour to whose authority and worthiness God sets His great seal in the declaration of so significant a title, *Christ*, the Anointed. It is the ascended Victor whose title to the "many crowns" God owns in complacent recognition of the perfection and efficacy of His finished work. The fact is most distinctly emphasised in Acts ii. 36 that it is the same Jesus Who was once humbled, Whom He has made both Lord and Christ.

GREAT CONSOLATION FOR THE WEARY HEART flows from this simple declaration. For it tells how thoroughly well pleased the Holy God is with the Saviour we are trusting in. Doubts and fears, sins and sorrows may crowd in upon us, but Christ can never cease to satisfy God. On this rock salvation rests secure, and while ever Christ is precious to God, the feeblest perplexed and distressed, but even feebly trusting soul, is just as safe as the Throne of God. Cheer up then, good reader. A blessed Christ you have got indeed!

E. 1.

*(To be continued.)*


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### "ABUNDANTLY."

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THIS is a beautiful word, and its connections are full of blessed promises to us.

It is a great help toward our study of the Bible to get hold of one word such as this, full of like preciousness, and trace up in its various connections the mind of God toward us.

But how can we expect to receive of this abundance if we have not clean hands and a faithful walk? Is there anything we are doing which we know is against His will?—are we cold of heart?—are we not willing to be filled? Then we cannot have His abundance.

Let us now come, repentant and humbled, to His abundant store with our emptied vessels that we may be filled, and filled to overflowing, so that others may also benefit by us. What then will our God do abundantly for us?

IN CHRIST JESUS—2 *Corinthians i. 20.*

"He will satisfy those who put their trust under the shadow of His wings *abundantly* with the fatness of His house. They shall drink of the river of His pleasures. They shall have the fountain of life, and in His light shall see light" (Psalms xxxvi. 9).

"He will *abundantly* bless the provision of Zion—her saints shall shout aloud for joy" (Psalms cxxxii. 15, 16).

"He will give us to drink *abundantly* of His great gifts and blessing" (Sol. Song v. 1).

"He will make even the desert blossom *abundantly* for us" (Isaiah xxxv. 2).

"He will *abundantly* pardon" (Isaiah lv. 7).

"He *will* and has shed the Holy Ghost on

us abundantly through Jesus Christ our Saviour" (Titus iii. 6).

If we faithfully follow His commands we shall thus "diligently make our calling and election sure, we shall never fall, and an entrance into the kingdom shall be ministered unto us *abundantly*" (2 Peter i. 10, 11).

"Now unto Him who is able to do exceeding *abundantly* above all we ask or think, be glory throughout all ages, world without end. Amen." (Eph. iii. 20, 21). W. M'C.

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"JESUS becomes to the broken heart its *Everything*. The man has nothing, cares for nothing, desires and delights in *nothing* but Jesus only. He that drinks of the water that Jesus gives shall never thirst again. Oh, my brother beloved, do we fully believe this? Then let us manifest in our lives that we need nothing else whatever, but only more and more of that Christ whom God has given to us to be our *Everything*."

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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:—

THE WEAK AND SICKLY.—"Weak and sickly," "asleep" (1 Cor. xi. 30). Do these terms signify physical or spiritual condition?

REGENERATION AND RENEWING.—What is the difference between "regeneration" and "renewing" (Titus iii. 5)?

SPIRIT OR WATER BAPTISM.—"One baptism" (Eph. iv. 5). Does this refer to baptism of the Spirit or water?

THE SPIRIT CEASING TO STRIVE.—"My Spirit shall not always strive with man" (Gen. vi. 3). Does this apply now?

WHO ARE IN THE HOUSE OF GOD?—Does the "House of God" mentioned in 1 Timothy iii. 15; Hebrews iii. 6, x. 21; and 1 Peter iv. 17, include all believers? If not, who?

WHAT IS SALT?—Please explain the use of the word, "salt," in Matthew v. 13; Mark ix. 49-50; and Colossians iv. 6.

THE ENDURANCE OF SAINTS.—What is meant by, "He that endureth to the end shall be saved" (Matt. x. 22)?

**GOD'S SOVEREIGN DEALINGS WITH MAN.**

**QUESTION** 492.—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).

**Ans. A.**—These verses indicate very clearly that in the "regeneration" (*i.e.*, the coming Kingdom), the Son of Man will grant distinction and promotion on quite different lines from the present. Speaking generally, it is *gift* rather than *grace* that brings a man to the front *now*, whether in the world or in the Church (Napoleon and Diotrefes furnish examples), but *then* it will be *grace* rather than *gift*. There are exceptions, where the two may be seen beautifully combined, but these only serve to prove the rule, for it is not said that "all that are first shall be last, and all the last first." The teaching seems to be that it is vain to seek to be great (Mark ix. 34). It should be a constant exercise of the soul to curb every fleshly aspiration for pre-eminence. One has well said, "The love of distinction was inlaid in us at the very outset of our apostacy. 'Ye shall be as God,' was listened to; to this lust, this love of distinction we will, in cold blood, sacrifice all that may stand in our way" (see page 39 of "The Minor Prophets" by J. G. B.).

Who amongst us is there that candidly faces ultimate issues but will own that any other ambition, save to know Christ (Phil. iii. 10), is vain and unprofitable?

R. S.

**Editor's Note.**—Man judges by appearances—God looketh on the heart. The apostle Paul, in 1 Corinthians iv. 3., strongly asserts his indifference to, and distrust of, man's judgment. Man is not in a position to estimate the value of life-service and testimony. Consequently in the day of Christ, when at His "Judgment seat," all will be fully manifested; there will be in many cases—though surely not in all—a complete reversal of human estimate.

**WORLDLY OCCUPATIONS.**

**QUESTION** 493.—Please explain what are the "callings" referred to in 1 Cor. vii. 20-24.

**Ans. A.**—It would be difficult to specify what these "callings" were in that part of the world, and in that day. Perhaps, to the Corinthian saints, one special truth contained in that chapter would be, that conversion did not interfere with social relationships, whether between husband and wife, or between master and servant. It will be more profitable for us to try to find out the moral teaching of the passage to the Christian in the present day.

The word, "calling," would seem to have special reference to one's position in the social scale; it would also include one's worldly occupation. Before considering the principle laid down in verse 20, and repeated in verse 24,

we will look at some exceptions to the rule. The words, "Therein abide with God," clearly imply that there must be nothing in the calling which is sinful in itself. Whether it be a business one is engaged in, or a situation one is filling, if there is anything in any of these which would prevent a Christian enjoying the presence of God in his soul, or would hinder the blessing of God resting on himself and the work of his hands, he could not "abide therein with God," simply because God could not abide therein with him. If he is to walk with God, he must at once come out of that which is sinful. I could easily specify cases, but I will only state the principle. That principle is *imperative*.

There is another principle stated in verse 21, which might be called *permissive*—"If thou mayest be free, use it rather." This would teach, that if God in His providence open up a way whereby a Christian could improve his circumstances, and enable him to provide more comfortably for himself and those depending on him, and give him better opportunities for serving the Lord, the word of God gives him liberty to change his "calling." But after making allowance for these exceptions, there is a great principle laid down in these verses by the Lord Himself, which Christians would do well to ponder and take heed to, before changing from one position to another. How often has it happened that God called one to Himself in humble circumstance in life, and whilst that one remained in these circumstances, he bore a bright testimony which God blessed; but, through self-will, or restlessness, or worldly ambition, instead of waiting patiently upon God for direction, he takes the guidance of his path through life into his own hand, and so makes a wreck of his testimony.

Sometimes God in His mercy comes into a house, or family, and saves a daughter, or a servant girl, and sends her back to be a witness for Him, and "to adorn the doctrine of God our Saviour" in the sphere where she once lived to herself and to the world; but because of the trials she meets with, she changes her position without divine leading, and by so doing, she loses the joy of the Lord in her soul, and may never get it back whilst she lives—besides, she may lose an eternal crown.

Again, a young man may be called "being a servant," but he becomes dissatisfied with his calling, and aspires to be a master. He rushes into business, without either capital or experience; he struggles on for a short time, living above his income on other people's money, and then becomes bankrupt. His conscience is blunted—he becomes a moral wreck, and, to a great extent, his failure paralyzes the testimony of all the saints with whom he is associated.

"Brethren, let every man wherein he is called therein abide with God," *until* God calls him out of it. G. A.

### SUFFERING AND REIGNING.

QUESTION 494.—Please explain Romans viii. 17 and 2 Timothy ii. 12. Are not all those who are heirs of God joint-heirs with Christ? Does our reigning with Christ in the millennial kingdom depend upon whether we suffer with Him or not?

Ans. A.—From Romans viii. 16 we learn that the Holy Spirit jointly-witnesseth with our spirit that we are God's children; and if His children, heirs also, as is stated in similar terms in Galatians iv. 7—"And if a Son, then an heir of God through Christ." We were by nature children of wrath, even as others, but having been born of God we are of His family, and are, in virtue of this relationship, heirs of what God Himself possesses, and joint-heirs with Christ, the Heir of all things, who is yet to have universal blessedness and glory, all things in heaven and earth being put under Him (Eph. i. 10), and we have obtained in Him an inheritance (Eph. i. 11), and have the Holy Spirit or pledge (Eph. i. 14), giving us now present joy and present anticipation of the glory which we hope to share.

But now we are called upon to be partakers of His sufferings in order that we may be sharers of His glory (Rom. viii. 17), and to "endure" (see R.V.), or "go through all patiently," so that we may reign when He reigns (2 Tim. ii. 12).

Both these subjoined conditions are in some measure fulfilled by all God's children as they pass through this scene, where all is hostile to the Divine nature, and opposed to every aspiration Godwards. Being in possession of the Divine nature, suffering becomes a necessary consequence so long as we are in a world of sin, misery, and estrangement from God.

Revelation xx. 6 militates against the idea that only some of God's children will reign with Christ, for we read that all who participate in the first resurrection shall be priests of God and of Christ, and shall reign with Him a thousand years. J. D.

Ans. B.—There are three things which it is well to distinguish between. There is the "gift," the "inheritance," the "reward."

The gift of eternal life, in Christ, meets man's need as lost and dead in sin. By the reception of Jesus, through faith (see John i. 12, 13), the believing one becomes a child of God. "For ye are all the children of God by faith in Christ Jesus" (Gal. iii. 26). And if children, then heirs; heirs of God, and joint-heirs with Christ (Rom. viii. 17). This principle is well understood in the things of this life. Heirdom depends entirely on relationship, and has nothing to do with merit.

All the children of God will share in the inheritance, simply because they *are* children. They are *born heirs* to it.

The reward is a different thought, and is connected with service. This is the thought contained in the words, "reigning with Christ," or, "sharing His glory in the coming kingdom." The best illustration of this that I know is the case of Jonathan, who "loved David as his own soul" (1 Sam. xviii. 1). There was no man in Israel who loved David better, or even as well, as Jonathan. He was also in the mind of the Lord as to David being the "coming king." The last time they met, Jonathan said to David, "Thou shalt be king over Israel, and I shall be next unto thee" (1 Sam. xxiii. 17). No doubt had Jonathan, instead of going "to his house," cast in his lot with David there and then, he would have been the second man in the kingdom when David got the throne. There is something pleasing to nature in Jonathan standing by his father till the last, and falling in the battle with him; but it was not *faith*: it was *nature*. When David was settled in the kingdom and remembered Jonathan, all He could get of Him was a cripple son. And David restored to Jonathan's son "all that pertained to Saul, and to all his house" (2 Sam. ix. 9). Not only so, but Mephibosheth did "eat at the king's table as one of the king's sons." But he never had any part in the administration of the affairs of the kingdom; nor had he the honour of fighting the king's battles. So all who are born again and who love our Lord Jesus Christ, will be in the Father's home above, and sit at the King's table as sons of the King. But our sharing in the glory of the kingdom will depend on our faithfulness to the King in this the day of His rejection.

When the Church is seen in Revelation xix. as the Bride of the Lamb, all those saints who compose the Church will stand on common ground; that of grace alone. But when "heaven is opened," and the Son of Man comes forth "in righteousness to judge and make war," the saints will be ranged there according to faithfulness here.

If we desire the Lord Jesus to give us positions of honour and trust in the coming glory of the kingdom, we must prove our loyalty to Him now, when that loyalty will only bring us reproach, and shame, and loss. If we, like Jonathan, go to our own houses, and give our own things the first place, we need not expect that God will give us the joy of being taken into His confidence, when He comes in His glory to reign. Moses (Heb. xi. 24-27) and Paul (2 Cor. iv. 17, 18) both believed in the doctrine of recompense, and their belief in it fashioned their lives down here. May it be so with us. G. A.

SHADOWS OF CHRIST.—V.

## NOAH AND THE ARK.

By JOHN R. CALDWELL, Author of "Separation."

THE faith of Lamech was expressed in the name he gave to his son. "He called his name Noah (*i.e.* rest or comfort) saying, this same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed" (Gen. v. 29).

Possibly, as Eve had counted upon Cain as being the promised Seed, so Lamech looked to this son of his; and though, if it were so, his expectation was not realized, nevertheless, in Noah is found a notable figure of Christ, and in his life a remarkable fore-shadowing of the great deliverance of His people.

In his days the development of evil culminated in universal corruption and violence. The Lord's long-suffering had come to an end, and He at length pronounced the doom of the World and revealed to Noah the secret of His counsels.

"God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted His way upon the earth, and God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (Gen. vi. 12, 13).

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Such was the heart of man before the flood; nor did the flood improve it in the sight of God, for again it is written in Gen. viii. 21, "The imagination of man's heart is evil from his youth." Nor did the separation of a chosen nation unto Himself, and the restraints and privileges of law and ordinances do aught to better the corrupt nature of man, for so long after as the days of Jeremiah, it is written "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. xvii. 9). And the verdict of the Lord Jesus Christ in His day is the same, "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. xv. 19), and the apostles by the Spirit gather up the testimony of the Old Testament Scriptures and confirm to

the full the universal testimony to the utter ruin of man by nature. See Romans iii.

Thus it is evident that what the world was, under the eye of God, in the days of Noah, such is it still, such has it ever been. His dealings with it throughout the various ages may be after different patterns, but the issue of each dispensation has been to prove the necessity of man being born again, or for a new creation.

One only did God see righteous before Him. To him He reveals His Salvation as well as His purpose of judgment, and with him He establishes His covenant. And the Lord said unto Noah, "Come thou and all thy house into the Ark, for **THEE** have I seen righteous before Me in this generation" (vii. 1). Thus seven persons were saved in the righteousness of the one man—and not only they, but of every kind of beast, and bird, and creeping thing, clean and unclean, either sevens or twos were sharers of the deliverance.

Such is the manner of the salvation which God has provided in Christ Jesus. "By the obedience of *One*, many are made righteous" (Rom. v. 19). "He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v. 21). "Jesus Christ made of God unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. i. 30).

The election in Noah's day consisted of few—only seven persons—these taken into safety, not on the ground of personal character, but on the principle of natural relationship to the righteous one. The election of the present day is not on the ground of personal character, any more than it was in Noah's, neither is it on the principle of natural relationship, but on the principle of faith. These are "elect" to whom the Gospel comes, "not in word only, but in power" (1 Thess. i. 4-5), who, believing the word of coming judgment, believe also the message of salvation, and flee for refuge to Jesus, the Saviour. Such are spiritually related to Him, they are born of God, they are those whom the Father has given Him; because He lives they live also, in Him they are seen righteous before God, in Him they are safe for ever, in Him they pass from death into life, they are heirs of God and joint-heirs with Christ.

If it be asked "are there few that be saved?" no answer is given, but when the veil is drawn aside from the future, and we are permitted to look at the delivered company, it is "a great multitude which no man could number" (Rev. vii. 9). And not only so, whilst the principle of salvation through union with the righteous One is illustrated in the family of Noah, surely other precious lessons are to be learned from the motley throng of animals, clean and unclean, which also found a refuge with him.

Comparing this with the vision given to Peter in Acts x.—it may not be mere conjecture to say, that Jew and Gentile were represented by animals, clean and unclean. Some were taken of *every kind*. Thus the multitude that no man could number was taken from "all nations, and kindreds, and peoples, and tongues." From Jew and Gentile, moral and immoral, high and low, rich and poor, male and female, from all sorts and conditions of men—are gathered the people that are given to Christ to be with Him in His glory in the world to come.

And all were alike safe. The bullock of sacrifice and the creeping thing—the dove and the raven—one was as safe as the other—each and all, might have drawn equal comfort from the fact, that because Noah lived they lived also—because Noah was shut in by God, they were shut in also. When God remembered Noah, He remembered *every living thing* in the Ark (Gen. viii. 1), none was too insignificant for God to consider it; and every living thing that was WITH HIM, of all flesh, of fowl, and of cattle, and of every creeping thing that creepeth upon the earth—all come forth with Him in due time to inherit the renovated creation.

How impossible for one to have been lost that had entered the Ark—shut in by God, shut in WITH God, for He said to Noah "come" not "go" into the Ark. God Almighty had undertaken for them, and His would have been the dishonour had one of these creeping things perished. Such is the safety of those who are "in Christ." The Word of God is pledged, "they shall never perish." Within was life—all from the least to the greatest, however feeble, were LIVING things. Without was death and corruption.

Such is the position of all who believe. "He that hath the Son, hath life, and he that hath not the Son of God hath not life." "We are of God, and the whole world lieth in wickedness."

It appears that voluntarily they went into the Ark—they *went in unto Noah*, not *driven*, but *drawn*, made willing in the day of God's power—wiser than the unsaved who heeded not the voice that warned them for 120 years.

Whilst in the Ark they were *safe*, but they were "prisoners of hope" (Zech. ix. 12). They were expectantly waiting for the glorious liberation unto which they were preserved; and whether the sending forth of the raven and the dove expressed faith or impatience, it at least was evidence of the desire with which they yearned for the fulfilment of their hope. And such is the believer now, groaning and burdened in sympathy with a groaning creation, yet waiting and longing for the manifestation of the sons of God.

"Oh, hasten Thy coming—we long for the day,  
Bright Star of the morning no longer delay;  
Let the groaning creation from sorrow be free,  
And the purchased possession be gathered to Thee."

Within the ark they were not only safe, they were also satisfied. The command to Noah was, "And take thou of all food that is eaten, and thou shalt gather it to thee, and it shall be for food for thee and for them."

Those who are in Christ are indeed cut off from the world's resources. It has nothing to offer that is fitted to nourish a divine and heavenly life. The sea, by which Israel was separated from Egypt's bondage, cut them off at the same time from Egypt's resources. They were shut up to the bread from heaven. Even so is it with the believer now. In Christ, he can partake of the "hidden manna." The sincere milk of the Word is his food, and in it he finds "all things that are profitable to life and godliness." It was therefore not as a starved, enfeebled company that they emerged from the Ark, but in the full vigour of sustained life, ready for sacrifice or service. So the outward man may perish, but "the inward is renewed day by day." The faith of Paul the aged, or of John, or Peter was as vigorous in their old age as in their youth, only riper and mellowed.

Yet only one aspect of the great salvation is seen in Noah and those saved with him in

the Ark. To complete the type we must look also at the Ark and the flood it passed through.

It was to be made of gopher wood, and to be pitched within and without with pitch. The word used for "pitch" is the same as that used elsewhere for "atonement." The idea is "a covering." The blood that made atonement was a covering to the guilty from the punishment of their sin—so the Ark fashioned according to the directions of God, was to be the covering for all within it from the flood of divine wrath that destroyed the world of the ungodly. The waves and the billows might beat upon it, but it was made strong to bear them; the windows of heaven were opened and judgment poured down on the doomed world, but neither from above nor from beneath did a drop penetrate to injure the weakest of the living things within. And is it mere fancy that sees in the terrible prevailings of the flood, a figure of the baptism of wrath through which the Lord Jesus passed as our substitute? It is written that it is "the like figure whereunto baptism doth also now save us . . . by the resurrection of Jesus Christ" (1 Peter iii. 21). That is to say, that the waters of the flood in which the Ark was engulfed and the waters of baptism, in which the Christian is immersed, both alike figure the death and resurrection of the Lord Jesus, and the passing of the believer from death to life in Him.

And, looked at thus, how deeply significant are the expressions used in reference to the flood: "The waters increased." "The waters prevailed exceedingly." "Fifteen cubits upward did the waters prevail."

Oh, the weight of wrath that fell on our blessed Substitute, when He cried, "Thou hast laid me in the lowest pit, in the darkness, in the deeps. Thy wrath lieth hard upon me, and Thou has afflicted me with all Thy waves" (Psalm lxxxviii 6-7).

This was the baptism with which He had to be baptized, and of which He said, "how am I straitened until it be accomplished" (Luke xii. 50). As for us, we pass through it safe in Him, as safely, as perfectly delivered, as Noah and those with him passed through the flood in the shelter of the Ark.

The Ark rested on the top of Ararat in "the seventeenth day of the seventh month" (Gen viii. 4). This was the month which, at

a later period in connection with the passover, became "the first month of the year."

The passover was on the fourteenth day—the same on which Christ, our Passover, was slain for us. Three days later, bring us to the seventeenth day. So that it was literally on the anniversary of this very day that the Lord Jesus rose from the dead and became "the first-fruits of them that slept." His resurrection is the pledge of the resurrection of all who are in Him. To each and all, He says, "because I live ye shall live also."

Having come forth from the Ark, they stood as it were a risen people in a new creation. A creation purged indeed by water, but only to be stained again by sin and reserved unto judgment by fire. No so when the saved in Christ shall walk forth in the liberty of the glory of the sons of God, and plant their feet in their fair heavenly inheritance. No sin shall defile it—no death shall enter it—no coming judgment shall overshadow it—but, standing secure in the righteousness of God, its blessed and holy inhabitants shall eternally enjoy the sunshine of His presence.

### THE PARADISE OF GOD.

(Phil. iii. 20, 21; 1 Thess. iv. 13; 1 Jno. iii. 2).

WHEN a saint falls asleep in Jesus now, his soul goes to be with Christ (Phil. i. 23), that is, in Paradise; but do we not gather from some of the foregoing scriptures that when we are made perfect by the union of our souls with our resurrection bodies (Rom. viii. 23, and in this connection may we not take Jude 24?) we shall enjoy a greater position of nearness to God? And this brings us to the last place where the word paradise occurs in the Scriptures, namely, in Revelation ii. 7, where it is called the "Paradise of God." All the ransomed ones have been brought home; we have all been changed into the same image; our crowns have been cast at Jesus' feet, and He has presented us faultless before the presence of His glory: then indeed shall we enjoy to the full the blessedness of being *with* the Lord. Enjoying a communion which never will be broken; a peace which never will be marred; in walking with Him and talking with Him shall we find our endless satisfaction, and in us He shall never find anything to grieve Him. This indeed is the paradise of God. D. A. B.

THE MODEL PRAYER—III.

## THE DIVINE FATHERHOOD.

IN the present day there is much heard of "the Fatherhood of God" and "the brotherhood of man." Anyone who takes note of the trend of theological thought and teaching must have long observed this. Probably for years past, from hundreds of pulpits, the people have been told that God is the Father of *all* men. Repentant or unrepentant, regenerate or unregenerate—all are alike His children.

The one question for us is, "Does the Bible so teach?" We unhesitatingly reply—NO. The term children of God or sons of God, in the New Testament, invariably applies to those who have been created anew in Christ Jesus. There is a general sense in which God is the Father of all: for the Holy Spirit, through the apostle, adopts and stamps as true a line from a heathen poet—"For we are also His offspring." But in the highest and, indeed, only sense in which the word is used in the New Testament, it applies to none but those who have received Christ as a personal Saviour. And to take the Scriptures which belong to these and apply them to men in general—as alas! many do—is to wrest the Word of God to men's destruction.

We must not forget that, according to the teachings of Christ and the Apostle John, there are two classes of men—the children of God and the children of the Devil. There are those whose characters stamp them as of God; there are those who make it equally plain that, as to their moral natures, they are children of the Devil (John viii. 42-44; 1 John iii. 10); and it is impossible that men should be the children of God and the children of the Devil at one and the same time.

Therefore, we say that only such as are children of God by faith in Christ Jesus can properly use this prayer, "*Our Father which art in heaven!*" This is the basis of the whole prayer—the golden thread on which the precious jewels hang. God is now our Father and we are His little children. Because this is so we desire His glory, and He extends to us His protection and care.

*Christ is the only Revealer of God as the Father.* This is not a natural relationship, it

rests on the two great pillars of Redemption and Regeneration. In common with all our spiritual blessings, it is *from* the Father as the source, *through* the Son as the channel, and *by* the Spirit realised and enjoyed. God is "the Father of our Lord Jesus Christ" and OUR FATHER IN HIM. Because of what Christ is to us we know God as Father. But for redemption we must for ever have remained in our natural state—strangers and enemies of God. It was necessary that Christ should die in order that, among other things, He might gather together into one the children of God that are scattered abroad (John xi. 52). It is as the One who has for ever made an end of sin that He can declare God's name to His brethren, and become the Leader of their eternal song of praise (Ps. xxii. 22).

To become a child of God is surely the highest honour God can bestow and mortal receive; and this could never have been brought about had not the curse of the law been borne by Christ, and sin fully atoned for. The Crucified is thus the procuring cause of this inestimable benefit. Therefore, it is as those united to Christ that we say, "*Our Father which art in heaven.*" Our Lord does not join us in this invocation. He does use "our Father:" it is *My* Father, *Holy* Father, *Father*, &c.—never "our Father." For, though He is not ashamed to call us brethren, He would have us remember that He is the Son of God in a sense no creature can ever become.

But though it is through Christ alone that we attain *the right* to become children of God, it is only by the agency of the Holy Spirit that we receive *the nature of children*. The whole Godhead is engaged in a sinner's salvation. We hear the Father exclaim, "*How shall I put thee among the children?*" Surely Omnipotence Himself has never had task more difficult! We say it reverently, to save a sinner was no easy matter even for God. But Christ appears, and His finished work says, "I open heaven and give to every one who believes on Me *a right* to a place among the children!" But the Holy Spirit, in each one, must accomplish His work ere He can say, "*I fit you for the place* which is now yours by right, and impart *a nature* in which you can for all eternity enjoy your position as "one of the children." Thus, it is not the Father without the Son, or the



Son apart from the Spirit, but the whole God-head in concord of desire, purpose, and action, co-operate towards our perfect and eternal salvation. Well may it be termed, "*So great salvation.*"

From the New Testament we learn that we are made children of God in a twofold way—by *regeneration* an *adoption*. Some tell us that the term adoption cannot be used of a believer in Christ, but I am confident this is a mistake. We must beware of traditional interpretations, whether those of centuries or only of a few years. Our watch-word must be—"*Prove all things; hold fast that which is good.*" We are often either unable or unwilling to look at the two sides of a question, to examine a truth from its varied view-points. But, if we are to truly profit from the Scriptures and be kept from error, we must train our minds and hearts to do it.

Those who deny that the term means adoption in the New Testament, emphasise the truth that at conversion we are *born* into God's family. Blessedly true! but regeneration does not exclude adoption, or render the term inapplicable. In every aspect of salvation the *sovereign grace of God* must shine out. And grace is beautifully manifested in the work of adoption. "But," says some timid believer, "may not an adopted child, if he misbehaves, be cast out of the family and disowned by the Father?" Among men, yes; with God, never. But then, for our comfort, we fall back on the great truth that—"Whosoever believeth that Jesus is the Christ is begotten of God!" In speaking of adoption we are far from denying regeneration; and in thinking of regeneration we need not deprive ourselves of all that God means us to enjoy when He uses the word adoption. The truth of the matter is, both terms are necessary even to give us a hint of the deep fact underlying them.

Lately, in looking up this matter, I found, as I believe, that when the expression *children of God* is used it refers to *regeneration*, and especially directs attention to *the nature* received. This is the term, with but one exception, always used by the Apostle John. In such well-known passages as John i. 13, 1 John iii. 1, 2, the designation properly is *children*, not sons. On the other hand *sons of God*, as applied to Christians, refers to *adoption*, and refers to the *dignity* of the relationship which

is ours. The Apostle Paul uses both terms, but generally the latter. So Galatians iii. 26 should read—"Ye are all *sons of God*, through faith, in Christ Jesus," and Ephesians i. 5 (R.V.) reads—"Having foreordained us unto adoption as sons." The word used for *son* may refer either to one born into the family or to one adopted into it. It seems that when Paul uses it of Christians it is in the latter sense. The one exception of the Apostle John I referred to is in Revelation xxi. 7. God here, as a spur to the almost fainting warrior, says, "He that overcometh . . . I will be his God and he shall be *my son*." The one thus encouraged is already a child, but he is directed forward in thought to the coming of Christ, when adoption shall be made a reality, and he shall be manifested before all intelligences as a SON OF GOD.

I have no doubt when the Apostle was penning that grandest of all chapters, Romans viii., the ancient Roman custom of adoption was before his thoughts. With the Romans adoption was not a haphazard, unstable transaction. It had to be carried out *according to the law*, as marriages are with us. The one adopted was legally entitled to the *father's name*, to *his protection*, and to *all the family privileges*. Very often a *slave* was raised to the position of a son in order that the father might have a legal heir. Sometimes one was *bought* in order that he might be given the right of a son. What a change for the poor slave! Once looked upon as a mere chattel, the property of some rich, imperious citizen; and then, in an hour, raised to the position and privileges of his son and heir. In all this we have but a faint, faint shadow of what our God has done for us. He has taken us from the slavery of sin and Satan, redeemed us from the curse of the law, and made us his own sons and heirs. For God will not have any of His children without an inheritance, so it is written: "If children, then heirs; heirs of God, and joint-heirs with Christ!" and the time fast approaches when we shall be seen and known to all as God's sons; then we shall receive our full adoption: to wit, the redemption of our bodies. May God's rich grace, afresh apprehended, lead us each to bare our heads and wonder and worship.

We generally think that the Lord, in His Word, takes up an earthly relationship to

illustrate the heavenly; the opposite of this is the truth. The heavenly relationship in God's purpose was the original; the human is but the shadowy reflection of the divine. From all eternity Christ was the *only begotten* of the Father; but now He has *many sons* who are being brought to glory. The best and wisest earthly father that ever was but dimly sets forth our Father which is in heaven.

But if we have the high privilege of being the children of God—"and such we are"—God, as I may say, has the responsibility of being our Father. We may, we often do, neglect some of our obligations as children, but He never overlooks His part as the Father. He momentarily watches over, provides for, and blesses every child in His great family; and when the occasion demands it He *does not spare the rod*; He loves us too well for that. He brings to bear upon us all that is necessary to train us for the place we are to occupy by-and-by. The chastening of Hebrews xii. is *not all rod*; but the rod is near at hand when His infinite wisdom sees it is required. He *rebukes* His own. If the rebuke is not heeded then comes the *chastening*, mayhap even to the destruction of this body-life, that the spirit may be saved in day of the Lord.

In prayer we approach God in His two-fold character of *Creator* and *Father*; for we are creatures as well as children. As our Father we approach Him with the liberty and confidence of little children; as our God, solemnity, humility, and the deepest reverence are incumbent upon us.

We notice our Lord did not teach us to say, "Oh, Father which art in heaven;" but "OUR Father." We are not mere disconnected units. We are members of an immense family, and every child bears "the family likeness." As in an earthly family, so in the heavenly: the children learn from and imitate the Parent. Probably the Apostle had in mind this well-known trait in family life when he wrote the exhortation to believers of all times—"Be ye therefore IMITATORS OF GOD, as beloved children" (Eph. v. 1); and the connection proves that the exhortation has special application to our conduct toward other members of the family.

And we are to imitate the great Father in His dealings with a sinful and ungrateful race. For, as we love our enemies and do good to those that hate us, we are acting, in our little

measure, as God acts; and are *manifestly* the sons of our Father who is in heaven (Matt. vi. 43-48). Once we are introduced into the family we are connected with, and have responsibilities towards every other member thereof. These obligations are great and many and, it becomes us to know them in order to act on them. But here I can but in the briefest manner indicate a few of the family duties.

Our Lord said, "This is My commandment, that ye love one another, even as I have loved you" (John xv. 12). Thus the manner and measure of His love to us ought to be the manner and measure of our love one to another. The relationship is nearer and the claims more binding than any earthly relationship. The above command is the basis of all. That being acted on everything else must follow. We can then even enter into such a statement as—"Hereby know we love, because He laid His life for us; and WE OUGHT to *lay down our lives for the brethren*" (1 John iii. 16). This is not looked upon as something specially heroic, as an attainment of a few eminent in spirituality, but as the every-day *duty* of ordinary Christians. But we are also to live for one another—to *care* for each other as the left hand cares for the right, or the head for the foot (1 Cor. xii. 25). To "do good" is the Christian's *vocation* (Eph. ii.; Titus ii. 14), but even in this the members of the household have special claims upon us (Gal. vi. 10). That children of God are to minister to one another in temporal matters, when required, is one of the very elementary truths of the Bible (James ii. 15, 16; 1 John iii. 17). And we have obligations, one toward another, as to the *spiritual life*. So we are exhorted to—Pray for one another; To *exhort* one another daily; To be *subject* one to another; To bear one another's burdens; In honour to prefer one another.

Does the list of obligations alarm us? Are we ready to exclaim, "Who is sufficient for all these things?" In and of ourselves we could not for one short half-hour fulfil either toward our Father or toward our brethren the responsibilities that devolve upon us. But our God has made ample provision. He "hath granted unto us all things that pertain unto life and godliness" (2 Peter i. 3). And tremblingly yet believingly we say with our beloved brother Paul, "I CAN DO ALL THINGS IN HIM THAT STRENGTHENETH ME."

## TIME AND LIFE.

TIME speeds on—redeem it,  
 Evil are the days ;  
 Life is short—esteem it  
 Worth what God assays.

Words and ways are telling,  
 As we forward go,  
 Like the fount, impelling  
 Stream to onward flow.

Life's web—let us weave it  
 Earnestly and well ;  
 Time—(life's warp)—ne'er leave it  
 Wasted—*inch*, or ell.

End of warfare's coming,  
 Soon all past, the toil ;  
 Days and years are summing,  
 Gath'ring fast, the coil.

Time is precious—use it  
 For the good of men ;  
 Life (though some abuse it)  
 Comes—*to pass* ! Ah, then !

Joyous harvest reaping  
 Where good seed is sown ;  
 Soon shall end all weeping,  
 Where no need is known.

Life—with brightness fill it,  
 Vie with sun and moon !  
 Time—oh, do not “kill” it—  
 Vanish 'twill full soon !

Golden moments flitting  
 On with fleetest wing,  
 Messages transmitting  
 E'er with sweetest ring.

Time redeemed, oh, give it  
 Back to Him who gave ;  
 Life—for God go live it  
 In the battle brave !

D. R.

Weston-Super-Mare.

To be a child of God is a great blessing but a small attainment.

No high priest with the blood ever stood so near to the Holy, Holy, Holy God as you and I—redeemed sinners—at the table of the Lord by the blood of the Lamb.

## ETERNAL LIFE.

WHAT IS IT? WHAT DOES IT INCLUDE?

ETERNAL life is a truth intimately connected with the Person of Christ. He is it ; its source (“In Him was life,” John i.), and, as the incarnate One, its blessed expression. Thus the First Epistle of John begins and ends. In chapter i. He is “that eternal life which was with the Father,” which the apostles had heard, seen, looked upon, and handled. In chapter v. “we know that the Son of God has come,” and “this is *the true God and Eternal Life.*” The latter statement beautifully reminds one of Jeremiah x. 10, “Jehovah is *the true God and the living God.*”

The truth of eternal life was specially committed to the apostle John. His Gospel teaches how we may have it. His First Epistle how we may *know* we have it (Jno. xx. 31; 1 Jno. v. 11-13). Paul had the revelation of the counsels of God in connection with the Church, the Body of Christ. John lived long enough to see the assembly's decline from her first love, and the rapid development of the evils predicted in Acts xx. and 2 Timothy. He, in the Spirit, traced the downgrade of the professing body ending in being spued out (Rev. ii., iii.). Instead of the chaste virgin espoused to one husband of 2 Corinthians xi. 2, the ecclesiastical thing becomes a harlot full of mysteries, supported by the blasphemous beast (Rev. xvii.). How blessed then the opening out of that which failure cannot touch, sin cannot soil, nor death extinguish ; a life which existed in Christ before the creature (2 Tim. i. 1; Tit. i. 2), and which will outlive all creature changes and ecclesiastical breakdowns.

Now the Old Testament does not speak of eternal life as a present thing for the saint on earth. The term is only found twice, and then as a future blessing, as we understand it in the millennium (Ps. cxxxiii.; Dan. xii.). So also it is ever spoken of in the first three Gospels : “In the age to come, eternal life” (Mark x. 29, 30; Matt. xix. 29, &c.). Though, of course, every one confessedly a stranger on earth looking for that heavenly country, had part in the new birth, Nicodemus as a professed teacher being rebuked for not knowing of it, life and incorruption waited to be *brought to light in the Gospel* (2 Tim. i. 10). The evidences

of new birth before the Gospel oftentimes came out in the deepest distresses, because of what God is in His holiness and the Law, as the Psalms testify—redemption being as yet unaccomplished and the Spirit of adoption not yet possessed. It is in the sphere of blessing into which redemption introduces us, that we enjoy pierced life. Thus the water came out of the eternal side of Jesus with the blood, and the first mention of life eternal as a present matter for faith is in John iii., in connection with the lifting up of the Son of Man and the gift of the Son in love to the world. Thus also John vi.: “Except ye eat the flesh and drink the blood of the Son of Man ye have no life in you, he that eateth My flesh and drinketh My blood hath eternal life.” Eternal life would have been “alone” in the Son, had He not, as heaven’s grain of wheat, fallen into the ground and died, to associate us in life with Himself in resurrection on the basis of redemption. But now He ministers, *from the glory*, to as many as the Father hath given to Him out of the world, that heavenly life and nature that they might know Him, the Father, the only true God and Jesus Christ whom He hath sent (John xvii.). For if “the blood” gives us title; “the life” gives us capacity, as 1 John i. proves, the apostles passing on to others what they had seen of “the Word of Life,” that we might share their fellowship with the Father and the Son in the light and in fullest joy. Surely this is more than a new spring of deathless existence, though it includes it; more than eternal security, though that belongs to it; it brings us into Canaan joys, beyond the first man, and outside earth where he fell, and where on the Cross He was set aside in judgment. It causes a well of living water to spring up in our souls into eternal life, true and spiritual worship free from Jewish bondage and in the full revelation of the Father in the Son (Jno. iv.).

But there is more. Paul’s first sight of Christ was as a glorified Man, and therefore with him eternal life includes the being brought into His likeness at His coming—the power of eternal life applied to the body. (See 2 Tim. i. 1, “the *promise of life*;” Tit. i. 2, “the *hope of eternal life*;” Rom. vi. 22, “*in the end everlasting life*,” &c.). Jude, likewise, “*looking for the mercy of our Lord Jesus Christ unto eternal life.*” How blessed! When Christ

our Life shall appear we shall appear with Him in glory (Col. iii.), till then our life is hid with Christ in God, waiting for its display in its proper sphere, though we have it now in the Son, in whom the life ever was.

How does it shine out? He hath put this treasure in earthen vessels, but only as we learn death practically shall we in practice be heavenly men upon earth. Gal. ii. 20 speaks of being crucified anterior to the living out of the indwelling Christ, our Life. His desire is to reproduce in His saints the beautiful features of that heavenly life He exhibited on earth, in all its divine fragrance and beauty. He was the Man, Jehovah’s Fellow, the Eternal Life on earth, all the fulness of the Godhead dwelling in Him, even as the Babe. *The One who hung on the virgin’s breast, AT THE SAME TIME dwelt in the bosom of the Father.* Shall we not gaze adoringly upon Him till we catch and reflect some of the moral features of the life He lived? M. I. R.

#### JOY.

“We have many occasions for sorrow, while we have only one source of joy—only *one*, no more (compare in 2 Corinthians i. 5 the word *sufferings* in the plural with the word *consolation* in the singular), but the one joy outweighs the many sorrows a thousand million times, and far more.”

“He makes our joy to be full (1 John i. 4), and therefore He opens His treasury overhead and pours out on us so profusely His blessings that we have actually not capacity to receive” (Mal. iii. 10).

#### PLEASING GOD.

“I HAVE no errand in this world whatever save this one—to please God, my God, whose I am and whom I serve (Acts xxvii. 23), and this, whether in living or in dying, I have nothing else to think of, or to aim at, or to care for—*nothing else*. But I am to please Him perfectly, to please Him in everything, to please Him whatever it cost me—and it will *cost* us something to please Him, it will cost us much—nay, it will cost us (that is, our flesh) its actual all” (Luke xiv. 26-33).

#### ALONE WITH GOD.

“WE are far too little *alone with God*; and this, I am persuaded, is one of the very saddest features in our modern Christian living.”

THE PARABLES OF THE LORD JESUS—V.

*PARABLE OF THE MUSTARD SEED,*

By THOMAS NEWBERRY.

MATTHEW xiii. 31, 32.

Verses 31, 32. Another parable put He forth unto them, saying, "The kingdom of heaven [the heavens] is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of [less than] all seeds: but when it is grown, it is the greatest among [greater than] herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

**I**N the parable of the sower, the seed is the word of God. In that of the wheat and tares, the wheat represents INDIVIDUAL BELIEVERS. In this parable, the grain of mustard seed, in its original character as a herb, corresponds with the CHRISTIAN CHURCH in its lowly form as at first planted in the earth.

The first parable relates to the sowing of the seed; the second, third, and fourth are added as parables of the kingdom by the word "another." The fifth, sixth, and seventh are subjoined by the word "again."

The parable of the grain of mustard seed corresponds in point of time with the era marked by the address to the Church in Pergamos (Rev. ii.), when the Church, at first planted in lowliness and humility, assumed the appearance of worldly greatness, and passed from under the persecuting power of Imperial Rome, to be the subject of its patronage, in the reign of Constantine the Great; corresponding typically with the reign of Jeroboam, who, by his corruption of religious worship, made Israel to sin.

The tree, with its lofty height and wide-spreading branches, is an emblem of earthly dignity and greatness. (Compare Daniel iv.) But the words of the Lord Jesus to His disciples, as recorded in Matthew xx. 25-28, are these, "Ye know that the princes of the Gentiles exercise dominion [lordship] over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister: and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister."

For the Church to become great in the

earth is contrary to its original character and design; whereas, with regard to the Kingdom of the Messiah (compare Daniel ii. 34, 35), the stone cut out without hands, after having smitten the image on the feet, becomes the great mountain, filling the whole earth. Emblematic of Him who on earth was the meek and lowly One; but, who after He will have exercised judgment upon Gentile power, in its last finished form of evil, will establish His kingdom of righteousness and peace throughout the whole earth.

The One who sowed the mustard seed is the Lord Jesus; the field is the world, as belonging to Him; the grain of mustard seed is the Christian Church as at first planted in the earth. The great tree is Christendom as it appears in its outward form of earthly dignity and worldly prosperity. The birds of the air are those evils, introduced by the enemy, which are harboured and sheltered beneath its patronage.

The fear of the apostle Paul was that the Church should be corrupted from the simplicity which is in Christ (2 Cor. xi. 2, 3); and this corruption was foreseen and foretold by the Lord Jesus. What is needed in these last times is that the Church should return to her first love (Rev. ii. 4, 5). The love of a chaste virgin espoused to one husband, and to do the first works in lowliness and humility, and in separation from the world, as the followers of the meek and lowly Jesus, watching and waiting for His return, and desiring to be found of Him in peace, at His coming, without spot and blameless.

A STATEMENT OF  
REASONS FOR LEAVING THE  
BAPTIST DENOMINATION.\*

**S**UCH is the title of an exceedingly interesting and well-written paper, by the late Mr. R. M. Henry, of Belfast. His widow has done a wise thing in publishing it. Mr. Henry was at one time colleague and successor to Dr. Alexander, in the Linenhall Street Reformed Presbyterian Church, Belfast. On changing his mind on the mode and subjects of baptism he was baptised, and soon after became pastor of Great Victoria Street Baptist Church. Mr. Henry ministered to the congregation for a

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quarter of a century. He was so highly esteemed by the denomination that he was twice chosen president of the "Irish Baptist Association"—first in 1863, and then again in 1871.

After prayerful consideration of Scripture, Mr. Henry renounced his unscriptural position, withdrew from the "Baptists," and met in Ulster Minor Hall with a number of Christians who gathered simply in the Lord's name. The church, meeting there, moved twice during his life-time, first to King Street Hall, then to Sandy Row Orange Hall, and is now carrying on a good work in Apsley Hall.

Mr. Henry tells why he cannot accept the theory of a

#### ONE MAN MINISTRY.

This is how he expresses himself:—"I cannot find in the New Testament the almost universal system which prevails in the denomination of a single pastor, acting in the manifold capacity of an elder, an evangelist, a teacher, ruler, and exhorter, discharging many different functions, frequently to the exclusion or suppression of those varied gifts which God has bestowed on the members of His Church in general. In contradistinction to this, we find in the churches of the New Testament, as at Antioch, Jerusalem, Rome, Corinth, and Ephesus, several ministering to the saints, and not a single individual called 'THE minister of the church at such a place,' as if there were but one ministering in each church. In the New Testament we find a plurality of elders in single churches, and these elders were shepherds or pastors of the flock (for shepherd and pastor is the same Greek word, as in Ephesians iv. 11). . . . How far the qualifications of those elders, mentioned in 1 Timothy iii. 1-7, correspond with those of so-called pastors will be evident at a glance, seeing that hundreds of churches are supplied with their pastors from collegiate institutions, in the persons of young, inexperienced students set as rulers, pastors, and teachers over churches and grey-headed sires; far advanced in the life of God; placed under the government and instruction of those who are but babes in Christ, in opposition to the express word of God, which says (1 Tim. iii. 6) of the elder that is to rule the Church of God, that he must not be 'a novice, (one lately converted to God), lest he fall into reproach and the snare of the devil.'"

A second reason assigned by Mr. Henry, refers to

#### WORSHIP.

"The worship of the church gathered together under such a system," he observes, "seems to me at manifest variance with the pattern set before us in the Word of God. In early times, when believers met together on the Lord's day, there seems to have been a liberty of speaking for mutual edification, which is almost entirely banished from the churches of the denominations. *Then* the direction was (Rom. xii. 4), 'For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation'; and (1 Pet. iv. 10) 'As every man hath received the gift, even so minister the same *one to another* as good stewards of the manifold grace of God.' . . . When the Corinthian believers came together (1 Cor. xiv. 28), we are told, 'Every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation'; and in verse 31, 'Ye may all prophesy, one by one, that all may learn and all may be comforted.'

"Is there anything at all corresponding to this in denominational worship, where the one man has the psalm and the doctrine, the reading, the praying, the teaching, the exhortation; in fact, almost the whole speaking from year's end to year's end? . . . Can any one read 1 Corinthians xiv., and find anything corresponding to it in what is called the 'public worship' of denominational churches? *Then* there was liberty; two or three might speak: if anything was revealed to him that sat by, the first was to hold his peace, 'for ye may all prophesy, one by one, that all may learn and all may be comforted.' Even in the Jewish synagogue, liberty of speech was granted (Acts xiii. 15).

"Meetings for *worship* are now confounded with meetings for preaching the Gospel, and as a consequence of this, there is confusion and departure from the Word of God. In the

worship of God, the pastor, or the 'minister'—so-called—should neither take the place of Christ, nor that of the Holy Spirit, but wait, in common with his brethren, upon God, to be guided by Him in everything that is said or done in the assembly of His people. In evangelistic work he may stand alone and proclaim the unsearchable riches of Christ; but when believers are met together for worship in the name of Christ, Jesus is in their midst, and His Spirit is the only infallible guide to direct them in teaching, exhorting, prayer, praise, and everything that is said or done."

"Turning to the Word of God," he adds, 'we find there no example of such

#### DENOMINATIONAL NAMES

as are now prevalent. We do not read of the Episcopal Church at Jerusalem, or the Methodist Church at Ephesus, the Baptist at Corinth, or the Presbyterian at Rome; but we do read of the Church of God which is at Corinth (1 Cor. i. 2), of the Church of God at Ephesus (Acts xx. 28) of the Churches of God in Judea (1 Thess. ii. 14), and of the Churches of Christ (Rom. xvi. 16). In one hundred and twelve places (all the places in which the Church is mentioned), not a single instance can be found of any denominational name being given to any Church of Christ. On the contrary, the assumption of such names is forbidden (1 Cor. i. 10).

"Why put the name of an ordinance, or a form of government, or a denomination, in place of the name of God? As a church, or as believers, can we do better than take the name which God has given? Did God not know the right name to give to His Church or to His people? And if He did, why not adopt it? In a word, we may be wrong in taking the name that man gives, but we cannot be wrong in taking the name that God gives, that Christ gives, that the inspired apostles gave, that the Holy Ghost Himself has given; and on this subject, I may say once for all, as I did in Synod on the matter of infant baptism, 'Give me one passage in the Word of God, from Genesis to Revelation, in proof of a denominational name, and I will take it as long as I live.' Without the Word, or against the Word of God, we cannot act."

Mr. Henry, whilst believing that evangelists

and teachers, called and qualified by God, who devote their entire time to ministering the Word, should be supported by Christians, did not believe in the

#### HIRING OF PREACHERS.

After quoting Galatians vi., and 1 Corinthians ix. 13, on the support of those who minister in the Word, he remarks:—"The 'temple' and 'altar' by which the servants of Christ are to live is not the world, nor the contributions of the world, nor subscriptions solicited from unbelievers; but that which supported the brethren commended in 3 John 7, who for His name's sake 'went forth, taking nothing of the Gentiles'; or as Paul working with his own hands, rather than be chargeable to any; or when brethren failed to minister to his necessities in one place, 'robbing,' as he says, other churches (1 Cor. xi. 8).

"How is the ministry of the Word supported in the denominations? Not only by the free-will offerings of believers and unbelievers, but by contributions solicited in many ways from men of the world. How are the missionaries in the foreign field, or in connection with the Irish society sustained? Is it not by subscriptions in part from the world, by collecting agents, and by the very children of the congregations and Sunday schools with collecting cards and boxes, begging from all that will give them, in some cases from door to door like common mendicants? Was this the way that missionaries were supported in early times? When Paul was sent to Tarsus did the church at Jerusalem send children through the streets begging money for their expenses? Yet our great missionary society can boast that they have men labouring in the foreign field supported entirely by contributions raised by children, and by a system that is little else than organised mendicancy!" Mr. Henry believed that the

#### LORD'S SUPPER

should be observed weekly. "In Acts xx. 7," he says, "it is said (at Troas), 'upon the first day of the week when the disciples came together to break bread'; that was the purpose of the assembling. So at Corinth, Paul says (1 Cor. xi. 20), 'When ye come together into one place this is not to eat the Lord's supper.' Now denominational churches assemble chiefly

to hear a sermon or for other purposes rather than to show the Lord's death till He come. Preaching has to a large extent taken the place of the Lord's supper, and that prominence is not given to it that should be in the worship of God. In denominational churches in England and America, you may travel, as I did, for months, and not see the Lord's table once spread in the public assembly.

"What authority have we in the Word of God," he asks, "for the assumption of the

#### ECCLESIASTICAL TITLES

now prevalent? Christ told His disciples (Matthew xxiii. 8), 'But be ye not called Rabbi: for One is your Master, and all ye are brethren.' Now we have the titles of reverend, moderators, presidents of associations, doctors of divinity, titles and names of offices without any foundation in the Scriptures. Who ever heard in the Acts of the Apostles of the reverend Mr. Barnabas of Antioch, or the reverend Simon Peter of Jerusalem, or the reverend Mr. Paul, D.D., Baptist minister of Ephesus? Have we any reason to believe that the early ministers of the Word assumed these unscriptural clerical titles and clerical costumes which now prevail?" Mr. Henry believed that

#### DENOMINATIONALISM

was a great hindrance to unity among God's people, and inquires: "Where is there authority in these passages (Eph. v. 20; iv. 25; 1 Cor. xii. 27; xii. 14-18; Rom. xii. 4) for setting up a denominational membership? Is there not *one* Head and *one* body? Why then say of any believer in Christ—'He may be a member of Christ's body, but he cannot be a member of *our* body?' 'But now hath God set the members every one of them in the body, as it hath pleased Him' (1 Cor. xii. 18). He has set them in Christ's body; will you not allow them to be set in your body? If they are fit to be members of Christ's body, are they not fit to be members of our body? Will God take them in? Will you turn them out? Will Christ make them members of His body, His flesh and bones; the most intimate and everlasting fellowship with Him, but not outward fellowship with you?"

Convinced that the possession of life in Christ was the basis of Christian fellowship, he

maintained that we are bound to receive all whom God has received, where Scripture does not exclude; but persons unsound in fundamentals, or ungodly in walk, should be rejected. He contended that believers should be received, not *because of whence they came*, but *because of what they were*, whilst careful in ascertaining the state and condition of each individual case. He did not consider that any measure of attainment in faith or knowledge was necessary to their reception. "God has received A— B—, so *should we*," was the way he looked at the matter. His last words to a gifted evangelist were, "Good-bye, dear brother; may God help you in endeavouring to *keep the door of the Gospel open to all sinners, and the door of the Church open to all saints*." Mr. Henry could heartily adopt the words of another—"I have a whole Christ for my salvation; the whole Bible for my soul's instruction and guidance; the whole Church of God for my fellowship; the whole of the Spirit's ministry in it; the whole world for my parish, that I may be a true Catholic, and never become sectarian."

Mr. Henry departed to be with Christ in July, 1891. We trust that his "Statement of reasons for leaving the Baptist Denomination" will be used of God in helping many of His beloved people in the ways of Christ. Then it will be true of him—"He being dead yet speaketh."

A. M.

#### STONES FOR THE EPHOD.

Exodus xxviii. 9-12; xxxv. 9-27; xxxix. 6-7.

THE shoulder pieces were made of the same materials as the Ephod. The colours were also the same—blue, purple, and scarlet. They were used to bind the back and front pieces of the Ephod together. Upon them, firmly set in sockets of gold, were two onyx stones engraven with the names of Israel's tribes—six of their names on one stone, and six on the other. The order in which they appeared on the stones was the birth order. Reuben would therefore be the first, and Naphtali the last, on the one; and Gad and Benjamin the first and the last on the other.

#### NATURAL AND NATIONAL SONSHIP.

On the shoulders of the High Priest in natural and national sonship did Israel appear.



They (the tribes) had one common origin—Israel was their parent. But the nation as a whole occupied before Jehovah a place of national sonship. The nation was fore-ordained and redeemed to occupy a son's place before Him. The divine purpose was expressed in the words of Jehovah to Moses; a purpose to have Israel as a son:—"Thou shalt say unto Pharaoh, 'Thus saith the Lord, Israel is My son, even My first-born; and I say unto thee, let My son go, that he may serve Me; and if thou refuse to let him go, behold, I will slay thy son, even thy first-born'" (Exod. iv. 21-23). Pharaoh and his people refused to let Israel go, so "He smote all the first-born in their land, the chief of all their strength" (Ps. cv. 36). Then He, by arm of might and a hand of power, saved them from the hand of the hater, and redeemed them from the power of the enemy, and gave them the "adoption" (Ps. cvi. 10; Rom. ix. 4). Aaron was charged with the responsibility of bearing before Jehovah the Redeemer, Israel, His son in a national sense. Aaron thus stood forth as a type of our High Priest, who is charged with the responsibility of bringing many sons unto the eternal glory.

#### SPIRITUAL SONSHIP.

The spiritual sons of this age have become such in a four-fold way. *First*, by FORE-ORDINATION. It was a purpose of God, as ancient as Himself, to have sons with Him in eternity (Eph. i. 3-5).

*Second*, by REDEMPTION. "When the fulness of the time was come, God sent forth His Son" (Gal. iv. 4-7) to redeem the fore-ordained ones, in order that upon them might be bestowed a son's place.

*Third*, by a BIRTH from above (Jno. i. 12-13; 1 Jno. v. 1); a birth which gives a son's nature; a spirit of sonship (Rom. viii. 15, 16) with which the Holy Spirit who imparted it, bears witness to the divine relationship.

*Fourth*, by FAITH (Jno. i. 12, 13; Gal. iii. 26; 1 Jno. v. 1). Some would make this last first; with such, faith would seem to be everything. This faith even, is of the "operation of God."

The present and eternal security of the sons He has obtained in this four-fold way He has laid upon His Son, who will, in spite of all their foes, be able to say at the last to His Father, "None of them is lost." For no foe can take them from His almighty shoulders.

The ecclesiastical surgeon, with his sharp knife, can never "cut off" one from thence, no matter how cruelly he may be permitted to employ it here.

—Like Israel's sons, the sons of God differ in many ways, but, like them, they have many points of contact. Godward, they have the same Father, Redeemer, and Renewer; their nature, life, hopes, and destiny are one; their nighness to their High Priest, and eternal security in Him, are the same. Soon, soon a day will dawn, when the unity of the family of God will be fully revealed, at which revelation the groaning creation will enter into the liberty of their glory (Rom. viii. 19-25). J. H. I.

#### LANDMARKS OF THE FUTURE.—XV.

### THE ETERNAL STATE.

WHAT will be the *condition* of the heavenlies in the eternal state? Sometimes one's mind goes out as to the nature of the various spheres in the heavens, as to whether they be inhabited, and reserved for future ages for the revelation of God's infinite purposes, the mind I say, goes out unto cogitations on these subjects, but this is fancy; I can't tell in the least what concerns these bodies or the inhabitants thereof; we must wait till God unfolds it to know anything. But of heaven, the dwelling place of God, of the new earth and heaven, we have read. There is to be a people with God in heaven, whose condition is, as we are told in another place, like the Lord Jesus. "We shall be like Him." And that they will be in incorruptible and immortal bodies we are told in another place.

Now as to their *service*, for while heaven is not a resumption at all of earthly relations, that they will not be idle and sit with folded hands enjoying the scene around, is very clear, though *what* the service will be, we have very little intimation as yet. But, I argue, if you and I love it, as it is the love of the heart to serve the Lord Christ now, will not our future service relate to Him? Constant loving service to that blessed One, intelligently carrying out what He commands us to do. *Here* we are fettered and hindered by our surroundings, *there* we shall have suitable bodies and a condition suitable to those heavenly spheres. *Here* we are limited as to our knowledge of His will, *there* we shall know intuitively as we are known.

Here we are obliged to be restricted, and our faith is proved by these restrictions, *there* the capabilities for our carrying out of the will of God will be instant and complete as we are bidden. Now to prove this true, turn to Revelation xxii. 3-5. "His servants *shall* serve Him," a positive assertion. "Shall." Oh! don't we groan here every day at the impotence in our service, the faultiness of our best and strongest endeavours: *there* we shall serve without let or hindrance. "And we shall see His face," not "in a glass darkly," not "in part," but "as we are known." We shall be empowered of God to do the will of God without further hindrance or distraction, *where*, I don't know, but I know we *shall* serve our God; this shows us that the future estate will not be an idle one.

Now, I want to deal with the question that is floating in some minds as to earthly relationships in this state. My friends, it is a matter of sentiment and not of reality. Much has been written and said as to the resumption of the relationship between husband and wife, and parent and child, as though heaven were a Mahomedan paradise. My friends, the joy of heaven is being with our *God*, *not* with our earthly friends, for there will be no resumption of earthly relationships there. Let me prove it from Luke xx. 35, 36. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." We shall not want earthly relationships, we shall be so satisfied with God, and so satisfied with the portion our beloved ones get in God, that there will be no possibility of a craving for the resumption of the earthly when once we are translated to heaven. And this I say, that our thoughts of the future may be turned to the principal object, God and the Lamb, and lest we should degrade the future estate by our carnal thoughts concerning it. Beloved, if our desire to do the will of God down here be real, we shall desire to be with God there to do the will of God more perfectly as the ages go on. I will temper this strong statement by saying that we shall have the *knowledge* of earthly relationships, we shall know one another. How knew Peter, Moses, when he saw him on the Mount of Transfiguration? By the intuition

of heaven anticipated. You and I will have no need of an introduction in heaven, we shall know the saints of all ages intuitively, there will be no need to ask for the child taken from us, or for the long absent friend taken from us, we shall "know as we are known." There will be a resumption of knowledge, but no resumption of the conditions of earth, we shall be with our God, and wrapped up in the joy of our God. We shall joy in the joy that others have in our God, and our joy shall be perfect in that day. Put away the childish notion that heaven is an earthly paradise transcending all we have ever known of delight, God shall be our joy, our exceeding joy, as the Psalmist has it, "God, my exceeding joy." Ah! how the Spirit-born soul longs to shake off the shackles of earth, like one in prison longing to get out, the spirit like a bird in a cage longeth for freedom. It shall have it then, not in earthly relations, but in new and better relations, *eternal* ones. And this I say again, none of the many who by grace will be brought thereto, will ever want to resume earthly relations, we shall be so joying in the joy each one has in the living God.

Now let me draw to a close. I want to show how that what God does is *for ever*, He has set His hand to it, "Behold, I make all things new." There is no further revelation after this, the blessed Son of God has done, and well done, all that God gave Him to do, and there is no need to put a finishing touch. Put a finishing touch to the work of the Son of Man! What folly to conceive a state different from what the Son of Man has revealed!

Now that this estate will be, we have one or two assurances, 2 Timothy i. 10, "Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." When He rose again from the dead, mark His condition, "A spirit hath not flesh and bones, as ye see Me have," yet could He take and eat before them to show He was a veritable being. Where was death? His body was laid in the grave, but His flesh saw no corruption; it couldn't, God raised Him from the dead and gave Him glory. Now I want every heart to be assured that in the revelation of Jesus Christ of Himself in resurrection condition, there is given the absolute and eternal assurance that God purposes for the children of resurrection, a like

condition and a like estate. Death is not the end, death is a passing scene, a phase of existence, not the end, a station by the way, not the terminus, the terminus is the glory of the eternal ages. And so, don't be frightened to die, death will not destroy you who are in Christ, death is only the servant of the Master unlocking the door and letting you out. "I . . . have the keys of hades and death," says that blessed One, and if He sends His servant to me to unlock the door and let me go hence, won't I be glad! Stay down here when He wants me there! I can't! And so God reveals in the resurrection of the Lord Jesus, that there is a like estate for his people. He also shows us some given back to earth, the widow's son, the Shumanite's son, and the man who was let down into the grave of Elisha, in the Old Testament, and in the New Testament, Jairus's daughter, the widow of Nain's son, Lazarus, probably Eutyclus, and possibly Paul (Acts xiv. 19), minor phases of the grand truth of life beyond death. "That which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but a bare grain it may chance of wheat or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body." And God has promised a resurrection body and resurrection condition for ever to every one who trusts in Christ. What "if our earthly house of this tabernacle were dissolved"; what though it crumble to pieces, though the thatch perish and the walls break down, "we have an house of God," a building imperishable and eternal, in pledge of which He has given us His Spirit, showing that it is eternal. Put yourself there and say, "I belong to God, I can't die, I am a child of God." So it is to be. For even the idea of eternity is God-given, God-derived, equally is the thought of the existence of God Himself. Fathom it, I can't, no mortal man can fathom it. If I sent my child a long distance every day to fetch a drop of water in a bucket from the sea, and this went on life after life, age after age, the sea would never be exhausted. So the infinite ages to come. As the existence of God shall be the existence of the ages, and when we begin to enter into the condition that shall be ours for ever, mark this, as the life of the believer on earth expandeth, increasing with

the increase of God, there will be a ceaseless ability to understand and know more of God, and it will be an expanding revelation of the glory of God Himself to His beloved ones that He has there, in increasing ratio as the ages go on. There will be no stationary and fixed condition as far as regards our learning, sense, and experience of the things of God, but fixed and eternal with regard to condition and being with God, and our joy will be in God Himself!

Beloved friends, isn't it worth trusting in Christ for all this, and isn't it worth having? God proffers the glory of the ages to such poor sinners as we are! Shall we choose the poor perishing world and say, "I would rather have that"? Far be such a thought! And now "unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen." "For of Him, and through Him, and to Him, are all things; to Whom be glory for ever. Amen."

A. O. M.

## 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 WEAK AND SICKLY.**—"Weak and sickly," "asleep" (1 Cor. xi. 30). Do these terms signify physical or spiritual condition?

**REGENERATION AND RENEWING.**—What is the difference between "regeneration" and "renewing" (Titus iii. 5)?

**SPIRIT OR WATER BAPTISM.**—"One baptism" (Eph. iv. 5). Does this refer to baptism of the Spirit or water?

**WHO ARE IN THE HOUSE OF GOD?**—Does the "House of God" mentioned in 1 Timothy iii. 15; Hebrews iii. 6, x. 21; and 1 Peter iv. 17, include all believers? If not, who?

**FEET WASHING.**—How are believers to understand John xiii. 14-17? Is feet washing an ordinance to be observed in the literal sense, the same as believer's baptism and the breaking of bread? We do not find it recorded in the book of the Acts of the Apostles the same as the other two. This is a question that many are at variance about in the United States.

**THE SPIRIT CEASING TO STRIVE.**

**QUESTION 495.**—"My Spirit shall not always strive with man" (Gen. vi. 3). Does this apply now?

**Ans. A.**—In Genesis vi. 3 we have Jehovah intimating that His Spirit would not plead with man for ever, but that the time allotted for re-

penitance would be limited to 120 years of his days on the earth: the 120 years do not refer to the duration of man's life, but to the space granted him for repentance.

The Apostle Peter alludes to Genesis vi. 3 when he speaks of Christ put to death in the flesh but made alive in the Spirit, *in which also* He went and preached to the spirits in prison once disobedient, when the longsuffering of God was waiting in the days of Noah (1 Pet. iii. 18-20).

The Spirit of Christ through Noah preached to those people, but they resisted His testimony and perished in the flood.

The testimony of Christ at present is by the same Spirit in the Gospel (John xvi. 8-11), and the Holy Spirit can be resisted now as then (Acts vii. 51). There is no time specified in the New Testament as to how long the Spirit may continue to deal with men now, so that the term of God's patience mentioned in Genesis vi. 3 would appear to be limited to Noah's time only.

J. D.

**Ans. B.**—This seems to teach that God then limited the time (120 years) for His special forbearance in that wicked age—His Spirit meanwhile striving with men—by Enoch, Noah, and others. God has not fully revealed whether His Spirit ever ceases to strive with individuals, but Proverbs i. 22-33 is a solemn warning.

**Ans. C.**—Romans i. 28; 2 Corinthians vi. 1, 2; &c., show that it does.

**Editor's Note.**—We give three replies to this question. The third (C) is apparently opposed to the other two, but we think not really so.

The longsuffering of God in the days of Noah, that is, the period during which God waited and restrained judgment, the meanwhile testifying by His Spirit in the Antediluvian preachers of righteousness to the world of the ungodly, was limited to 120 years—then came the entering of Noah into the Ark, the shutting of the door, and the judgment of the flood.

The only reason given us by God for the lengthening out of the present period of grace is "The Lord is not slack . . . but is longsuffering to usward, not willing that any should perish" (2 Peter iii. 9).

Meantime by His Spirit testimony is maintained for God in the world, and so long as judgment is deferred and the Gospel proclaimed the Spirit is striving with man.

When the Church is taken up the attitude of God toward man will be entirely altered. Instead of *beseeking sinners* to be reconciled to Him (2 Cor. v. 20), "He will send them strong delusion that they should believe the lie, that they all might be damned *who believed not the truth*" (2 Thess. ii.).

Thus will end the striving of the Spirit with this rebel apostate world. But the dealing of

God by His Spirit with individuals is quite another thing. The resistance of the Spirit is essentially a hardening process. Light rejected deepens the darkness. Conscience violated becomes seared. And it does appear from Romans i. 28, Proverbs i. 24-31, John xiii. 27, and other Scriptures, that in the history of certain individuals there may be a point at which they are left by God in judicial blindness and hardness. But if there be such a point in the history of any only God knows it. Our business is to present the grace of God to all, even the chief of sinners, knowing that He "will have all men to be saved" and that He has sworn "As I live, saith the Lord God, I have no pleasure in the death of the wicked" (Ezek. xxxiii. 11).

#### THE ENDURANCE OF SAINTS.

**QUESTION** 496.—What is meant by, "He that endureth to the end shall be saved" (Matt. x. 22)?

**Ans. A.**—Is it not explained by Heb. iii. 14—"We are made partakers of Christ if we hold the beginning of our confidence stedfast unto the end."

**Ans. B.**—This question can be helped by asking another—"He that endureth to the end," of what? If it is the end of life, then all saints are safe, for they end *their* life when they accept Christ; and are henceforth dead. The only life they now possess is eternal life, and that has no end. But the passage is not speaking of our life, but of a terrible time of trial that is yet future, at the end of which the Son of Man shall come, verse 23. The same time is also spoken of in Matt. xxiv. 13, 14, 22. The "end" is when the kingdom Gospel has been preached in all the world. Times will be so severe that they will have to be shortened, else no one would be saved. The "end," then, is the end of Jacob's trouble or the great tribulation.

**Ans. C.**—"He that endureth to the end shall be saved"—is a standing rule of His kingdom, whether Jew or Gentile. *True faith*—clinging to the Lord Jesus only—sees beyond all trial, however fierce, and endures to the end, assured that He cannot fail to keep His word. A. O. M.

**Editor's Note.**—The answers given represent three aspects of the one truth.

Answer A refers to Hebrews iii. 14, "If we hold . . . steadfast unto the end"—this is evidential not conditional. That is to say, holding steadfast to the end is not a *condition* of being made partakers of Christ, but the evidence which declares who are partakers. See also ver. 6.

So the endurance to the end of Matthew x. 22, whilst in accordance with answer B, is not the ground of their salvation, but the evidence that they are not of those who draw back unto perdition.

In the same light may be read Col. i. 23.

THE MODEL PRAYER.—IV.

## THE HALLOWING OF GOD'S NAME.

IN the Sermon on the Mount, prayer is introduced in two connections. In chapter vii. 7-11 it is viewed from its manward aspect. This is the standpoint from which we, with our earthly minds, usually look at it. Prayer thus viewed is the means by which we *receive* something from God. This is a quite legitimate way of thinking of it, but it is not the highest. Again, in chapter vi. 5-14, prayer is brought before us as the giving to our Father the reverence, honour, and praise which rightly belong to Him. The earth is the Lord's, and the fulness thereof. We are His tenants. To honour, to worship, to serve Him, is to pay the rent we owe. It is both our duty and privilege. The Jews of old, by their tithes and offerings, acknowledged that all they had came from Jehovah's good hand. Fittingly in this portion the promise is not that we shall receive what we ask for (as in chapter vii.), but that our Father will "reward us openly." That is, He will one day, before men and angels, acknowledge us as true worshippers.

We come now to the fundamental petition of this prayer: that the Father's Name may be hallowed. Two questions are here suggested: (1) What is meant by the Name of God? (2) How can that Name be hallowed?

(1) *What is meant by the Name of God?* The Scriptural use of the term seems to express that by which God has revealed Himself to mankind. He has many names. For He has taught us of Himself in many ways. Creation is one of God's books from which something of the Author should be learnt. "The heavens declare the glory of God; and the firmament showeth His handiwork." So writes the Psalmist. And the apostle in Romans i. argues that the Gentiles, even though without a written revelation, ought to have known God the Creator, and glorified Him as such. "For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity." The infinite wisdom, power and beneficence of God are clearly seen in creation. Again, much may be learnt of God from His dealings with Israel. To the Patriarchs He is

known as *El Shaddai*, the all-sufficient One. It tells us both of His power and faithfulness: that He *can* fulfil His word, and that He *will* fulfil it. To Moses, at the first, He revealed Himself as the I AM. Thus putting into the hand of faith a *blank title* which it could fill in at every emergency. The great point to practically grasp is that He can at every turn be to us all that we can possibly need; He can never fail or disappoint us.

But afterwards to Moses, and through him to Israel, God made Himself known by the characteristic Name of the Old Testament, viz., *Jehovah*. This tells of the self-existent and unchangeable One who enters into covenant-relationship with those who are the objects of His love and choice. It is God acting in *sovereign grace*. And all down the centuries, till Christ came, in all His dealings with the nation He gradually unfolded to them the fulness of that glorious title (Exodus xv. 26; Judges vi. 24; Jeremiah xxiii. 6, &c.).

How glorious, how blessed, a revelation of God's Name is given in Exodus xxxiv. 5-7. In the previous chapter Moses said to the Lord, "Show me, I pray, Thy *glory!*" And the answer came promptly: "I will make all My *goodness* pass before thee, and will proclaim the Name of the Lord before thee." For at the last analysis God's glory is His goodness; His goodness is His glory. Reading the above declaration of the Lord (chapter xxxiv. 5-7) we perceive that it all refers to what He is in Himself, or to His acting in grace and righteousness. We thus see that the Name of God frequently means *the character of God*—God Himself. So the Psalmist rightly says: "They that know *Thy Name* will put their trust in Thee" (Psalm ix. 10). Only those who know God will trust Him; and those who know Him cannot but trust Him. The elect of all ages have been able to say: "The Name of Jehovah is a strong tower: the righteous runneth into it and is safe" (Prov. xviii. 10).

And yet there is something further. The best was kept till the last. "God in Christ" is the culmination. Compared with the darkness of heathenism Israel knew much of God; compared with the revelation we have in Christ it was but little they knew. Just as all the stars fade out in the light of the sun, so all the past glimmerings of the truth as to God's

Name are merged in the full manifestation we have of Him "in the face of Jesus Christ." The light swallowed up, not by darkness, but by fuller light. Thus Christ is the revelation of the Father. "No one knoweth the Son, save the Father; neither doth any one know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him" (Matthew xi. 27). No; God in His true mind and nature cannot be known apart from Christ. Men who only study the book of nature never call God *Father*. They talk of Nature; Providence; Heaven; the First great cause; the Author of all things, &c.; but *Father* they do not attain to.

Moses never taught the people to address Jehovah as their Father. David and Isaiah are equally silent on the point. In the true and full sense of the word even the most spiritual of the past age knew not this near and dear Name. It could only be revealed *by* and *in* Christ. *Father* is as characteristic of the New as *Jehovah* was of the Old covenant. In addressing the Father the Lord could say: "I manifested *Thy Name* unto the men whom Thou gavest Me out of the world" (John xvii. 6). And whatever revealings of God await us in the future they will be in and through the Son. And the next great manifestation the world will have of God will be when the saints are at rest and at home in the Father's house: and Christ shall come forth taking vengeance on those who know not God, and obey not the Gospel of our Lord Jesus Christ (2 Thess. i. 7-9). We must now pass on to the second part of our subject.

(2) *How can that Name be hallowed?* To hallow the Name is to look upon it and treat it as holy. The use of the word in other places may help us to better understand its force here. See John x. 36; xvii. 17-19, &c. The root thought of holiness is *separation from evil and consecration to a divine use*. These are the two halves of the one whole. Christ in all His experience was never less than "the holy One of God." He was perfectly free from the tendency, even, to evil; He was entirely devoted to the service of His Father. As a boy of twelve He would say: "Wist ye not that I must be in the things of My Father?" (Luke ii. 49, Gr.) From that path of obedience He never once swerved though He well knew

it was leading to the horror and darkness of Golgotha.

God's holiness is that which the unregenerate man most dreads. Conscience instructs him that a holy God cannot but punish sin. Not till we are taught by the Spirit the meaning of Calvary, and apprehend that there God's righteous claims have been more than met, can we have peace in the contemplation of *Infinite holiness*. Angels can ever give thanks at the remembrance of His holiness (Psalms xxx. 4); but man can only do so as he knows his sins atoned for and forgiven.

In a true sense *Christ is the Name of God*. And that Name cannot be hallowed apart from owning and honouring Him as "the only begotten Son." "He that honoureth not the Son, honoureth not the Father which sent Him" (John v. 23). "Whosoever denieth the Son, the same hath not the Father" (1 John ii. 23). Such Scriptures are of importance in these days when most of the sects of Christendom are honeycombed with unitarianism and infidelity.

Hallowing God's Name includes obedience to Him in all that He has taught us. In that pathetic breakdown in Moses' character his great sin was that he failed to sanctify Jehovah before the people. He failed and missed what would have been the crowning glory of his life, *through disobedience*. But unbelief was at the root of it. The Lord said to Moses and Aaron: "Ye believed not in Me, *to sanctify Me* in the eyes of the children of Israel" (Numbers xx. 7-13). The lesson is plain. To do what we are not commanded, or to do more than we are commanded, will hinder us now in hallowing the Father's Name, and will involve us in loss eternal.

Again, God has placed His Name *in His Word*. And if we would hallow that Name, we may not treat lightly the least of its commands, or be indifferent to aught of its teaching. The Living Word and the written are vitally connected. To neglect or doubt the one will quickly lead to loss of reverence for, and faith in, the other. We can only sanctify Christ as Lord in the heart as we believe and know Him to be all that the Scriptures set Him forth as.

Every genuine child of God intensely desires that His Name should be hallowed. If the

desire is worth anything it will lead us to pray and labour that His Name—Himself—may quickly be known and hallowed by the myriads who are still strangers thereto. And let it be remembered that if His Name is not hallowed in us, the opposite in same measure will be true. Jehovah chose Israel, led them forth as a separate people, that through them He might teach the Gentiles something of Himself. But the nation failed to give a true representation of God. Therefore the Lord said: "And when they came unto the nations whither they went, they *profaned My holy Name*" (Ezekiel xxxvi. 20-23). And this led to the nations doing the same (Rom. ii. 24). Alas! How often has this been repeated by that which calls itself the Church of Christ. And the danger of individual Christians doing the same is a very real one. Further, in this condition of backsliding and sin Israel also became "a comfort" to the nations (Ezekiel xvi. 54). So is it now. Many an unconverted man is "comforted" in his sins through the inconsistencies of professing Christians. Beloved, let us see to it that, whether in the office, workshop, or family, we do and say nothing which will lead to our Father's Name being dishonoured, and to sinners being lulled to sleep on the way to hell! We have been baptized into the Name of Father, Son, and Holy Spirit. May we take good heed that we "take (or bear) not His Name in vain."

One of the most profound and soul-stirring declarations concerning the Redeemed in the life to come is this: "And His servants shall do Him service; and they shall see His face; and HIS NAME SHALL BE ON THEIR FOREHEADS" (Rev. xxii. 4). The Name here, as in other places, clearly stands for *character*. And the forehead answers to that which is easily seen. So that for all eternity, in all our words and ways, we shall reflect *the character of our Father in heaven*. Then surely we may well, day by day, say, "FATHER! HALLOWED BE THY NAME!"

J. N. C.

### PERNICIOUS TEACHINGS.

THE recent address of the President of the Baptist Union, heartily endorsed by the "organ" of the Denomination, and by it declared to have been "unusually well received," may be regarded as expressing the mind of the Union, as well as of him who delivered it, and is therefore of no small importance. This address bears the curious title, *A Puritan Message to the Democracy*, and its special feature is a comparison of Puritan teachings and practices with those of the Baptists of the present day. In some respects this amounts to a contrast, and there is the frank acknowledgment that in certain things the Puritans were far above their successors of to-day, yet, on the whole, the modifications of Puritan doctrine and divergences from Puritan practice are not considered harmful: "I would fain believe, and do believe, that whatever changes have affected our denominational faith and life, they have left unimpaired the richest and noblest elements of our Puritan inheritance."

Indeed, Mr. Greenhough imagines that if one of these old Puritans could rise up and address them "he would bring less of the spirit of criticism than of the spirit of congratulation." It is true he would have to recognize that those of the present day are "not so distinctly separate from the world," and may be "getting a little too lax," that those who read modern popular literature "can hardly escape contamination," that there is a danger of shortened sermons dwindling "to the vanishing point," and that it seems as if the broom would soon have to be borrowed that once swept organs and choirs from churches out of which they had first driven everything else; while as to "pleasant Sunday afternoons, and sometimes pleasant Sunday evenings," he (the Puritan) is supposed to say, "I can forgive you, though that was not our way. I understand your difficulty; you belong to a pleasure-loving generation which will hardly enter the Lord's house unless pleasure is written over the portals." Yet would this Puritan commend them as having "kept the faith," and say, "All that was deepest in us is as deep in you." He would own that they have the same "trembling yet mighty clinging to the Cross," that Christ is to them also "Deity incarnate," while "on

"EVERYTHING which helps us to glorify God and enjoy Him alone, this is to us a precious good; but everything which tempts us, or enables us to indulge self, in enjoying the creature apart from God, is an evil."

His human side you understand Him better than we did, and have caught more of the spirit of His earthly ministry. Your sympathies are wider if not stronger than ours."

We can only say that the man who imagines John Bunyan (for example) addressing a modern assembly in such fashion, must know very little of his theology or his deep experience of the things of God, and when Paul foretold, by the Spirit, that men would be "lovers of pleasures more than lovers of God," he did not say, invent religious pleasures to attract them, but simply, "*Preach the Word.*"

But the President asserts that they have "kept the faith." Let us see how they have done this on the two points which he specially brings forward. (1) The Fatherhood of God, (2) Election.

(1) The Puritans, he says, found "the doctrine of human brotherhood" on that of "Divine Fatherhood." He confesses that there is a slight distinction between the old teaching and the new: "If they put limits upon the Divine Fatherhood, which to some of us are unwarranted, that is not the question." But, we would ask, is it not just here that the difference is a vital one? The doctrine of the Puritans, and of Scripture, that sinners can only *become* children of God by the regenerating grace and power of the Holy Spirit, is as far removed from the modern teaching that all men *are* children of God as light is from darkness. We do not ignore the links that bind men together as those who have all sprung from Adam, and therefore are of "one blood," and we have as little desire as Mr. Greenhough has for the new affections of those who have learned to look upon apes as their ancestors; but such infidel ideas as these will never be withstood by obliterating the distinction between man's position as a *creature* of God, now a sinful creature, and the high estate of those who are "*born of God.*" The basis of sonship is redemption, and to speak of a sinner dead in sins as a child of God, is to deny His Word which asserts that it is those who receive Christ who *become* children of God. Can we wonder that when this false doctrine is allowed, the great truth of *atonement* is lightly passed over, even though the word is used, and that the work of the Spirit of God is altogether ignored? But is it honest to represent

this as only as light modification of Puritan teaching?

(2) The President says plainly, "The Puritan doctrine of election finds little favour now," but he goes on to distinguish between "the husk and the grain," seeking to show that the *grain* is still there if the *husk* has a little different appearance. He explains, "There is always an election of grace. God carries the world forward by the instrumentality of leading spirits." And his prayer is, "Give us more giants, God, for we want to see the race elevated. Give us more elect men: there never was a time when leaders were more needed." This then is *his* idea of election, and he can dare to affirm that this is the "imperishable body of truth beneath the changing form," and that it answers to the Puritan doctrine, and the doctrine of Scripture, on the great subject of God's choice of souls to eternal life. Is not such a perversion of words far more dangerous than the *open denial* of any doctrine of Scripture?

That there are many true and beautiful things in the address is readily acknowledged, but what can make up for such perversions of truth as those pointed out? Mr. Greenhough plainly shews that the Puritan's sense of sin, of God's grace, and of "the fact and mystery of atonement" was greater far than now exists, and that "they lived in the presence of God continually"; yet he speaks of knowing certain things better than they did, "because we have done what the Master advised—we have carried into the study of these things more of the child's heart, and the things which were hidden from the wise and prudent have been revealed unto babes." Thus we are asked to believe that things which were hidden from such "wise and prudent" men as John Bunyan, have been revealed to these lowly "babes" of the present day!

"If we have lost a little," says Mr. Greenhough, "we have surely gained more." Such gain and loss are thus indicated:—"The sweet humanities of our times, the gentler sentiments, the broader charities, the larger hopes, we would not lose, even to get back their more virile faith and rock-like righteousness." This is, we judge, scarcely the estimate of *faith* and *righteousness* that would result from diligent meditation in the Scriptures.



We do not look upon the Puritans as those who had learnt *all* the truth, but what they had was solid, and it is not by giving that up that we shall advance to more; but it is truly painful to see a man perverting their teachings with the view of showing that their truth and his error are substantially the same. It reminds us that the special danger of these days is to be found in the use of Scripture words in a sense contrary to that in which they are used in Scripture, and thus, by the deceitful handling of the Word of God, men are imperceptibly led into error. May we ever pray, "Let my heart be sound in Thy statutes, that I be not ashamed"! W. H. B.

THE PARABLES OF THE LORD JESUS—VI.

*THE TREASURE HID IN THE FIELD,*

By THOMAS NEWBERRY, Editor of "*Englishman's Bible.*"

MATTHEW xiii. 44.

"Again, the kingdom of heaven [the heavens] is like unto treasure hid in a [the] field; the which when a man hath found, he hideth [hid], and for joy thereof goeth and selleth all that he hath, and buyeth that field."

**T**HIS parable corresponds chronologically with the address to the Church in Sardis (Rev. iii. 2-6), which Church is symbolic of the period of the Reformation.

The historical type is found in the history of Jehu (2 Kings ix., x.), which was a time of outward reformation.

The MAN who found the TREASURE, as explained in the preceding parables, is the LORD JESUS, and the FIELD is the WORLD.

What, then, is the TREASURE? In the parable of the wheat and tares, "the good seed are the children of the kingdom," mingled together with mere professors, so as with difficulty to be distinguished from them. Here the same children of the kingdom are looked at as treasure hid in the world; that is, among the mass of mankind. After the Apostles' times, up to the period of the Reformation in the sixteenth century, there was no distinction made between those who were actually saved and those who outwardly belonged to the professing Church, whether the Greek or the Roman Church; and although the Reformation in the energy of the Holy Ghost brought again to light the great truth of justification by faith, there was no vigorous attempt made to separate

those who were justified and in possession of everlasting life from the professors around—the distinction was simply between Protestants and Roman Catholics.

Nevertheless, the foundation of God stood firm; the Lord knew them that were His. From eternity He had foreknown them; they were His treasure—every individual soul being of more value than the world itself; and as at the first He would not suffer the tares to be gathered out from among the wheat, so at this period of the Church's history their separate and united testimony was in a great measure obscured by their surroundings.

"And for joy thereof goeth and selleth all that he hath." These precious souls given to Christ by His Father, redeemed by His precious blood, quickened and sanctified by the Holy Spirit, were His joy as well as His treasure; the world knew them not, even as it had not known Him, and He was content that for a season they should remain in obscurity, even as He had been, in the anticipation of that time when He, the Son of God, shall be manifested, and they shall be manifested with Him in glory.

Though in the form of God, and thinking it not robbery to be equal with God, yet He emptied Himself, and for the joy that was set before Him endured the Cross, despising the shame.

The result of this surrender of Himself and all that He had was the redemption of the souls of His elect, and the remission of their sins, and not only so, but creation itself was ransomed, and the field which is the world became His by the double right of creation and redemption, all authority having been given to Him in heaven and on earth.

When David was commanded by God to go up and rear an altar to Jehovah in the threshing-floor of Ornan, the Jebusite, in order that the sword of the angel who was executing judgment might be put up again into its sheath, David not only purchased the threshing-floor as the site for the altar for fifty shekels of silver, the redemption price for one hundred souls, but he also purchased "the place"—that, is the surrounding field—for six hundred shekels of gold (1 Chron. xxi. 25), whereon the temple was to be erected to Jehovah's praise.

And we learn from Colossians i. 20 that the blood of the Cross has not only made peace

for ransomed souls, but has also reconciled all things to God, whether they be things on earth or things in heaven.

The world is not purchased so much for its own sake, but because of the treasure contained in it. It is now a "purchased possession" (Eph. i. 14), but not yet redeemed by power from the hand of the usurper. The life of the believer is hid with Christ in God, and creation groans, waiting for the manifestation of the sons of God, when creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God (Rom. viii. 19-21). Then Christ Himself shall be manifested, and His redeemed shall appear with Him in glory.

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## REFLECTIONS ON THE EPISTLE TO THE ROMANS.

CHAPTER V.—*Continued.*

THE kindness of God covers all the history of a believer, past, present, and future. The peaceful assurance of complete justification through the blood of Jesus allays every fear as to the *past*. Perfect acceptance through the grace of our Lord Jesus Christ, wherein we now stand, is the believer's portion, and the security of all needed blessing, *at present*. Then as to the *future*, we rejoice in hope of the glory of God, to which our only title is Christ Himself. Glory completes that which grace commenced and continued. It is all in certainty because it is all in Christ.

His worthiness, not ours, is the pledge and security of eternal blessing. Faith brings us into it; but it does so only in Christ. It is not the strength of your faith that gives you this blessed standing in grace. Faith is real whether weak or strong. The strongest faith at present on earth is weak. But

THE GROUND OF OUR CONFIDENCE IS CHRIST, and only Christ. Therefore we can rejoice in hope of the glory. Now we must be positive here, call it dogmatism if you will; we must persistently maintain the truth of the believer's full and present title to glory as a known and enjoyed comfort in the soul. Scripture is dogmatic about it; and it points us to the wondrous perfection of our Surety's work and

Person as the eternal basis of our assurance. To question my title to glory after I have trusted the Son of God is to cast a shady slur upon His work for me.

Now observe, if you please, that "*hope*," as spoken of here in verse 2 is not the

### POPULAR ERRONEOUS THOUGHT

which obtains so much even amongst not a few sincere seekers after light—the idea of "a good hope of salvation" if we only "do our best to merit God's mercy." It is not a hope of acceptance; it is not a hope of justification; but it is a hope which lives in the breast of one who has peace in the assurance that he is both accepted and justified, because he is one who can *rejoice*.

If this word "hope" here were intended to convey merely the idea of a conditional but dubious expectation, how could it be asserted that we "*rejoice*" in such a hope? Can I rejoice if I am unsettled as to whether I will ever be in heaven or not? Can I rejoice in prospect of a country I may or may not reach? Could such an interpretation of language satisfy the requirements of any common-sense phraseology? God means what He says, therefore He says what He means. If we believe, we know and rejoice.

### "THE GLORY OF GOD."

What does this mean? We have already met the phrase in chapter iii.; and there we learned how we had all sinned and come short of "the glory of God."

The glory of God is the revelation or disclosure of what He is. The Law tells us what He is as to His inflexible righteousness and holiness. This holiness made demands of us which we were unable to respond to. Thus, it pronounced us guilty and placed us at an awful distance from God, as unfit for His unsullied courts.

Then the Gospel comes and shows us the glory of God—what He is—in the face of Jesus Christ. God revealing Himself in His dear Son. Mercy and truth, righteousness and peace, meeting and embracing one another in Jesus our adorable Saviour (2 Cor. iii. 9-18; iv. 1-4). In Christ we become fitted for eternal association with the same righteous and Holy God. All that He is—His glory—is the

foundation of our security now ; all that He is—His glory—is to be the fulness of our satisfaction by-and-by. Speaking of

THE BLISS OF THE GLORIFIED REDEEMED under the symbol of *the heavenly city*, the Holy Ghost says, through John, "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. xxi. 22, 23).

To this we look forward. It is the Christian's future—a future bright and unclouded. Christ fills it. Every soul that trusts Him is bound for such a destination. The believer of yesterday as well as the veteran truth-champion of nearly a century; babes as well as fathers. This blessed hope is their common birthright. It ought to be their common spring of realised delight. It is sweet when known; it is sure though unknown.

E. L.

(To be continued.)

### THE DIVINE HEALER.

Read Matthew viii. 5-13.

IN the cases of the two blind men, and the woman with the issue of blood, recorded in chapter ix. 20-31, faith in the Lord Jesus brought healing virtue out of Him to heal the individual believer. But in this narrative of Matthew viii. we have another great principle taught, namely, that faith in the Saviour can bring healing virtue out of Him to heal others.

The centurion, of whom we read here, did not come to the Lord on his own account, but on behalf of his servant. There is also no word of the servant's faith, it was the centurion's own faith that brought healing to his servant. "And Jesus said unto the centurion, go thy way: and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour" (verse 13).

The same principle is taught in chapter ix. 2 (see also Luke v. 18-20), "And Jesus seeing *their* faith, said unto the sick of palsy, son thy sins be forgiven thee." Again, we have the same precious truth unfolded in the narrative of the woman of Canaan, who came to the Lord on behalf of her daughter.

"Then Jesus answered and said unto her, O woman great is *thy* faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour" (chap. xv. 28).

In the cases of those whose faith brought blessing to others, there would appear to have been

#### SOMETHING SPECIAL.

It was the same faith, but those who exercised it had a fuller knowledge of the Lord's power and willingness to heal; and as a consequence their faith took a firmer hold of Him. And this pleased the Lord. "Without faith it is impossible to please Him" (Heb. xi. 6). The centurion said, the Lord had only to speak the word and his servant would be healed. The Lord marvelled at his faith, and said He had not found so great faith, no, not in Israel.

In the case of those who had brought the sick of the palsy, there was the faith that could overcome difficulties. "They could not come nigh unto Him for the press." Ordinary believers would have waited for another opportunity, and perhaps lost the only one they ever had; but these men came to the Lord Jesus with a purpose, and with a real errand, and they were not to be baffled by difficulties. If they could not reach the Great Healer by the "door," which was the ordinary way, they would use

#### EXTRAORDINARY MEANS

to get to the Saviour, and they succeeded.

Then again, in the case of the woman who came to Him about her daughter, when she addressed Him as "Son of David," "He answered her not a word." His disciples also came and besought Him to "send her away." Most probably she overheard them doing so. Any ordinary believer would have been utterly discouraged, and given up; but this woman had come with a real fixed purpose on behalf of her daughter, and she would not be turned away. She would take any place the Lord chose to give her. That of a "Gentile dog" was not too low for her to stoop to. Her daughter was under the power of the devil, and she believed that the Lord Jesus could help her, and she would not go away without her errand, and she got it. Not only so, but the Lord was pleased with her importunity. It was evidently a feast to His heart to have a

needy human soul drawing largely on His saving power; not only for one's self, but also on behalf of others.

He is the same now as then. "Jesus Christ the same yesterday, to-day, and for ever" (Heb. xiii. 8). It is helpful also to notice that in the case of this woman's daughter, and in the case of the man sick of the palsy, there was

MORE THAN BODILY HEALING.

He cast the devil out of the woman's daughter, and He said to the sick of the palsy, "Son thy sins be forgiven thee." There was evidently spiritual healing imparted to those who were thus brought to the Lord Jesus, through the faith of those who thus brought them.

Now, this should encourage those of us who have dear ones still unsaved, or any other burden lying on our hearts, to learn to exercise this faith that can draw on the grace of the Lord Jesus on behalf of others. This can never be done by any kind of effort of our own. It must be the result of a fuller knowledge of Christ, a more intimate acquaintance with Him. "And they that know Thy name will put their trust in Thee" (Ps. ix. 10). Perhaps it is not too much to say that more souls have been brought to the Saviour by the power of prayer than by the power of preaching. Were some soul-winners praying more and preaching less they might have fewer "professions," but those who did "profess" would be of a different stamp. Their work might not look so well on paper now, but probably it would look better at the great report-meeting that is coming. G. A.

LADEN WITH DIVINE MERCIES.

"I AM creeping on at much the old pace—laden, *back-burdened* with divine mercies, and filled with happy wonder at God's infinite goodness to me, *the chief of sinners*. When He gives, the difficulty is to find room in the heart for His munificent gift (see Mal. iii. 10). What burdens of mercies past have we to thank God for (Ps. lxxviii); for the love that comforts us, and for the equally tender and bliss-giving love that chastises us. He fills your cup to the brim with mercies of one kind, and mine with mercies of another kind."

"JESUS IN THE MIDST."

HE'S STILL THE SAME.

"WHERE there are found e'en two or three Who have been gathered to My name, There in the midst am I," saith He!  
Blest Witness true! He's still the same.

To Him, uplifted, we've been drawn—  
To Him, as Saviour, once we came—  
Our darkness then gave place to dawn:  
Morn came with Him—He's still the same.

Salvation brought He to the lost,  
He satisfied law's ev'ry claim,  
*All* needs He met at such a cost  
As none can tell—He's still the same.

In Him, High Priest before the throne,  
By cleansing blood we're free from blame;  
He came from heaven to earth *alone*,  
Returned *with us*—He's still the same.

*In Him* we're there, but yet we're *here*;  
*While* here, this be our constant aim,  
To honour Him—He's ever near,  
His heart, His love—*He's* still the same.

On each "first day" around His board  
We would His precious death proclaim;  
While gathered to our risen Lord,  
He's in *our* midst—He's still the same.

Where love is low and heart is sad,  
He fans the flicker to a flame;  
The drooping spirit He makes glad—  
Lord of Emmaus! *still* the same!

His presence with us, we'll go forth,  
We'll go and spread abroad His fame,  
Tell out His name of matchless worth,  
Lord Jesus Christ! He's still the same.

We show His death until He come,  
We'd glory in His Cross and shame,  
We're strangers here, He'll bring us home,  
The Lord of glory—*still* the same.

There in the presence of the King  
(Thrice worthy He of glad acclaim!)  
We'll dwell for aye—the new song sing—  
He is, and shall be, *still the same!* D. R.

Weston-Super-Mare, May 2, 1895.

SHADOWS OF CHRIST.—VII.

## "MELCHISEDEC."

TYPE OF THE LORD JESUS AS KING AND PRIEST.

By JOHN R. CALDWELL, Author of "Separation."

"Jesus, made an High Priest for ever after the order of Melchisedec" (Heb. vi. 20).

THREE verses in Genesis (xiv. 18-20) contain all that the Spirit of God has seen fit to record historically of this remarkable personage.

But the inspired commentary upon these verses (Heb. vii.) is more copious. Indeed, the seventh chapter of the Epistle to the Hebrews, is of itself an indisputable proof of the verbal inspiration of the Old Testament Scriptures—seeing that it takes up in minutest detail every particular recorded in the three verses referred to—dwelling on the names, and the interpretation of the names, and noting even the order in which they occur, and instead of charging the writer with *omission* in not having recorded the genealogy or parentage, the birth or death of Melchisedec, it finds a divine meaning for these blanks, and shews that even the silence of Scripture has a voice for the ear of faith.

Conjectures as to who this person was are fruitless. Some have supposed, from the language of Hebrews vii., that it was the Son of God Himself. "Without father, without mother, without descent: having neither beginning of days nor end of life." But surely it means only that he thus appears upon the page of Scripture, not that he actually was so. And to this agree the words which follow—"made *like unto* the Son of God."

In the Epistle to the Hebrews one great subject is the priestly office of the Lord Jesus. Chapters iv., v., viii., ix., x., are mainly occupied with showing Him to be the great Antitype of the Aaronic Priesthood. But even it, with all its details and ceremonies, fails to show fully the glory of the priesthood of Christ. Therefore is the prophetic allusion of Psalm cx. taken up and used as the text, so to speak, of a discourse, the burden of which is to exalt yet further the official glory of Christ, by showing the superiority of the Melchisedek to the Aaronic Priesthood, and that Christ is a priest for ever, after the order

of Melchisedec as well as after the pattern, or type, of Aaron.

The most prominent superiority of the Melchisedec over the Aaronic priesthood is the COMBINATION IN ONE PERSON OF THE TWO

## OFFICES OF PRIEST AND KING.

Thus the meaning of Melchisedec is "King of Righteousness," and he is also called "King of Salem," which is King of Peace. His was a "Royal Priesthood." In Israel, the priest was of the tribe of Levi, the king was of the tribe of Judah. Hence, so long as our Lord was upon earth He could not be a priest (Heb. viii. 5). His priesthood began in resurrection. The word of the oath which was since the law, which consecrated the Son, was this, "The Lord hath sworn and will not repent, Thou art a Priest for ever after the order of Melchisedec" (Ps. cx. 4). Death could not come in to intercept even for a day this new order of priesthood; it is "after the power of an endless life."

Thus in heaven, not on earth—Jesus, the risen Son of God and Son of Man, Son of Abraham and Son of David—is invested with the new and surpassingly

## GLORIOUS ORDER OF PRIESTHOOD.

"A priest upon His throne" (Zech. vi. 13). He shall one day appear as the "King of Kings" to sway the sceptre of universal dominion, whilst as the great Melchisedec, He shall come forth with all the blessings of the new Covenant—shadowed forth in the "bread and wine," to comfort and to strengthen Abraham's seed.

And this being the character of the priesthood of the Lord Jesus, the same applies to the saints. As it is written, "He hath made us kings and priests unto God" (Rev. i. 6.), and again, "But ye are a Royal Priesthood" (1 Pet. ii. 9).

That which appears most prominently in the Aaronic priesthood is the *offering of gifts* to God; that which is presented in the Melchisedec priesthood is the bringing forth of *gifts from God*. In both these characters our Lord Jesus appears. He is the true Aaron, appearing before God in all the acceptance of the one offering which He accomplished on Calvary; but He is also the true Melchisedec bringing forth, and dispensing to his people

the fruits of His death and resurrection. He breaks the bread, He pours the wine. Ascended up on High, He received gifts for men, even for the rebellious, and freely and gloriously did He lavish those gifts at Pentecost and after it. And still, though the presence of the Holy Spirit be not demonstrated by miraculous gifts, yet is His abiding in the saints none the less real. Still does He comfort and instruct, still does He qualify and thrust forth to service by His inward grace, evangelists, pastors, and teachers. Still is He to those who wait on the Lord "the spirit of power, and of love, and of a sound mind" (2 Tim. i. 7); and still in the hearts of all redeemed ones, is He the Spirit of Sonship, crying, "Abba, Father".

It is significant and attention is directed to the fact in Heb. vii. 2 that Melchisedec was *first* King of Righteousness and "*after that also* King of Peace." This is according to divine order. It could not be otherwise, for "peace at any price" is not God's principle. Righteousness must first be considered, and all the claims of perfect righteousness owned and honoured before peace could be proclaimed. Thus the Gospel of Peace is based upon the Righteousness of God. The Lord Jesus, the true Melchisedec, in securing peace for guilty and condemned sinners, first "suffered for sins, the just for the unjust." He "made peace by the blood of His cross." On the day of his resurrection, He greeted his trembling disciples with the glad salutation, "Peace be unto you," and having so said, as if to show the righteous ground of peace—as if to declare that first He was "King of Righteousness," "He showed them His hands, and His side." And thus it is written, "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever" (Is. xxxii. 17). "Righteousness and peace kissed each other" at the cross of Christ, and are eternally united for us in His glorious person as our Melchisedec Priest. "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." (Ps. lxxxix. 14). In accordance with this great divine principle of

#### RIGHTEOUSNESS BEING FIRST

—it is written "The kingdom of God is *righteousness and peace and joy* in the Holy

Ghost" (Rom. xiv. 17). So also "the Wisdom that cometh down from above is *first* pure, *then* peaceable" (James iii. 17).

So in Heb. xii. 14, though the order differs, the combination is the same, and the context shows that holiness is the primary consideration. "Follow peace with all men, and holiness without which no man shall see the Lord." Again in Matt. v. 9, 10, it is first "Blessed are the pure in heart," and then "Blessed are the peacemakers," and again "The fruit of righteousness is sown in peace of them that make peace" (James iii. 18). And it is after the same pattern that grace and truth are combined in all the ways and teachings of our Lord Jesus Christ. Never did He sacrifice truth for grace; never did He surrender grace for truth. How different are the ways of His erring people, continually drifting into one-sidedness, and losing the balance between truth and grace. Whilst we "love in the truth," (2 John i.) we ought ever to "speak the truth in love" (Eph. iv. 15). If this combination be dissolved the result will be that truth and righteousness will fail of their effect for lack of the element of love, or else love will fail to knit together, because of the absence of the element of truth and righteousness.

The saint of New Testament days feels quite at home, if we may so speak, in Genesis xiv. The symbols of bread and wine are so much more familiar to us than the sacrificial types and shadows of Leviticus. And surely there is much for our hearts to learn from the occasion upon which these familiar emblems were brought forth. Abram had gained a great victory; it was an hour of prosperity. Little is a saint aware ofttimes of his deepest need. "We know not what we should pray for as we ought." But there was an eye upon him that knew and anticipated the temptation that was coming, and

#### FORTIFIED HIM FOR THE FURTHER VICTORY THAT FOLLOWED.

Such was the grace that prevented Peter. "Simon, Simon, Satan hath desired to have you that he might sift you as wheat, but I have prayed for thee that thy faith fail not." Such also was the watchful care that anticipated the danger of Paul, and in the hour of the rapture to Paradise, and the unspeakable

revelations, permitted the adversary to buffet him with the thorn in his flesh.

To Abram it was a moment of blessed communion with God. He recognised it as no ordinary occasion. Melchisedec was not only "King of Salem," but "Priest of the Most High God," and as such, Abram owned his superiority, and received his blessing (See Heb. vii. 7). But not only so, there is fruit found afterwards of this interview to the glory of God. First, Abram gives to Melchisedec tithes of all, owning him thus as the servant of the God who is "Possessor of heaven and earth." He then meets the offered bounty of the King of Sodom in the strength of the blessing received. He had lifted up his hand to the Most High God, Possessor of heaven and earth, therefore would he not take from a thread to a shoelatchet, nor anything that pertained to the King of Sodom, lest he should say, "I have made Abram rich." Who can tell how the heart of Abram might have yielded to the temptation, had he not thus been met and strengthened with might, through the blessing he had received at the hands of Melchisedec? Thus Abram repeats to the King of Sodom the very words of the blessing he had received. He had treasured them in his heart. They were precious words to him. Who was the King of Sodom—be he friend or foe—compared to "the MOST HIGH GOD"? What could he give or take worth having if the God of Abram be

"POSSESSOR OF HEAVEN AND EARTH"?

In the consciousness of blessing possessed, he could reject without a pang the riches of Sodom, as Moses afterward could surrender the wealth and wisdom of Egypt, and later still as Paul could count as *loss* what once had been his *gain*—"for the excellency of the knowledge of Christ Jesus the Lord."

And it can never be otherwise. Only as the believer realises by faith, his high calling—his infinite blessing—his unsearchable riches—in Christ, can he surrender the honours or esteem, or wealth of the world. It was in the consciousness "that the Father had given all things into His hands, and that He came from God and went to God" that the Lord Jesus "laid aside His garments and took a towel and girded Himself and began to wash the

disciples' feet" (John xiii. 1-5). And so in the Epistle to the Ephesians it is after showing the stupendous glory, and wealth, and joy of the believer's portion that the exhortation is given to walk worthy of this calling "in all *lowliness and meekness.*"

So in 1 Peter, it is after telling the saints of the inheritance, incorruptible and undefiled, reserved for them in heaven, of the precious blood that had redeemed them, of the incorruptible seed of which they were begotten, of their being a chosen generation and a royal priesthood that the apostle goes on to exhort them "as *strangers and pilgrims*" to abstain from fleshy lusts, and to suffer and bear reproach with patience.

Nor can it be questioned that such is one of the great purposes of the Melchisedec feast of bread and wine that the saints are privileged to enjoy on the first day of every week.

Again, and again, as they tread the streets of this Sodom world, would the Lord Jesus gather around Him His feeble loved ones, to strengthen them with heavenly bread, to cheer them with that wine "which cheereth God and man" (Judges ix. 13).

Blessed are they who discern the Lord Himself in that ordinance of His appointing—who see the bread to be broken, and the wine to be poured by the very pierced hand of our Melchisedec. To such the human instrument passes out of sight: one form alone is seen, one voice alone is heard—the person, the voice of "JESUS ONLY."

### THE URIM AND THE THUMMIM.

Exod. xxix. 29, 30; Lev. viii. 8; Num. xxxii. 21; Deut. xxxiii. 8; 1 Sam. xxviii. 6; Ezra. ii. 63; Neh. vii. 65.

BY far the most important piece of the garments was the breast-plate with its adjuncts. In materials and colours it was like the Ephod to which it was attached. It was twenty inches long, and ten wide. It was doubled, thus forming a square of ten inches. This doubling was simply to make it strong enough to bear its weight of gold and wealth of stones. It was fastened to the Ephod with rings and chains of gold. It was upon this breastplate the Urim and Thummim were placed. These words signify "lights" and "perfections."

Lights and perfections of what? we naturally ask. To this question there can be but one reply—the lights and perfections of the truth. Were then the Urim and Thummim the twelve stones? Yes! they were simply collective and descriptive names for the twelve precious stones put upon the breastplate. Any one dismissing from the mind one and all of the many theories men have vainly spun as to what they were, and addressing himself to a prayerful examination of the Scriptures I have given, will soon find they were simply the twelve stones. Lack of space will not permit of my giving conclusive proofs for this. I am anxious to utilize all I have to set forth what I believe to be at least a part of the spiritual teaching of them. When the twelve stones were engraven with the names of the twelve tribes of Israel and were fixed upon the breastplate, they were then the Urim and Thummim. It was upon the *lights* and the *perfections* upon the breastplate which was upon the heart of Aaron, Israel was upborne before Jehovah. It was to the high priest thus adorned He communicated His mind and will, speaking “from off the Mercy Seat,” concerning the nation. In an audible voice He did that. See Judges xx., and Ezra ii. 63. Thus, He, through their representative, instructed and guided the nation in times of perplexity. Aaron bore the people—figuratively—upon his heart for this purpose.

Few indeed would question that the Lord Jesus stands forth as the perfect fulfilment of the type of Aaron wearing the Urim and Thummim upon his heart. In the typical man and his service before God for the nation of Israel may be seen, in New Testament light, the germs of our Lord's present representative work on behalf of the ransomed ones. We may see in the fact that Aaron stood between the nation and God, a foreshadowing of the

#### MEDIATION OF CHRIST.

There is “one God and one Mediator between God and men, the man Christ Jesus” (1 Tim. ii. 5), unto whom all the saved have come (Heb. xii. 24), and in whom they are all fitly represented. His mediation is based upon His death and resurrection. It did not end, but simply began at that time. For before He could become “the Mediator of the new covenant,” He must die and rise again. The blessings of the “better covenant” can only be

given through a living Mediator. Springing out of His work of mediation is His service of  
INTERCESSION.

It is true He is nowhere called an Intercessor, yet He is one, because “He ever liveth to make intercession” (Heb. vii. 25). For why? To save His own out of the hand of their foes “that they might serve Him without fear, in holiness and righteousness before Him all the days of their life.” The saved have many enemies who are ever on the alert to deceive and distress, but, thank God, they have an Almighty Friend in the Lord Jesus Christ, through whose intercession they are kept in safety. Hence the challenge faith can give:—“Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, *who also maketh intercession* for us” (Rom. viii. 34). Mediation brings the saved nigh unto God, whilst intercession keeps them nigh.

#### THE ADVOCACY

of Christ is a third aspect of His unfinished work (1 John ii. 1). There is sin in the saved as well as the unsaved. Sin which constantly strives for the mastery and, alas, sometimes gets it. The result is the Holy Spirit's ministry to the heart is interrupted; communion with God is, for the time being, suspended; peace and rest are disturbed, and weakness is the result. These conditions remain until solemn confession is made of the sin which besets the soul. It is on failing—sinning—the work of the Advocate begins. It is through Him communion is restored and lost peace and power in the soul are again known. Confession of sin on the part of the failing one, and advocacy on the part of the unfailing righteous One lead to restoration of soul.

#### HIGH-PRIESTLY WORK.

“He is a merciful and faithful High Priest” (Heb. ii. 17); the “High Priest of our profession” (Heb. iii. 1); the “great High Priest, that is passed into the heavens, Jesus the Son of God” (Heb. iv. 14). God called His Son into this position, for He “glorified not Himself to be made an High Priest” (Heb. v. 5). He is exercising His functions in the true tabernacle before the face of God. “We have such an High Priest, who is 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" (Heb. viii. 1, 2). It is through Him alone, the "holy," and "royal priesthood," composed of all the saved of this age, are able to present their spiritual sacrifices unto God. How varied are those sacrifices! Here are some of them:—a "broken spirit, a contrite heart" (Psa. li. 17); "Thanksgiving" (Heb. xiii. 15). To "do good," and to "communicate" are also sacrifices (Heb. xiii. 16). The body of the believer, when yielded, is a "living sacrifice" unto God (Rom. xii. 1). What scope have the priesthood of this age in offering up "spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter ii. 5)! Even temporal things such as food and clothing, when by the saved bestowed upon others, become, through our High Priest, an "odour of a smell, a sacrifice acceptable, well-pleasing to God" (Phil. iv. 18). The fragrance of His person and the preciousness of His work are added to all which the saved offer to God through Him. Thus upon the heart of the Mediator, Intercessor, Comforter, and Priest all redeemed by His blood ever lie before the face of God. The rings, chains, and sockets of fine gold, securing the stones upon the heart of Aaron might foreshadow the purpose and promises of God used in securing through Christ the salvation of the ransomed. J. H. I.

*A VOICE FOR THE "UTTERMOST PARTS."*

OUR Chinese brother, Mr. Wan-yin-tsai, is sending you a real up-to-date "Macedonian vision" for the year 1895. His letter reads as follows—"Beloved, I invite you to come to my country with all haste. At present there are very many places without the Gospel of Christ. Please look up Matt. ix. 36; Rom. i. 5, 6; 2 Cor. xiii. 9; Phil. i. 20, 21; John xiv. 12-14; 2 Cor. xiii. 13. I beseech you to obey. Come to China and help us. *Come without delay.* Daily we anxiously look for you. The Lord bless you and protect you. Peace to you all. Farewell."

Dr. Pierson says—"How can God set before us a wider and more effectual door than when the heathen themselves are ready to hear the Gospel, and make appeal to us to come to them?" "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."

Here in Wu-chen the work is most encouraging, and never before have we found the Chinese so willing to listen to the Gospel. I say this advisedly; they come to us in crowds night after night, and, as I told the friends when at home, they listen to us as long as we care to speak to them. We only get rid of dozens of them by turning out the lamps.

Last month eight confessed Christ in baptism, and now a few others wait to do likewise.

The *daily* Bible reading at 6 p.m. draws many, and though this is the *seventy-fifth* evening without a break since we came back, yet upwards of one hundred were present. In the past we generally gave Bibles and hymn-books away to the Christians: now the tide has turned and we sell them. On Lord's Day a man from the district of Kien-chang-hsien told me that he went home and destroyed all his family idols after hearing the Gospel preached here a few weeks ago, and that he had delayed a day returning to his home this time to be present at another "worship."

Our brother, Mr. Harland, after spending two months in Wu-chen, left on Feb. 19 for home. He travels *via* America, and hopes to visit some of the assemblies *en route*. On the eve of his departure the native church presented him with two sets of scrolls, two sets of teacups, a pair of bowls, a pair of large sweetmeat dishes, and some tea, cakes, &c., together with a written address bearing about one hundred names.

His farewell meeting was most touching and, I believe, made a profound impression upon us all. Mr. Harland's words were few, but intermixed with tears, and these were expressive. In a letter written from Shanghai, which I received to-day, our brother says—"I cannot let this opportunity pass without again alluding to the great manifestation of love and kindness shown me at Wu-chen, and the present from the Chinese themselves crowned it all; it took me by surprise and I am deeply moved by such love. Give my heartfelt love to all." Mr. Harland goes back to England with a good report of the land, and with a deeper and of course much more intelligent knowledge of the spiritual needs of this people. May his visit stir up much more interest and prayer.

## Correspondence.

## "AFTER THE THOUSAND YEARS."

In Mr. Bennet's interesting and appreciative article in April *Witness* occur some passages in which, by their interrogative form, enquiry is distinctly suggested, and therefore I offer some replies, hoping that others will continue the study.

The word, "*oikonomia*," translated "dispensation" generally, and "stewardship" more correctly in Luke xvi. 2, 3, 4, excludes, as I think, the idea of eternity from the passage in Ephesians i. 10, because otherwise our Lord would be fixed to all eternity in the position of stewardship, which we know from 1 Corinthians xv. 24, He will resign, when the end of the reign of Man as supreme in the universe (God excepted) arrives. The "*pleroma* of the seasons" also excludes eternity, as it seems to me; no possible combination of words appearing to offer a better way of expressing the longest possible duration of time (*pleroma*) short of eternity (*ton kairos*).

This verse then gives us the title and description, in a few words, of the post-millennial age. It will be a stewardship, the universe subjected to the great *oikonomos*. It will last for a magnificent length of time. It will not be eternal.

It is asked (p. 60), "Does not the context in 1 Corinthians xv. 24-28, give the word 'till' the force of a termination?" I answer by referring to Psalm cx. 1, 2, from which the quotation is taken.

"Sit thou at My right hand till," etc., implies, no doubt an attitude of expectancy (Heb. x. 13), but verse 2 explains, that when that event arrives, viz., the subjugation of the enemies, the reign will continue "in the midst of" the foes. "Rule Thou in the midst of Thine enemies." There is yet a further stage of the Kingdom foretold, viz., when all enemies shall be "destroyed"; when He shall have gathered out of His Kingdom all things that offend, and them which do iniquity.

An interpretation was given in *The Christian* of February 14th, which, I think, removes Mr. Bennet's objection in reference to 1 Corinthians xv. 28, viz., that our Lord, at the very moment of His investiture with the universal sovereignty, submits Himself to God as supreme, thus owning the solitary exception to His own supremacy. God will not be subjected to MAN. So that the Kingdom proper will be enjoyed by Him, subject to God, who, even then, as ever, shall be all in all. This verse applies to the beginning not the end of the reign.

But the chief objection raised is, perhaps, that where it is asked, "Are we free to speak of Christ reigning as Man, and as God?" Again, "Should we not avoid any endeavour to explain the future, by suggesting that a time will come when the Lord will reign simply as God?" I deprecate as much as any one a too curious,

which is apt to become an irreverent, investigation of the mysteries of the Person of Christ; but when two plain statements of Holy Scripture meet us "full in the face," which seem to disagree—such as, "Thy throne, O God, is for ever and ever," addressed to the Son, and "Then cometh the end, when He shall deliver up the Kingdom to the Father"—are we not, as reverent students, holding fast the Divine Authorship and literal accuracy of the Word, bound to go so far, at least, in our researches as to seek to reconcile these, and such as these, passages, one with the other? Mr. Bennet's method, viz., that of reducing the word "deliver up" to something little, if at all removed from "retain," does not satisfy me, and will not, I venture to think, satisfy many of your readers. I have suggested another method, for which I claim the support (in principle) of both J. N. Darby and John G. Bellett, against whose views in this respect, I do not believe the voice of the critic has ever been heard.

In the Synopsis on Ephesians i. 17 to end, the passage which corresponds so closely with the 15th chapter of 1 Corinthians, we read that it is "the exposition of the whole truth respecting . . . the place which Christ takes in the universe that He created as Son, and which He re-assumes as Man." Again, "We shall see also that Christ is viewed as Man." Again, "Christ could say, 'Destroy this temple, and I will raise it up again in three days,' for he was God; but here He is viewed as Man; it is God who raises Him up again" (pp. 404, 405).

I have not a copy of "The Moral Glory of our Lord Jesus Christ" ready to hand, but I have the clearest recollection of the joy with which, thirty years ago, I first read Mr. Bellett's wonderful and beautiful exposition of the alternate action of Christ as *Man* and as *God*, in His life on earth. For example, in the scene when He wept at the grave, from which straightway He called forth the corpse a living man; or when, one moment asleep on a pillow, the next He rises and commands the winds and the seas, and they obey Him who was in truth their Creator.

The view suggested in "After the Thousand Years" follows a similar principle of interpretation, and, while it recognizes the eternity of the glorious reign of Christ as God, brings out the Scripture for simple, unquestioning acceptance and faith, that there will be a temporary delegation of the rule of the universe by God to the Son, so that all creation will have to own MAN as their Monarch for a stupendous, a majestic, a transcendently prolonged period of time, at "the end" of which our Lord, for ever Man, and for ever Head of the Church, will deliver up that Kingdom to the Father, and thenceforth, as one with the Father, reign in the Kingdom that shall be for ever and ever.—GEO. F. TRENCH.

## 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 WEAK AND SICKLY.**—"Weak and sickly," "asleep" (1 Cor. xi. 30). Do these terms signify physical or spiritual condition?

**SPIRIT OR WATER BAPTISM.**—"One baptism" (Eph. iv. 5). Does this refer to baptism of the Spirit or water?

**FEET WASHING.**—How are believers to understand John xiii. 14-17? Is feet washing an ordinance to be observed in the literal sense, the same as believer's baptism and the breaking of bread? We do not find it recorded in the book of the Acts of the Apostles the same as the other two. This is a question that many are at variance about in the United States.

**WHAT IS SALT?**—Please explain the use of the word, "salt," in Matthew v. 13; Mark ix. 49-50; and Colossians iv. 6.

### WHO ARE IN THE HOUSE OF GOD?

**QUESTION 497.**—Does the "House of God" mentioned in 1 Timothy iii. 15; Hebrews iii. 6; x. 21; and 1 Peter iv. 17, include all believers? If not, who?

**Ans. A.**—1 Peter iv. 17 explains: All who have obeyed the Gospel of God.

**Ans. B.**—The term, "House of God," found in 1 Timothy iii. 15; Hebrews iii. 6; x. 21; and 1 Peter iv. 17, does include all true believers. It would be well to remember that Timothy was going about doing "the work of an evangelist," and not permanently stationed in one place. This explains verse 15 of chapter iii. These are all synonymous, and refer to the "Church of God" which He has purchased by His own blood: in Timothy, in connection with his behaviour as a servant of Christ; in Hebrews iii., in connection with the faithfulness of Christ; in Hebrews x., in connection with His office of High Priest over the House of God; and in 1 Peter, in connection with God's governmental dealings. The term in all three Scriptures includes *all true believers*.

J. F.

**Ans. C.**—The "House of God" (1 Tim. iii. 15, &c.). This is here explained as being "the Church of the living God." It comprises, as in 1 Peter ii. 4, 5, all living stones—*i.e.*, all whom God has quickened from the dead. See also Ephesians ii. 19-22, and the other passages quoted—Hebrews iii. 6; x. 21; 1 Peter iv. 17. The "great house," in Timothy ii. 20, is only a

figure used to illustrate a point concerning vessels chosen for various uses.

A. O. M.

**Ans. D.**—The Church is said to be the "Body of Christ," and the "Bride of Christ," also the "House of God," and the "City of God." These four figures are employed by the Holy Spirit to convey to our minds our relationship and responsibility to God, to Christ, and to each other.

We learn from such Scriptures as Ephesians i. 23; v. 25-32; ii. 19; 1 Corinthians xii. 12; Revelation xxi. 9, 10; 2 Corinthians xi. 2, that all saints are included in the figures of the "Body," the "Bride," and the "City," whether they understand them and are true to them or not; so we learn that the figure of the "House" includes all saints of the present age.

"Having a great High Priest over the House of God" (Heb. x. 21) is the inalienable possession, through grace, of every child of God. The sacrifice would be unavailing without the Priest. "Whose house are we, if we hold fast," and "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Heb. iii. 6-14), state a condition which every true believer fulfils. "Holding fast" is evidence of being of the "House," and of being a "partaker of Christ."

The figure of the "house" is a double one. The "spiritual house" of "living stones," built by Christ on the Foundation Rock of Himself, as "Son of the living God" (Matt. xvi. 18; 1 Pet. ii. 5), which includes all believers, is one use of the figure. "Household," or family, is the other use of it, and the one employed in Hebrews, and in 1 Timothy iii. 4, 5, 15. The "House of Israel," with Moses as "servant," is a type of the "household of God," with Christ as "Son" over it. As the "House of Israel" included all the sons of Israel, even when they were "a rebellious house" (Ezek. ii. 1-27), so the "house," or "household of God," includes all the sons of God, even though they are ignorant of, or untrue to the "form of the house," the "ordinances thereof," and the "laws thereof" (Ezek. xliii. 11).

T. R.

**Editor's Note.**—There is a sense in which "God's building" is entrusted to human responsibility. This is perfectly clear from 1 Corinthians iii. Men are the builders. Paul was "the wise master-builder."

The passages referred to in the foregoing replies all give the divine aspect of the house of God—whether it be regarded as "house" (1 Pet. ii. 5), or "household" (Heb. x. 21).

All believers constitute the house or household, and ought to be manifestly builded together as such. The ministry ordained of God in the Church is with a view to this. But this, as all else entrusted to man, has failed, and instead of believers being edified and builded together

according to the divine pattern, false materials, false methods, false principles, have supplanted the truth; and the result is, Christendom with its multitude of conflicting sects, societies, and memberships.

The responsibility remains to abide by the instructions of the written Word of God: to minister the truth in love, so that children of God may be edified, and so led into oneness of mind in the Lord, that the "buildd together" aspect of the Church might not be a mere theory but a manifest result of spiritual ministry. But, whilst desiring and labouring to this end, it is a most disastrous mistake to hold that those only who have learned something of the mind of God as to gathering, constitute the House of God. It is a grievous assumption, and those who assert such a claim need not be surprised if God in His governmental dealings takes them at their word and deals with them in judgment.

#### REGENERATION AND RENEWING.

QUESTION 498.—What is the difference between "regeneration" and "renewing" (Titus iii. 5)?

**Ans. A.**—Titus iii. 3 gives an awful sevenfold description of man by nature since the fall. "Foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." How God can save such is next brought out. "He saved us by the washing of regeneration, and renewing of the Holy Ghost."

To save is not merely to deliver from hell, but to rescue us from present ruin. Lives devoted to sin and Satan we see on every hand. How can these same be devoted to holiness and God? First, God regenerates or produces the new birth, the divine nature, the new man; then gives the Holy Spirit for the practical production of that new man's works, which are bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; &c. (Col. iii. 10-12). The new man is sinless, hence dependent, and would be always kept down by the flesh in us—the old man; but God, having seen this, gave us the Spirit to restrain the flesh, as we read, "The flesh lusteth against the Spirit, and the Spirit against the flesh" (Gal. v. 17). While the flesh is thus kept in check, the inward man is renewed by the same blessed Spirit, so that by our bodies are manifested the fruit of the Spirit, instead of the works of the flesh (see Gal. v. 16-24).

We thus see that the regeneration is the new eternal life we get when we accept Christ, and the renewing is the mighty in-working of the Holy Spirit to sustain and manifest only that life. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

The renewing here cannot mean that God is renewing the old man, for he is corrupt (Eph. iv.

22), and profits nothing. It must mean the "new man who is renewed in knowledge" (Col. iii. 10).

The word, rendered "washing," is rendered "laver" in the margin of the Revised Version, and refers to the tabernacle, where, after passing the altar, we next meet the laver. At the altar we see sin dealt with, but at the laver the person is dealt with. The one tells us of sin forgiven, the other of regeneration. The priest had to wash often of old, as well as offer for sin often, but now we meet the altar once, and the laver once—eternal forgiveness, eternal life. This same order is seen in Ephesians v. 25, 26—"Christ loved the Church, and gave Himself for it, that He might sanctify it, *having cleansed* it by the laver of water with the Word (r.v.). This tells us that we are regenerated, or washed, by means of the Word. More might be said, but this is an answer, and must be brief. w.w.

**Ans. B.**—Titus iii. 5: "Regeneration" means the new birth—"the birth again," from above—as in John iii. 3-5. "Renewing" means renovation of character, wrought by the Holy Spirit, as the result of the new birth. "The washing (or bath) of regeneration" is a significant mode of expression as to the way in which God, by new birth, saves us—cleansing away all old creation sins.

A. O. M.

**Ans. C.**—"Regeneration" is being born again, and alludes to our standing before God, as in the new creation, where all things are new and all things are of God. "Renewing of the Holy Spirit" speaks of the moral and spiritual change brought about in the saved one by the operation of the Holy Spirit. The former is visible to God only; the latter is evident to the saved one himself and to those with whom he comes in contact. He is a renewed man as to his history and habits.

The terms in our verse: "The washing of regeneration," or more accurately, "The bath of the new birth," no doubt allude to the washing of Aaron and his sons, once for all, at the door of the Tabernacle (Ex. xxix. 4); while the "renewing" may in measure be set forth by the continual washing of their hands and feet when they went into the tabernacle and when they came near to the altar to minister (Ex. xxx. 19, 20). The same doctrine is evolved by the Lord Himself also in John xiii. At verse 10 He says: "He who has been bathed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all." Judas had not been washed and so was not clean. J. S.

**Editor's Note.**—To the foregoing replies we only add 2 Corinthians iv. 16, from which we gather that the "washing of regeneration" is the work of the Spirit in the new birth once for all. The "renewing" is continuous, or repeated, as washing, feeding, &c., and is the work of the Spirit by the instrumentality of the Word.

## LOOKING FOR THE LORD.

An Address by Dr. Thomas Neathy,  
Author of "Our Lord's Coming Again."

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii. 20, 21).

THIS represents both our calling and our hope. Our calling is to be a heavenly *people*: our hope is a heavenly *Saviour*. You cannot have the one fully without the other. The hope is a part of the calling: and I would just say what I think is of some importance, that the coming of the Lord is no part of prophecy. Prophecy refers to earthly events. You can satisfy yourself of the fact in looking at any of the great prophets—Daniel, the image and the beasts. Jeremiah and Isaiah both speak of the earth; constantly prophecy has to do with the earth, but the coming of our Lord Jesus Christ to receive us to Himself is not a subject of prophecy. It has nothing to do with the earth, but with heaven, "From whence also we look for the Saviour." It is the finish of the blessed work that the Lord Jesus has commenced. The events on earth will run their course; but we are

NOT LOOKING FOR EVENTS, we are looking for Christ from heaven. "Our conversation is in heaven"—that is our citizenship, or "our commonwealth," I think the Revised Version gives it. The conversation of the Christian, his deportment, should be the result of the fact that his commonwealth is in heaven.

We are altogether a heavenly people, if we are Christians; we are something like the sheet that was let down to Peter (Acts x.). Whilst he was waiting, as they made ready for him to eat, two men were approaching the house, and he had a vision of a sheet let down from heaven with all sorts of animals in it. It served its end, and it was taken up into heaven again. Christians—saints of God now—are a people that belong to heaven; but are sent down as Christ was sent down to work on earth for a little while, and at the proper moment, held in the hands of God, they will be taken away from earth—they do not belong to it. They as little belong to it, as to their calling, as Christ did. He came into this earth to do the will of God

in a perfect life, then to do His will fully in the perfect sacrifice of Himself to which you and I owe everything. He testified that the deeds of this world were evil. He had no place to lay His head in it. "He came to His own, and His own received Him not." And Christians, when they lose the hope of the Lord's return, lose, too, their unworldly character, and seek in proportion to the absence of the "hope" to make themselves comfortable in this world.

"Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." The Lord, in going away, left us the hope of His return in the most blessed, yet simple, language that you can conceive. "I go away," "I go to prepare a place for you;" and, "If I go and prepare a place for you, I will come again and receive you unto Myself" (John xiv. 3). I love

## THE SIMPLICITY OF THIS.

Some feel a great difficulty as to arranging prophetic truths; but here there can be no difficulty. Christ says, "I am going away." He went. "If I go and prepare a place for you, I will come again." He goes to the Father's house. "In my Father's house are many mansions." It is heaven, no doubt, but He does not call it heaven: He calls it "His Father's house." Why? He is going to prepare a place for other children in the Father's kingdom. He is going there to prepare the place which He has as the Son of God for other sons of God—those that are made children of God by faith in Christ Jesus, through His sovereign grace. He is there preparing our place; that is to say, His appearance there is the taking possession of the Father's house in the name of the children.

The same thing occurs in connection with the entering of Christ into the Holy place. When it is a question of redemption, and of the value of the blood, and of a soul being in the presence of a Holy God, He enters the holiest by His own blood. In the title of the precious blood which He presents, He enters as our representative. So here in John He is the Son going back to the Father, and He presents Himself to take possession of the Father's house for all the children—not for Himself; His title is undisputed "from everlasting to everlasting." He takes possession for Himself as the "first born" of the "many sons" God is bringing to

glory. "If I go and prepare a place for you, I will come again and receive you unto Myself." Now, when Christ comes to reign He will have much to do with antichrist and the beast, and I don't know what; but there is

NOTHING OF ANTICHRIST AND  
THE BEAST HERE:

thank God for it. It is simply a question of His coming again personally as He went—coming to receive His saints to be with Him where He is. His object is to receive His Church.

Now, there is one question of great importance: How is it that the hope of Christ's return has so little power upon the Church of God to-day? My brethren, I can tell you: the reason is this, it is want of communion with earth's rejected and heaven's honoured Christ. If we had, every day, in our souls real fellowship, heart-fellowship, with the Lord Jesus Christ; if we knew more of what it is to walk by the faith of the Son of God, "who loved me, and gave Himself for me;" if it was a reality to me that He loved me, that He gave Himself for me, that He looks right down to me every day, that I am before His eye, that I was in His heart when He took that awful cup from the hands of His Father, when He drank it, forsaken of His God—then the hope of His coming would be more of a reality to us. Ah, if Christ had more hold of our hearts His coming would be more a necessity to our souls. That is what we want. We do not want so much the doctrine of the Lord's coming as a living fellowship—a living association with Christ every hour of the day. We want to know Christ in the circumstances through which we pass. Oh, my brother, my sister, may God give you to cultivate much communion with this Saviour, much fellowship with Him.

"From whence also we look for the Lord Jesus Christ." The apostle has spoken in the preceding part of the chapter of the time when he was on his way to Damascus to blot out the name of Jesus from under heaven, and lo, Jesus appears to him. He would not have been more surprised to see a person he had known to be dead for twenty years than to see Christ in His glory looking down upon His enemy, His persecutor. "If a man finds his enemy, will he let him go well away?" and Christ has found His enemy; but He reveals Himself in such grace to Saul

of Tarsus that Saul says, "Yes, Christ Jesus my Lord." It makes a complete change of everything in the whole life of Saul of Tarsus. Before, he had followed righteousness which is of the law; now he sees his righteousness only in a heavenly Christ. He sees Christ his righteousness,

CHRIST HIS HOPE,

Christ his living joy, Christ Jesus his Lord. Do you think of Christ Jesus after this fashion when you speak of waiting for Christ? If we did, we would be waiting for Christ as the apostle was waiting for Him. We want to know Christ, to wait for Him more singly, more simply. But now, it is "from whence we look for the Lord Jesus Christ a Saviour." Christ came the first time to accomplish the work whereby we can be saved: He accomplished it by dying—we have life by His death. But the salvation is only partially accomplished. Man consists of body and soul; the soul is saved by faith in the Lord Jesus Christ. There is no question about the salvation of the soul; but the body is still unsaved. God's purpose is, that the whole man should participate in redemption; that the whole man should be redeemed by the precious blood of Christ. Now the price paid for the body was no other than the price that was paid for the soul; for God seldom speaks in the Scriptures of the salvation of the soul—He generally speaks of the salvation of men and women. It is true in Peter we read "receiving the end of your faith, the salvation of your souls." The reference is evidently to Israel's blessing upon the earth, and our salvation spiritually in contrast to the earthly blessing that was Israel's portion. God has redeemed the whole man—has paid the price for the whole man—He has made it good as to the soul, and He is going to make it good as to the body. Christ can then, as Saviour, change the body of our humiliation (it is a body of humiliation, a body of vile materials, but not a vile body; it is a body of disease and weakness, subject to disease and death), and make it like unto His own glorious body. That is the hope (our brother has been speaking just now about death not being the hope).

DEATH IS THE HOPE OF NO ONE.

I never knew a man, unless it was one with a diseased mind, that found any hope in death

at all. But here is a hope, "He shall change our vile bodies that they may be fashioned like unto His Own glorious body"—or "unto His body of glory." I think one of the most precious portions of God's Word is that purpose of our God, "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn of many brethren." Our hope is to see Christ Himself:—blessed word of the apostle's, "Christ Himself!" Ah! yes, He will not have removed the marks of the passion through which He went for you and me. Every thorn-mark upon that holy brow will be more glorious than any part of His face unmarred. Oh, to see His face as it is. What a thought. Oh! what a thought. And then to be like Him, just to bear His image. We have borne the image of the earthy well. We have borne the image of the first rebellious Adam. You and I have borne it too well; we shall bear the image of the second man, the last Adam. Oh! it is God's purpose; it is God's predestination, my brethren; let us cherish the hope, let us hug it. Let us press after the One that is coming, assuredly coming, as he says Himself, speedily. Coming so that we can look for Him now—not look for events, not look for antichrist, not look for the beast. Oh, no, they will all come, every one of them in their day—it must be, God has said it; but before they come to pass, Christ my Saviour will come.

#### HE WILL COME AS MY SAVIOUR

to change this vile body into the likeness of His glory. You may be sure that I am glad of it at any rate. Yes, all trace of sin gone for ever; the result of Christ's passion and death. Oh, it is a hope, my brethren, it is a hope indeed, Christ Himself. There is nothing but joy in the hope. You cannot think of any one dying without some misgiving. If it is yourself you may be excused for having some dread; if it is some one very dear to you, you think of it with even more dread; but here there is no dread at all in seeing Him. Oh, that He would come while I am speaking! Come, Lord Jesus, come now that I may see Thee. Would there be any fear in it? "Wherefore," He says, "comfort one another with these words" (1 Thess. iv. 18). Yes, it is a comfort when it is a question of seeing

Christ, of seeing the One "who loved me and gave Himself for me." It is indeed a comfort, there is no let, there is no hindrance, there is no possible fear. Do you think that I should fear the joy of seeing again my dear father and mother? Surely not. Fear! What for? Why I think it would be an unspeakable joy to me to see them now. But oh, my Saviour, has loved me a great deal better than my father or mother ever did, and I want to see Him. I want to see that face that was once so marred for me; it will be heaven to gaze upon Him. Oh, what has not the soul found in Christ? What has even my feeble soul found in Him? Many a time have I watched the sun setting on a long summer day when I was a little boy (for I was but a boy when God converted me), and felt all the terrors of hell around me. How often have I felt that that sun will go down for the last time some day, and where shall I be then? And is it nothing that Christ my Saviour has changed all that—that there is "no fear in love," that there is no fear, blessed Lord, in seeing Thy face, no fear in anything else, for the peace of God keeps the heart and mind through Christ Jesus. I have found a Saviour to receive me to Himself above, and I found a Saviour to save and bless me all the way along. Oh, what a hope it is to see Him as He. How is He? Just as when Thomas was bidden to behold His hands, to put his hand into His side—that is how He is; blessed be His name! Thomas did not put His finger into the print of the nails, and he did not thrust his hands into His side. No, he said, "My Lord and my God" when He saw Him.

#### WHAT SHALL I SAY WHEN I SEE HIM?

I have sometimes wondered what I shall say, and I do not know whether I shall be able to say anything at all. If I am able to speak I think it will be to say, "Son of God, who loved me and gave Himself for me." May you be kept for that day, my friend. And if there is one that has not a title in His precious blood to stand before Him, let me tell you I have found a Saviour in Christ, I have found a blessed, heavenly Friend in the Lord Jesus Christ, and His blood cleanseth from all sin. May that blood be sprinkled upon your conscience, and in its efficacy and title may you see at length (not the King in His beauty) the Bridegroom of your heart.

REFLECTIONS ON THE EPISTLE  
TO THE ROMANS.

CHAPTER V.—*Continued.*

NOW the justification, the standing, in grace and the glory are the portion of every simple soul that believes in Jesus. It is all of grace. It does not depend upon a believer's power of apprehension, degree of spiritual attainment, or measure of capacity. The apprehension may be the feeblest, the attainment the meanest, or the capacity the scantiest; but the eternal safety is secure beyond the possibility of a question, because it is all grace. "Babes," "young men," and "fathers," differ as to the food they can assimilate, and powers they can exert; but they have all the one life in the Son of God; they have all the same acceptance in the grace of God. But every Christian has a

RESPONSIBILITY IN VIEW OF THE FUTURE,

and that is, to grow in grace and in knowledge, so as to abound in the fruits of righteousness, and thus enlarge his capacity. And proportionate to the enlargement of capacity for the reception and exercise of grace here, there will be the capacity for the reception of glory hereafter. There will be differences of capacity in glory; but then every vessel will be full. It is of the deepest moment that the soul should grasp the divine distinction between *grace* and *responsibility*, or there will be little, if any, enjoyment of peace, or stability of purpose.

Reading through this and the subsequent chapters of our epistle, we cannot fail to be impressed with the thoroughness with which God has entered into our need, and

HOW VERY KINDLY HE HAS TAKEN US  
IN HAND.

He would have us to see how complete is the triumph of His sovereign grace over sin and all its sorrowful results; and how He can cause us to exult experimentally in happy, conscious victory through the Cross, even here and now, amid the vicissitudes of a scene so replete with the fruits of sin and the curse. Not only does grace give us to rejoice in the prospect of glory, but also to rejoice (or glory—same word) in tribulations (see verses 3-5).

It is God's desire to have His loved people supremely happy. He delights to see them filled with one deep joy,

THE JOY OF THE LORD,

which is their strength. We have this mysterious joy presented to us here in three aspects, viz.:

Rejoicing in the glory of God (ver. 2);

Rejoicing in tribulations (ver. 3);

Rejoicing in God Himself (ver. 11);

and these appear to coincide remarkably with the progressive development of the divine joy in the experience of the soul. For example, the first burst of joy in the bosom of a young convert is usually associated with the delightful assurance of getting home to heaven in safety, when the burdened heart is free to sing

"There is no condemnation,

There is no hell for me,

The torment and the fire

Mine eyes shall never see."

Then as experience ripens with the growth of simple faith, the heart can take the trials and sufferings of life as part of the machinery of the divine purpose to work out His highest blessing, and the believer learns to value and rejoice in tribulations; and, although he may naturally shrink from them, yet he can sing

"The bitter is sweet,

The medicine is food,"

until at last by means of trials, profitably gone through with God, the soul learns God Himself, in the revealed word, experimentally; the state of maturity in spiritual life sets in and the burden of the song is

"My God the spring of all my joys,

The life of my delights,

The glory of my brightest days,

The comfort of my nights."

We are now dealing with the triumph of grace over all evil. Therefore, the Lord permitting, we will examine in detail the development of the second aspect of our joy in the next paper.

(To be continued.)

SEEING JESUS.

"JUST as the light of the sun at blazing noonday blots out all the stars, so the glory of Jesus, really seen, quenches, to that soul, all meaner glories."

"WITH the Lord thy God," who was the only One prominent in the bundle of life (1 Sam. xxv).

THE serpent of brass, "Put it upon a pole," probably the banner pole. That banner which they had refused to follow.



SHADOWS OF CHRIST.—VII.

## "ISAAC."

TYPE OF THE LORD JESUS AS THE "ONLY BEGOTTEN," THE SACRIFICE, AND THE BRIDE.

By JOHN R. CALDWELL, Author of "Separation," &amp;c.

"He . . offered up his only begotten Son" (Heb. xi. 14).

**I**N looking at Isaac as a type of the Lord Jesus Christ, it may be well to consider, separately, three different periods of his life.

*First*, looking at him as the only begotten Son persecuted by him that was born after the flesh.

*Secondly*, as the offered one received again from the dead in a figure.

*Thirdly*, as the Heir of all for whom a wife is sought.

Ishmael, being born after the flesh—not the son of promise, of a bond-woman and not of the free-woman, the fruit of human will, and not of faith, is not reckoned by God as a son of Abraham. Hence Isaac is called in the verse quoted above, his "only begotten son"; the intention of the Spirit in thus designating him, being doubtless to call attention to the typical character of his life; and to lead the disciple to expect to find in the Old Testament record rich foreshadowings of the great anti-type—"The only begotten Son of God."

Named of God before his birth, Isaac (or laughter), he was the joy of his father's house—the one in whom all his hopes centred, and through whom all nations were to be blessed. Such was the only begotten Son of God. "When He appointed the foundations of the earth: then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him" (Prov. viii. 29, 30).

He was called the Son of God because of His being conceived by the Holy Spirit, see Luke i. 35: "Therefore that holy thing which shall be born of thee shall be called the Son of God." He was also called the "first begotten" (not the "only begotten") "from the dead" (Rev. i. 5); because as risen from the dead and thus "declared to be the Son of God with power" (Rom. i. 4), other sons are associated with Him—He is "the first born among many brethren." So that, though it was said to Him on the resurrection morning, "Thou art My Son, this day have I begotten Thee" (Acts xiii. 33), He is not called in

resurrection the *only*, but the *first* begotten. But far back in eternity—before creation, as He dwelt in the bosom of God—He was the "*Only begotten Son*," a title that no man, no angel could ever inherit—it belongs to One, and that one, the Man Christ Jesus.

It is marvellous that any professing to believe the Scriptures could contend that our Lord Jesus Christ is but a man, were there no other proof to be found of His being a divine person than this title "the only begotten Son."

But fully do our hearts acknowledge it, when our eyes have been opened to see His glory. "The glory as of the *only begotten* of the Father, full of grace and truth" (John i. 14).

Being the "Well-beloved" (Mark xii. 6.) as well as the "only Begotten," it pleased God, that "in all things He should have the pre-eminence." He therefore became the centre of all the plans and purposes of God—in Creation, "without Him was not anything made that was made"—in Redemption, "Christ is all"—in Judgment, He is the man ordained of God to be the judge of quick and dead. But if He be the Father's Well-beloved, He must also be hated and persecuted by him that is born after the flesh. Hence the unregenerate Ishmael world, fulfilling the corrupt will of the natural man—mocked and hated, and persecuted, and slew the Son of God.

We do not read much of the opposition shown by Ishmael to Isaac, but God knew

## HOW DEEP ROOTED WAS THE ENMITY

—how impossible for the son of the bond-woman to be heir along the son of the free woman, therefore, He appointed the casting out for ever of the bond-woman and her son. And so has the flesh been set aside by God. The Heir is the Son of the promise—the long expected Seed, and those who are joint-heirs with Him are not begotten of the spirit of bondage or of law; but are the seed of Abraham, and the sons of God by faith in Christ Jesus.

Little is recorded of Isaac until that memorable occasion when God said to Abraham—"Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land Moriah; and offer him there for a burnt offering, upon one of the mountains which I will tell thee of" (Gen. xxii. 2).

What a view is here given of the heart of God. It is a son, an only son, a beloved son, a dearly cherished son, that is to be given up to the knife, to the fire, to the death; a picture drawn from human affections to illustrate the love of God. What would Abraham *not* give up to God, when he withheld not his only son? And has not God Himself taught us thus to reason—"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things."

Isaac has been spoken of as a weak and unmanly character, because of the unresisting obedience yielded to his father. Be this as it may, surely it tells of the "obedience unto death, even the death of the cross" of God's beloved Son. "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not His mouth." And, therefore, was there a love of the Father to Him special and altogether unique. "Therefore, doth my Father love me because I lay down my life for the sheep—no man taketh it from me, I lay it down of myself" (John x. 17, 18). It is the

#### VOLUNTARY CHARACTER OF OBEDIENCE

that makes it so precious to God. He who gave His own life for us is the "cheerful giver," whom "the Lord loveth." And surely He loveth all such as in the same spirit "yield themselves to God."

There, on the way to Moriah, is a shadow of heavenly things. The father, with his heart set on resurrection, "accounting that God was able even to raise him from the dead"—bearing the fire and the knife, the instruments of judgment. The son bearing the *wood* (same word in Hebrew as the "tree" in Deut. xvi. 23), as Jesus Himself went forth bearing His cross—the very cross on which He was to be hung. The son is on the altar, the knife is lifted up, but a well-known voice calls, "Abraham, Abraham, lay not thine hand upon the lad." He who "spared NOT HIS OWN SON," spared Abraham's son.

And now the type seems to change, and as the offered one is received again from the dead in a figure, the grand central truth of the Gospel is illustrated, viz, SUBSTITUTION. Isaac, with the knife of judgment lifted above

his breast, may be viewed for a moment as the sinner exposed to the divine vengeance on account of his sins.

But Jehovah Jireh, faithful to the trust reposed in Him, had provided a substitute. The ram caught in the thicket was at hand. Provided by God, it was taken and offered up instead of the lad. Isaac might stand by in perfect peace, receiving back as it were, his life from destruction through the death in his stead of the prepared victim. And thus it is that faith beholds the Lamb of God. It sees Him, spotless and without blemish, laid on the altar—slain, consumed, accepted—and rejoices to receive the gift of righteousness and life, as the result of the finished work of

#### THE GLORIOUS SUBSTITUTE

provided by God for the sinner.

Isaac, unbound and set free and returning again from Moriah, is a vivid type of the Only Begotten and Well-beloved received again from the dead. See Heb. xi. 19.

The 23rd chapter of Genesis is occupied with the death and burial of Sarah. The next allusion to Isaac is in chapter xxiv., which is wholly occupied with a detailed account of the sending of Eliezer, the servant of the Father to seek out and bring to Isaac from a far country, an elect stranger to be his wife.

The typical character and position of the narrative is too evident to require proof. Eliezer (meaning help of God) is sent by the father. Thus, as the mighty divine Helper, has the Holy Spirit been sent (not, however, until the Son of God was glorified—see John vii. 39) to gather out from Jew and Gentile, a people for His name. To gather them together in one, to baptize them into one body, to prepare them for the coming hour of long expected glory, when the Lord Himself shall come, and having fashioned them into His own glorious image, shall present them to Himself with exceeding joy. It would far exceed the limits of a paper such as this to enter into the beautiful and touching details of this chapter. Suffice it to notice first,

#### THE SERVANT'S WAY OF SECURING THE AFFECTIONS OF THE BRIDE.

It is not by making demands, further than as the Lord Himself did of the woman of Samaria. He only asked a drink of water.

He would lay himself under a very little obligation that he might win a reception for the gifts he had to bestow. But soon he is seen by her to be a munificent giver. Not an austere man, gathering where he had not strewed, and reaping where he had not sown, but a giver of golden treasures. Thus is God revealed by the Holy Spirit as the bestower of His "unspeakable gift." "God so loved, . . . that he gave."

This servant spoke not of himself, but of his master's wealth and of his only son, adding—"and unto him hath he given all that he hath." To this correspond exactly the words of the Lord Jesus: "All things that the Father hath are mine"—(John xvi. 15); and again, "Jesus knowing that the Father had given all things into His hands" (John xiii. 3.)—and so of the Holy Spirit it is written, "He shall not speak of Himself—He shall glorify Me: for He shall receive of Mine, and shall show it unto you" (John xvi. 13, 14).

Thus as one precious gift after another was unfolded to Rebekah by Abraham's servant, each telling of the wealth of the beloved son, and as her heart opened to receive the offer of love; so does the heart of the convicted sinner open to receive Christ, and so does the heart of the believing one embrace Him with deeper and truer love, as His unsearchable riches are made known to him by the Holy Spirit.

By and by, the gifts bestowed adorned the person of Rebekah, and comely would she be when thus arrayed in the eyes of him from whose wealth they were bestowed. They were earnest of treasures yet unknown, to be enjoyed when taken to be with Isaac in his father's home.

Such are the gifts and graces of the Holy Spirit now. Such is "the ornament of a meek and quiet spirit which in the sight of God is of great price" (1 Peter iii. 4); it is the meekness and gentleness of Christ imparted through the power of the Spirit of God.

The gifts received, the choice made, the answer of faith to the question, "Wilt thou go with this man?" being given—"I will go," the journey is soon undertaken, the desert way is quickly trodden. Many a tale would Eliezer tell of him whom yet she sees not, though she could rejoice in hope of being with him. Surely no subject would interest her so much

as that which concerned the only son, for whom she gave up kindred and home, that she might be wholly his. Such was the spirit of the apostle, who had suffered the loss of all things, and counted them but dung "that he might win Christ." Then, finally,

THE JOURNEY BEING ENDED,

Isaac is seen on the way. He goes to meet her before her entrance into the tent and before she becomes his wife. He sends no servant to greet her, but goes himself—and, receiving her first to himself, he takes her into his mother's tent, where Abraham, his father, alone remained.

Such will be the coming of Christ for His own. The bride shall be caught up to meet her Lord. The Lord Jesus shall descend from heaven and receive her to Himself, escort her to the Father's house where the many mansions are, present her faultless in the presence of His glory with exceeding joy, and so shall we be for ever with the Lord.

What a depth of meaning is in that word, "he loved her." May we be enabled 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, 19). J. R. C.

SIGHT OF OURSELVES AND OF GOD.

"WHEN God teaches us there are two astounding visions which He sets before us—the sight of ourselves, and the sight of Himself . . . Oh how humbling is the one, how elevating the other, how overwhelming are they both. Oh! the emptiness, and, oh! the fulness." "If I have all that is in *me* to make and keep me most deeply humble, I have all that is in Christ to fill me with holy joy."

"The worse we see ourselves to be, the more glorious does God's free, full, unhindered love appear; and the deeper the heartfelt joy of being eternally the object of it."

"How it both breaks one's heart, and also heals it, to look at our conduct as *poor, lost, prodigals*, while we stand beside the prodigal's Father and feel His warm kisses on our cheek, while the hot tears of a father's love and joy at our recovery fill us to overflowing with mingled grief and joy."

DERWENTWATER FROM  
CASTLEHEAD.

A PLEASANT little hill I know  
Whose slopes no mighty boulders show;  
A dwarf mid giant brothers set,  
Yet ever quitted with regret.

Its summit gained, take yonder seat—  
A picture then the eye will meet;  
Which, giv'n a cloudless summer sky,  
Both pen and pencil will defy.

But go at blush of early morn,  
When zephyrs are but newly born,  
While yet the kine at rest are seen,  
Down in the distant meadow green:  
Ere pearly daisies half awake,  
Can from their eyes the dewdrops shake,  
And sweetly falls upon the ear  
The thrush's varied notes so clear,  
While gamb'ling leverets fearless play,  
Glad to salute returning day.

But how shall humble pen of mine  
Depict the scene—almost divine?  
For sure, a spot so passing fair  
On earth is found not anywhere,  
Where softly beautiful and grand,  
Are mingled as by fairy wand.

The lake, like to a virgin queen,  
Lies in repose—whilst round are seen  
The lofty peaks which seem to keep  
Guard o'er queen Derwentwater's sleep.  
Each gem-like islet on her breast,  
Partaking in the quiet rest:  
Some oval shaped, some round, some square,  
Compose a scene uniquely fair.  
A mirror is her bosom clear  
Where heights of Catbell all appear;  
Inverted crags and islands seem  
The product of Arabian dream.  
I doubt if Eden's self displayed  
More loveliness in light and shade,  
Or purer were the waters where  
Eve first beheld her features fair,  
Than Derwentwater's quiet breast,  
When by the morning sun caressed.

Can I upon such beauty gaze,  
And not be filled with songs of praise  
To Him whose loving heart could plan  
Such loveliness for fallen man,  
Whose sin has caused this earth to be  
One vast revolving cemet'ry?

But since the ruin is so fair,  
So balmy even now the air,

What will it be when Jesus brings  
Glad restitution on His wings?  
When He who "bought the field" with blood,  
Returns in power as Son of God,  
To claim earth's kingdoms as His own,  
And sit on David's royal throne?

The old destroyer of mankind  
In chains of darkness He will bind;  
Whilst death through one more age retained,  
Will like a mastiff then be chained,  
To be let loose on those alone  
Who by misdeeds the King disown.

O happy earth, at last set free  
From Satan's reign of misery!  
Invigorating then thy breath  
Where now floats every seed of death.  
The music of both land and sea  
Now set upon the minor key,  
High on the major pitch shall swell,  
To Him who doeth all things well.  
The wind then rustling through each tree  
Will seem to say, "Rejoice with me,"  
And happy birds in joyous lays  
Shall warble forth their notes of praise;  
Old ocean with his deep bass voice  
Shall swell the chorus and rejoice;  
And Derwentwater, too, shall be  
From the primeval curse set free:  
Her beauty more than hundredfold  
Increased—like minarets of gold  
Surrounding mountain peaks will seem,  
When gilded by *that* morning beam.

It may be that on Castlehead  
The feet of worshippers will tread,  
And break the early stillness there  
With song of praise and voice of prayer:  
While all around from hill and plain  
Shall burst at once the sweet refrain:  
And thus with heart, and soul, and voice,  
Each morn and evening shall rejoice.

This is no fancy, do not deem  
It but a wild poetic dream;  
Earth *shall* be bless'd a thousandfold  
More than my pen can now unfold,  
For God hath spoken, nay, hath sworn  
It shall be, as it were, new born—  
Shall covered with His glory be  
As rolling waters fill the sea.

Join every ransomed one to say,  
Come, Lord, and bring this golden day  
When all shall Thy great Name adore,  
And do Thy will from shore to shore. Amen.

THE PARABLES OF THE LORD JESUS—VIII.

**THE PARABLE OF THE PEARL.**By THOMAS NEWBERRY, Editor of "*Englishman's Bible*."

MATTHEW XIII. 45, 46.

"Again, the kingdom of heaven [the heavens] is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."

**T**HIS is the sixth parable in this chapter, and corresponds with the address to the Church in Philadelphia (Rev. iii. 7-13), in which are recognised the principles of brotherly love, holiness, truth, and subjection to the Lordship of Christ, together with the preservation of the word of Christ, and the hope of the Lord's return to receive His Church, which is His body and His bride.

The typical foreshadowing of this period may be found in the times of Hezekiah and Josiah, wherein there was a return to the first religious principles of the kingdom, and such an observance of the passover as had not been before since the reign of Solomon (2 Chron. xxix.-xxxi., xxxiv., xxxv.).

In accordance with the interpretation given in the other parable by the Lord Himself (verses 37, 38), the merchant man is the Lord Jesus, and the pearl is the Church, as the object of His desire and self-sacrificing love.

In Ephesians v. 25-27 the same truths are expressed by the Holy Spirit, "Christ also loved the Church, and gave Himself for it."

In the unity of the Godhead the Divine affections of the Lord Jesus were satisfied in the love of the Father, and in the love of the Spirit; but as the Son of Man, and the second Adam, there needed to be found a helpmeet for Him. And this suitable object, this second Eve, in the Divine eternal counsels, was found in the Church, who was chosen in Christ before the foundation of the world (Eph. i. 4). For this, among the other joys that were set before Him, He endured the Cross and despised the shame; He emptied Himself and became obedient unto death; and though He was rich, yet for our sakes He became poor.

The Church of God is ONE, as represented by the one pearl—one body though composed of many members; one habitation of God, through the Spirit, though builded of many stones; one, as the purchase of the same all-atoning blood; one, as the workmanship of

the same Divine eternal Spirit, and by that one Spirit baptized into one body.

It is unique, it stands alone.

Its commencement is at Pentecost, and it will be complete before the Lord returns to receive it unto Himself (Eph. iv. 13).

The preciousness of this one pearl consists not so much in its own intrinsic value as in the price paid for its redemption, the skill and labour bestowed upon it.

It was the gift of the Father to the Son in the counsels of eternity; purchased by the Son by His own precious blood, and at the sacrifice of Himself. In order to its formation it was expedient that the Son of Man should go away, and that the Holy Ghost, in His especial office of Comforter, should come and remain with the Church, and in it, until its completion.

As the diver descends beneath the ocean wave, and at no little risk detaches from its rocky bed the rough oyster shell, which contains within itself the precious pearl, and brings it up to light; even so the Lord Jesus descended, not only at the risk, but at the sacrifice of His own life, into those depths of sin, of ruin, and of distress in which the Church lay, in order to bring it up from those depths into the light of life.

And as the pearl is at first embedded in a mass of living, but corruptible flesh, and needs to be separated and cleansed from its surroundings in order that it might appear, in its purity as well as in its beauty, fit gem for the imperial diadem; even so it is with the Church.

Alas! with what a mass of corruptible flesh is it surrounded, and how deeply is it embedded, and what a purification is needed!

But this is the work on which the Lord Jesus is now occupied.

He is sanctifying and cleansing his blood-bought Church with the washing of water by the word, that He might present it to Himself, in due time, a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish (Eph. v. 26, 27), then to present that Church unblamable in holiness before God, even His Father, and before the presence of His glory with exceeding joy; and afterwards to appear when He comes with clouds, and every eye shall see Him, "to be glorified in His saints, and to be admired in all them that believe"

(2 Thess. i. 10); for "when Christ, who is our life, shall appear, then shall we also appear with Him in glory."

The pearly aspect of the Church is beautifully and symbolically represented by the gates of the Holy Jerusalem in Revelation xxi. 21, where we read that "every several gate was of one pearl." "The twelve gates have one appearance, and this aspect of oneness, and purity, and beauty appears on every side; for those who will compose the Church in glory have all been redeemed by the same precious blood, and sanctified, perfected, and united in one by the same all-pervading and uniting Spirit." (See "Notes on the Book of the Revelation," by the same author).

THE MODEL PRAYER.—V.

### THE KINGDOM OF GRACE AND GLORY.

THIS second petition is the shortest in the prayer; yet it is the most comprehensive. What kingdom is here meant?

Its first fulfilment will be in the setting up of Messiah's Kingdom: that Kingdom which is one great subject-matter of the Scriptures from Genesis to Revelation.

But will this be the consummation so devoutly desired by the spiritual of all times? Will there be nothing yet to be wished for in the universe?

Yes; much. It is the Father's Kingdom that we are thus taught to pray for. The petition breathes the air of eternity. It looks beyond the Church-age, beyond the Millennium: it points to the time when the Son "shall have delivered up the Kingdom to God, even the Father, . . . that God may be all in all" (1 Cor. xv. 24, 28).

The Kingdom of God is a vast subject, and our difficulty will be to encompass within proper limits what we have to say thereon. From apostolic time till about the fourth century, the pre-millennial advent was universally accepted by the professing Church. But, alas! when "the world converted the Church," the hope and desire for Christ and His Kingdom were lost. And Romanism has been the attempt of carnal men, through Satan's instigation, to set up the Kingdom while the King is absent and rejected. But, thank God! in

these days this hope has been revived; and the expectation of the *parousia* (the personal presence) of Christ is again the joyous, sanctifying, hope of thousands of the Lord's people. Christ's coming will be the next great step towards the establishment of the Kingdom; so that, when the Bride responds, "Amen: come, Lord Jesus," it is but another way of voicing the petition—"Thy Kingdom come!"

A distinction has been made between "the Kingdom of God" and "the Kingdom of Heaven." The distinction, it seems to me, is a proper one. The former refers to that which is inward and spiritual—the kingdom of grace in the soul; the latter to that which is outward and visible.\* At present the Kingdom of Heaven includes all who make any profession of Christianity: only the truly regenerate are in the Kingdom of God. It will be seen that there are two Kingdom-circles. All who are in the Kingdom of God are also in the Kingdom of Heaven; but not *vice versa*. The only way of getting into the Kingdom of God is through "the birth from above" (John iii. 3). The Kingdom of Heaven includes false professors as well as true (Matt. xiii. xxv. 3). Now it is the Kingdom in *mystery*; soon it will be the Kingdom in *manifestation*.

We may now briefly examine several points of resemblance and then several points of contrast between the Kingdoms of grace and glory.

#### I.—POINTS OF RESEMBLANCE.

(1) Under the present circumstances *neither the world nor the heart is God's Kingdom*. This is implied in the petition—"Thy Kingdom come." True the world rightly belongs to God; but it is a revolted province. It is under the sway and rule of Satan. God's enemy is its chosen prince and god (John xiv. 30; 2 Cor. iv. 3). What is true of the world as a whole, apart from divine grace, is true of every individual composing it. We were born into the world with sinful hearts, and by nature were children of wrath. The death of every infant is a solemn reminder of this great truth (Rom. v. 12-14).

(2) *As to the manner of its establishment.*

\*We hardly think this distinction obtains invariably, e.g., Matthew xviii. 3, also Luke xiii. 18-21. The expression, Kingdom of Heaven, occurs only in Matthew.—Ed.

Both necessitate the direct intervention of God. Some of my readers will not have failed to notice that the verb is in the aorist imperative. So that the petition expresses the desire that the Kingdom may *instantly* and *completely* come. This is a day in which men boast of their schemes of education and improvement. Thousands fondly dream that the world is growing better every year. But experience proves that to teach children to read and to write does not, in itself, make them more honest, sweet and pure; much less true disciples of Christ. No, the millennium will not be ushered in by the operation of the present multiplex machinery of Churches, Colleges, Schools, Missionary, and Bible Societies, &c. It will be established by the personal coming of the King.

In thinking of the way of salvation, men naturally suppose that they must make themselves better; through a round of religious duties they hope to gradually make themselves fit for acceptance with God. But this is the wrong track entirely. The voice of Christ sounds down the ages to all would-be-workers for salvation: "This is the work of God, that ye believe on Him Whom He hath sent" (John vi. 29). And we are brought to freely own that salvation, from first to last, is of the Lord.

(3) *In their characteristics.* Righteousness will be a prominent feature of the Messianic Kingdom. Now, too often, "Might is right." Wrong-doing is winked at among high and low. But, when Christ comes, this old world shall see what it has never seen before—a universal kingdom ruled in perfect righteousness.

The question of the awakened sinner in all ages has been: "How can man be just before God?" (Job. ix. 1). God, in the Gospel, has fully answered the question. Faith perceives how God can still maintain His righteous character and yet reckon to be righteous the sinner who believes on Jesus (Rom. iii. 26). And when Christ is apprehended as the individual's righteousness, *peace* with God immediately follows. The three great characteristics of Christ's Kingdom will be *righteousness*, *peace*, and *prosperity*. So now, "The Kingdom of God is not meat and drink." True religion does not consist in outward forms and ceremonies, or in bodily gratifications. It is *righteousness*, and *peace*, and *joy* in the Holy Spirit." Thus,

in a very real sense, the man who abides in Christ, day by day, anticipates that coming glorious age.

(4) *In the extent and completeness of the King's rule.* All the nations, peoples, and tribes of the earth shall submit themselves to the beneficent rule of Christ. All, at least outwardly, shall be subject to His sway. Now as to its completeness. In that day the horses in Jerusalem shall have on their trappings: "*Holy unto Jehovah!*" And the very utensils of the kitchen shall be as sacred as the vessels of the altar (Zech. xiv. 20, 21). This will be something like consecration to God! Surrender to Christ as Lord is the first real step in the Christian life. No man receives Christ as Saviour who does not, in purpose at least, also take Him as Master. There will be failure; but the trend of a Christian's life must be to obey and follow Christ. Does not that great Scripture, Romans xii. 1, assume that the *heart* is already yielded to the Lord? When the heart is given, everything else follows. Our intellect, time, influence, business capacity—all belong to Him who redeemed us by His precious blood. May the Spirit of the Lord make these familiar truths living and operative both to reader and writer.

#### II.—POINTS OF CONTRAST.

(1) As we have seen, the one kingdom is outward and visible, and is essentially a matter between the individual and his God. In reference to the latter, we may adopt the words of the Lord Jesus in His reply to a question of the Pharisees: "The Kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for lo, the Kingdom of God is within you" (Lk. xvii. 20).

(2) Messiah's Kingdom will be a *catholic* Kingdom: "Yea, *all* kings shall fall down before Him; *all* nations shall serve Him" (Ps. lxxii. 11). But the Church (as the very word means) is an *election* from among the Jews and Gentiles. It will always be a "little flock" (Lk. xiii. 32). The narrow way is still trodden by the few, the broad road is thronged. The false church has sought to change all this. Her dignitaries are termed "Princes," and they have reigned as kings; while He whom they call "Lord" is still hated and despised. She delights in being called the "Catholic Church." She glories in that which is her shame—her worldly riches and honours.

(3) In the Christocracy Israel will occupy a prominent place. The seed of Abraham will be the most favoured and influential among the nations. In the Church, which is the body of Christ, all distinctions of nation, class, and sex are abolished. It is the glory of the Gospel age that "*there is no distinction between Jew and Greek*: for the same Lord is Lord of ALL, and is rich unto ALL that call upon Him" (Rom. x. 12; see also Gal. iii. 28).

(4) We often hear the term, "The church militant." And it is a very accurate description of the portion of "the one army of the living God" that is still in the world. She is engaged in warfare. All down the ages that trinity of evil—the world, the flesh, and the devil, have been leagued against her. Whether it be the church as a whole, or any individual in it, there will be fighting and wrestling till the end. Verily, "there is no discharge in that war." Yet faith enables us to be "more than conquerors, through Him that loved us." Well is it for us that we are not left to fight alone. Christ is always with His Church. She exults and triumphs; for is it not written: "*And the gates of Hades shall not prevail against it?*" But millennial saints will not have this same warfare. For at that period Satan—that inveterate foe of the godly—shall be chained. He will be unable to harrass and seduce them (Rev. xx. 3). Rest, rather than struggle, shall be the normal condition of the regenerate in that age. True, man will still have an evil nature to watch against, but—no small boon—the chief external influences for evil (Satan and a world in league with him) will have ceased.

(5) Under the present economy earthly prosperity is not commensurate with godliness. It never has been fully so. Under the old covenant it was true to a much larger degree than at present. "When a man's ways please Jehovah, He maketh even his enemies to be at peace with him" (Prov. xvi. 7). This is a characteristic Old Testament promise—a sample of many. Yet even then, Job, David, and other saints of God puzzled over the old riddle—"Why do the wicked often prosper more than the righteous?" We know, more clearly than they, the answer. This world, in the main, is not the place of rewards and punishments. In the life to come all this seeming injustice will be squared up; and angels, men, and demons

shall then confess that the God of all the earth has DONE RIGHT. Then is shall be seen that "Jehovah is a God of knowledge, and by Him actions have been weighed."

But in the millennium the rule shall be for the righteous to prosper. The deliberate evildoer shall be cut off in the midst of his days. All down the ages the wicked have prospered and been at ease; but "in His days shall the righteous flourish; and abundance of peace till the moon be no more" (Ps. lxxii. 7). A comparison of Psalms lxxii. and lxxiii. will lead to an intelligent apprehension of how things have been and are, and how they will be in Messiah's Kingdom.

Every believer has been delivered out of the power of darkness and translated into the Kingdom of the Son of God's love (Col. i. 13). We are now in the Kingdom of Grace, but soon shall we reach the Kingdom of Glory. Let us endeavour so to live and serve the Lord that when He shall come we may obtain an abundant entrance into the eternal Kingdom of our Lord and Saviour Jesus Christ (2 Peter i. 10, 11). As we have seen, the next step toward the setting up of the Kingdom will be the coming of Christ. What can we do to hasten that coming age? In one sense it can neither be hastened nor delayed. When the clock of the ages strikes the appointed hour the Lord will come: the present age will close, the new will be ushered in. Yet, "speaking after the manner of men," it can be hastened. So let us afresh dedicate ourselves to Christ and His warfare. Neutrality is impossible. Then let there be no question on which side we are in this struggle between light and darkness, between Christ and Satan. By grace we will afresh say to our David: "Thine are we, thou Redeemer of men; and on Thy side, thou Son of God!" And soon, in unison with all the hosts of heaven, we shall cry, Hallelujah! For the kingdoms of this world are become the Kingdoms of our Lord and of His Christ; and He shall reign for ever and ever.

"Let all that look for 'hasten'

The coming joyful day,

By earnest consecration

To walk the narrow way:

By gathering in the lost ones,

For whom our Lord did die,

For the crowning day that's coming

By and by."

J. N. C.



## SELF-WILL AND SOVEREIGN GRACE.

Notes of An Address by Mr. R. C. CHAPMAN,  
At Ilfracombe, 2nd April, 1895.

Scripture read: Psalm xc. and Psalm xci.

**I**N this Psalm xc. we have the name "Lord," that is, the God of sovereign grace; also the name "Jehovah," which means "The I Am that I Am." The unchangeableness of God in His grace is the burden of the Psalm. This Psalm is manifestly prophetic. The Spirit of God by David tells out the heart of the people of the Jews when that time shall come of which the Scriptures are so full. "They shall look upon me whom they have pierced" (Zech. xii. 10).

Verse 13 is a quotation from Deuteronomy xxxii. in Moses' song of forewarning of judgment coming upon them for their disobedience, and, when spent, the Lord will fulfill this word in Psalm xc. 13. God's promise in Deuteronomy xxxii. 36 will be turned into a prayer. God delights to be reminded of His own promises in Christ, and they are all of them the property of the people of God; and happy should we be if we were all now like unto what Israel will be by and by, as seen in this Psalm.

Are there in this assembly those who have not received Christ? Here is a word for such: in verse 8 we read: "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance." What is the meaning of secret sins? It means that the guilt of the sins that our conscience does not discern and our hearts do not feel is naked and open before God. One great mark of the poor sinner (and every poor sinner cannot fail to be a saved sinner) is this, he does not look around to compare himself with his neighbours, but, forgetting all the judgment of his fellow-creatures, he sees himself in the eye and holiness of God to be from head to foot a leper.

### SELF-WILL.

The carnal mind being at enmity with God is at constant war with God in every word and thought. Wherein lies the enmity? In self-will. Every child of Adam in every thought of his heart is at variance with God; every thought in the eye of God's holiness is a sin, hence that language in Genesis vi. 5: "Every

imagination of the thoughts of the heart is only evil continually." Before the flood, violence filled the earth; that violence was only a branch—the heart is the great root of evil. Suppose one has come in to this meeting who knows not this, but here and now owns nothing but sin and death to be between himself and God; on these terms God can bestow eternal life. If men go on the clean side of the broad road to everlasting perdition they make God a liar, but if they truly confess their sins then the blood of Christ cleanseth them from all sin. That blood, which is as precious to God as Christ Himself, God has accepted; and Christ having presented the sacrifice of His own death to God, the sinner that trusts in Him is justified and accepted as Christ is Himself.

### GOD'S DEALINGS WITH THE JEWS.

Note the marvellous work of God in the people of the Jews when this Psalm is graven upon their hearts. There is no saying here, as of old; (and twice do they make a vow in Exodus xxiv.): "All that the Lord commanded us we will do;" "only you, Moses, tell us what to do, we will see to the doing of it." How does it end? Before forty days were out they were worshipping the golden calf; and what then? after entering the land, and Joshua had departed, they intermarry with the remnant of the Canaanites and surrounding nations—thence idolatry, which brought their captivity in Babylon—and when Christ came in the flesh they rejected Him. Afterwards, they rejected the testimony of the Spirit, through the Apostles; and presently will fulfill the words of the Lord Jesus in John v. 43: "I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive." Antichrist being received, will become their oppressor before this Psalm will be fulfilled.

I often find my faith confirmed by looking to what God will do for His people Israel; they who were chief in enmity against Him will be chief in their obedience to Him. Don't let us think it a great trial if He keep us waiting for answers to prayer; the longer we wait upon Him the richer the blessing.

### GOD'S BEST.

They ask for much more than the forgiveness of sins: they ask the very best that God has to

give; and so they take the sure way to get things of smaller value. What do they ask? Not only forgiveness, but, "Make us glad according to the days wherein Thou hast afflicted us" (ver. 15); and this is further unfolded in verse 17: "And let the beauty of the Lord our God be upon us." These words, "Beauty of the Lord," are more than once mentioned in the Scriptures. What do they mean? Nothing more or less than the manifestation of the mind and ways of Christ in them, and the unfolding what God's Spirit would have us understand by those words in Isaiah lii. 14: "His visage was so marred more than any man's" The beauty of the Lord comes out of the depth of His sorrows: and they as much as say, "Let us be filled with the Spirit, and let us so walk in Christ that all the surrounding nations may see the beauty of the Lord upon us;" and so it will come to pass there will be those elect from among Gentile nations, wholly one with Israel, by God making Israel His ambassadors throughout the earth, according to Isaiah lxvi. 18-20; when the full blessing of the prophet Joel will be fulfilled in them, of which Acts ii. is only an earnest.

#### THE HEAVENLY OPPOSITE.

The Jews now are a covetous nation—then they will be the heavenly opposite, fulfilling the book of Proverbs and the Song of Solomon; the dutiful son making glad the father's heart, and the "spouse leaning on the arm of her beloved;" and the Lord being able to say of them: "How beautiful are thy feet with shoes." I do not wish to rob you of these books, but let us look at the glorious things God will do for Israel, as in these books foretold, and let us take heart concerning both the Church of God and the unbelieving world around us; and if we open the mouth wide, God will fill it.

At the end of the next coming time, the unbelieving world will rise in deliberate, furious enmity against God and His people, that people filled with the Spirit of Christ, and so make manifest that the judgment of the "Great White Throne" is a judgment to which the obstinate rebellion of man has driven the justice of God. In the judgment of wrath on Satan and his angels the equity of God will likewise be made manifest. Oh, that we did duly consider ALL that the Spirit of God would teach

us out of the Scriptures, of what we ourselves have been redeemed from—the everlasting wrath awaiting the world—to increase our gratitude to God, and to move our hearts to pity and prayer for our unbelieving fellow-creatures around us.

## 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:—

**WHAT IS SALT?**—Please explain the use of the word, "salt," in Matthew v. 13; Mark ix. 49-50; and Colossians iv. 6.

**ALMSGIVING.**—In Luke vi. 30, the words include hypocrites as well as the children of God. How are we to understand the passage?

**THE ANTICHRIST.**—Which "beast" is the Antichrist in Revelation xiii.? Are there two persons in 2 Thessalonians ii.; if so, please harmonize the two chapters.

**MAKING OUR ELECTION SURE.**—What is the meaning of 2 Peter i. 9? Is it possible for a Christian to forget the time his sins were cleansed? Were these in doubt of their election that they were exhorted to make it sure?

#### FEET WASHING.

**QUESTION 499.**—How are believers to understand John xiii. 14-17? Is feet washing an ordinance to be observed in the literal sense, the same as believer's baptism and the breaking of bread? We do not find it recorded in the book of the Acts of the Apostles the same as the other two. This is a question that many are at variance about in the United States.

**Ans. A.**—The lowly service of the Lord Jesus in washing the feet of His disciples was in order that we should, after His example, wash one another's feet.

This by no means implies that the washing of one another's feet is to be an act literally performed.

In Ephesians v. 25 we read that Christ loved the Church and gave Himself for it that He might sanctify and cleanse it with the washing of water by the Word. Christ, as Head of the Church, deigns to make us instrumental in His service of love in cleansing His body by washing one another's feet, in ministering the Word, under the guidance of His Spirit, to one another.

The washing of one another's feet is a very comprehensive theme, embracing every ministration towards each other by way of exhortation,

edification, and comfort, whether in the assembly or in our individual intercourse with one another, but all must come from the Head above.

It is the Head in glory from Whom the act of cleansing proceeds as from the fountain-head.

In Ephesians v. 26 Christ is viewed as the One who cleanses by the washing of water by the Word, the Word being applied as He sees fit, in a variety of ways, and in John xiii. we have also a picture of His present love, in the heavenly sanctuary, for His own: from verses 13-17 we are spoken of as having part in this blessed service.

To treat John xiii. as having reference to the removal of physical instead of moral defilement, is unquestionably erroneous. J. D.

**Ans. B.**—Whatever the teaching may be, of John xiii. 1-17, we gather at the outset that it is not the example of any outward ordinance to be observed by Christians. "Divers washings" belonged to the old dispensation, and were only "imposed until the times of rectification" (Heb. ix. 10, N). Moreover, *fellowship* is involved in the washing thus typified (see verse 8), and it is against the character of the "new covenant" to make fellowship with Christ dependent on a carnal washing, whether of head, hands, or feet. So we must be prepared to see a spiritual significance in this act of the Lord toward His own. The *key* to the passage is in the word "KNOW." So prominent in our Lord's remarks. Verse 12, "Know ye what I have done." Verse 17, "If ye know these things." This implies that His act was *typical*, and though incomprehensible to His simple followers at the time:—

"In after life and light  
All was made plain and clear."

In answer to the remonstrances of Peter, the mysterious "knowing" was again referred to—"What I do thou knowest not now, but thou shalt know after these things" (verse 7). And Peter did know "after these things," and so he writes his first epistle years "after," but with the events of that night fresh in his mind, and in chapter v. 5 exhorts thus—"Yea, all of you gird yourselves with humility, to serve one another" (R.V.) Surely he was thinking of that memorable night when the Master "girded Himself with a towel (badge of humility), to serve" His disciples. So under this "plain symbol" we find the foundations of Christ-appointed ministry. Clearly, "the washing of water by the Word" is indicated here (see Eph. v. 26). For while in John xiii. 10 the Lord says, "Ye are clean," we read in chapter xv. 3 *now* the cleansing was effected—"Now ye are clean through the Word." Not the water of John xiii., but "the Word."

The figure is even more striking in Hebrews x. 22. "Let us draw near . . . having our bodies washed with pure water." We know that the

action of "aqueous fluid" upon our bodies will in no way qualify us to "draw near" to God. But we are called upon to "Let the Word have free course" (lit. "run" as water), *i.e.*, allowing it to displace everything in our lives, that is not according to its precepts. This submission to the written Word is *certainly* connected with drawing consciously near to God, that is, as those who *have been* "brought nigh by the blood of Christ."

It is that this *conscious nearness* might be enjoyed by His people, that the Master gives the beautiful example of John xiii., and enforces it by precept in the epistles, where He so constantly commissions His servants to bring the Word to bear upon their brethren.

Surely all who are called to minister the Word have this end in view, *viz.*, to see their hearers cleansed from all that deprives them of "part with" Christ (John xiii. 8). Such would do well to ponder the *example* of the Lord in this chapter, and notice not merely *what He did*, but *how* He did it. "For," He says, "I have given you an example, that ye should do as (according as) I have done unto you." How much depends on *the way* in which it is done. This service would have been a *discomfort* to the disciples if the *towel* was omitted from the Master's accoutrements. And how many of us find our ministry not "accepted of the saints" because we forget the injunction of 1 Peter v. 5, "Gird yourselves with *humility*, to serve one another." F. H. J.

**Editor's Note.**—The washing of the feet was a most ordinary and lowly service often alluded to in Scripture. What comes nearest to it in our domestic ways might be brushing one another's shoes, though it lacks the same value, not being personally refreshing and grateful, as the washing of the feet in a hot and dusty land. But whilst rejecting the idea of making "feet-washing" an ordinance, let us not lose the obvious literal application, *i.e.*, that we be ready in all humility to serve one another, however lowly to the carnal mind the required service may be. It is in the conscious dignity of sons of God that we can cheerfully give ourselves to any service. We do not seek to set aside the typical teaching—but many are ready enough to apply the Word to others who are very slow to serve in little outward acts.

We reserve one of the answers to this question for a place in our next number.

#### SPIRIT OR WATER BAPTISM.

QUESTION 500.—"One baptism" (Eph. iv. 5). Does this refer to baptism of the Spirit or water?

**Ans. A.**—I have never been able to see that baptism in water is referred to in this passage. To do so, to my mind, is to introduce something which is out of harmony with the character and scope of the epistle; whereas, to understand

that it is baptism by, or rather in, the Spirit according to 1 Corinthians xii. 13, which is taught here, is in complete harmony with the whole line of divine thought contained in this passage. It is the Church which now is the "Body of Christ," and will in future be the "Bride of the Lamb," which is specially the doctrine of this epistle. Chapter iv. 4, 5, 6, gives a sevenfold oneness of the Church in this aspect, and I cannot believe that water baptism is one of them. Let us hold, teach, and practise believers' immersion in water as the only scriptural mode of baptism, but it can never advance the cause of truth to endeavour to put any ordinance or doctrine into a passage of Scripture, where the Spirit of God has not put it.

G. A.

**Ans. B.**—Compare 1 Corinthians xii. 13 and Galatians iii. 27. This is evidently the Spirit of God bringing all who believe through one and the same process of spiritual incorporation into Christ, as a new creation in Christ Jesus.

**Ans. C.**—The baptism here mentioned can refer only to that of the Spirit; it depends not on man. As there is "*one* body" and "*one* Spirit," so is there also "*one* baptism"; and as all believers are members of that one body, though they may never have partaken of the visible loaf, which is its symbol (1 Cor. x. 17), so are they all participators in the one baptism, though they may never have been immersed in water. "For by one Spirit are we *all* baptized into one body, whether Jews or Gentiles, whether bond or free, and have been all made to drink into one Spirit" (1 Cor. xii. 13).

H. M.

**Ans. D.**—The one baptism of Ephesians iv., standing as it does among the great realities viz., the Spirit, the Lord Himself, and the one God and Father of all, seems manifestly to point to that baptism which is more fully taught in 1 Corinthians xii. 13. God is the Baptizer, for "it is the same God that worketh all" (see verse 6), and also "He which stablisheth us with you in Christ, and hath anointed us, is God" (2 Cor. i. 21). We said God is the Baptizer; the Holy Spirit is that into which we all were baptised, and the one body is thus formed. Similarly in Galatians iii. 27—baptized into Christ, and robed in Christ. There the earthly distinctions of race and nation, of social standing and sex, are lost sight of in the glory of our standing as children of God, one in Christ, and heirs according to promise. This is the one baptism, alone and unique, the operation of God.

Our baptism in water is a figure of death. The death of Jesus Christ is counted to us as if we had died, and His resurrection life is our life. To Him death was terribly real. He says,

"I have a baptism to be baptized with, and how am I straitened till it be accomplished." Our death with Him is a Divine judicial reckoning, by which we are entirely and eternally freed from judgment and the consequences of sin, for "he that is dead is freed from sin." Our baptism in water symbolizes this death. As the waters close over us, they say the last line of our history as in Adam has been written, the last pulsation of our life in him is over. Then, as we are raised up out of the water, it sets forth in figure the first breath, the first pulsation of the new creation life, the life in Christ.

Thus we see there is a broad distinction between the baptism of 1 Corinthians xii. 13, and our baptism in water; between the one baptism of Ephesians iv. and the figure baptism of Romans vi.

J. S.

**Ans. E.**—In the opening of Ephesians iv. there are seven unities: one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all; and because of these seven unities, Christians are exhorted to be one. Endeavour to keep the unity the Spirit has made. Any one of these seven unities would be sufficient reason for the exhortation, but there are seven. A perfection of unity God has made, therefore we should endeavour to keep it. One of the seven is the baptism of the Spirit. "For by one Spirit are (were) we all baptized unto one body" (1 Cor. xii. 13). This can be but the baptism of the Spirit, and not of water, for "there is one baptism," and if the baptism of water is the one, the baptism of the Spirit is nowhere. The baptism of water is here eclipsed by that of the Spirit—the shadow by the substance. What a glorious work is this, the baptism of the Holy Ghost, of which every true believer is a partaker, and by which, once for all he becomes a member of the body of Christ!

E. B.

**Editor's Note.**—To this question we have received many replies, and can only insert a selection. Several contend that baptism in water is here referred to, basing their conclusion on the fact of one body and one Spirit having been previously mentioned. It might also be argued that "one faith" includes the "one hope." We do not see that the unique operation, by which the Holy Spirit as the agent accomplishes the stupendous result of incorporating all saints in one eternally in Christ the Head, is necessarily excluded by the previous mention of the agent and the result. As indicated above, it is the leading thought of the Epistle. Outward ordinances, important as they are, do not come into view in the line of teaching here.

To the question regarding "Weak and Sickly" we have many replies, a selection of which will be given in our next.

## THE MILLENNIAL REIGN OF THE SON OF MAN.

By THOMAS NEWBERRY, Editor of "Englishman's Bible,"  
"Outlines of Revelation," &c.

HEBREWS ii. 5-9.

Verse 5—"For unto the angels hath He not [did He not] put in subjection the world [habitable world] to come, whereof we speak."

WE learn from the prophet Daniel that angels, principalities, and powers have dominion over the earth at the present time; as we read in chapter x. 12, 13, the messenger said, "Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one-and-twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." (Compare chapter ix. 20-23.) But we are here told that the habitable world to come (the millennial age), is not put in subjection unto them.

Verses 6, 7, 8—"But one in a certain place testified (Ps. viii.), saying, 'What is man, that Thou art mindful of him? Or the son of man that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honour, and didst set him over the works of Thy hands: Thou hast put [didst put] all things in subjection under his feet.'"

This is taught in Genesis i. 26, "And God [Elohim] said, Let Us make man in Our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing." Though man was made in the image of the Triune God, and constituted sovereign lord over this lower creation, yet in position he was made a little lower than the angels.

"For in that He put all things under him, He left nothing not put under [unsubjected to] him."

In reference to this, the apostle says in 1 Corinthians xv. 27, "But when He saith 'All things are put under him' it is manifest that He is excepted, which did put all things under him." But whilst Adam was constituted ruler over the lower creation, he himself was in subjection to God who had put him in this place of power. He was "a man under authority," he had authority over other creatures only so long as he himself was subject to the

authority of his God. Hence the tree of knowledge in the midst of the garden was placed as a test of this subjection; when he sinned against God his dominion was forfeited, truly we may say with Jeremiah, "The crown is fallen from our head: Woe unto us, that we have sinned!" (Lam. v. 16).

Man was placed in responsibility, and there was no promise in connection with it; the creature in such a position inevitably fails. It is of the greatest importance that verse 8 should be rightly translated according to the Greek, not "Thou HAST put," but "Thou DIDST put all things in subjection under his feet." And so in Psalm viii. 6.

"But now we see not yet all things put under him."

That is, all things are not now put in subjection to man. The first Adam having failed, all his posterity are not now in supremacy.

Verse 9—"But we see Jesus, who was made a little lower than the angels for the suffering of death, that He by the grace of God should taste death for every man; crowned with glory and honour."

The second Adam, the Lord from heaven, in order to accomplish the work of redemption, for a little period in incarnation, took this place of humiliation, becoming a little lower than the angels.

But having become obedient unto death, even the death of the cross, God now hath highly exalted Him and given Him a name above every name; angels, authorities, and powers being made subject unto Him. Furthermore we read in Heb. x. 12, 13, "This man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool."

So also in 1 Corinthians xv. 24-26, "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath 'put all enemies under His feet.' The last enemy that shall be destroyed is death." This is the kingdom of the Son of Man, the second Adam, as we read, Matthew xxv. 31, "When the Son of Man shall come in His glory, and all the holy angels with Him; then shall He sit upon the throne of His glory." Then so far from being a little lower than the angels, they accompany Him in His glory, and

are the administrators of His sovereign power. The object of this millennial reign of the Son of Man, is the subjugation of everything to the authority of God, the heavenly Father, that His will may be done on earth, even as it is in heaven. The final rebellion under Gog and Magog having been subdued, and death and Hades cast into the lake of fire subsequent to the great white throne, all is completed.

Every thing will now be ready for the new heavens and the new earth, wherein dwelleth righteousness, when there will be no more sorrow, neither crying, nor pain, for the former things will have passed away.

#### THE AUTHORITY OF THE SON OF GOD.

In Psalm ii. 7, 8, Messiah saith, "I will declare the decree, Jehovah hath said unto Me 'Thou art My son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.'"

This sonship of Messiah to Jehovah is three-fold.

*First*, as the only begotten of the Father in the day of eternity, the one eternal now of divine existence, as the eternal Son of the eternal Father, whose bosom is His everlasting dwelling-place.

*Secondly*, in the day of the incarnation, according to Luke i. 35, when the angel said to His virgin mother, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." So also on the day of His birth the announcement of the angel was, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke ii. 11).

*Third*, on the day of His resurrection, when, as the first begotten from the dead, He became the first-born among many brethren. This kingdom of the Son of God is eternal, according to Psalm xlv. 6, quoted in Hebrew i. 8, 9, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom." So also in verse 6, "When again He bringeth in the first begotten into the world, He saith, 'And let all the angels of God worship Him.'" This refers to His coming again in glory.

*(To be followed by "The Everlasting Kingdom of the Son of God.")*

#### SHADOWS OF CHRIST.—VIII.

### "JOSEPH."

#### TYPE OF THE SUFFERING AND GLORIFIED LORD.

By JOHN R. CALDWELL.

Author of "Earthly Relationships," "Things to Come," &c.

"From thence is the Shepherd of Israel" (Gen. xlv. 24).

IT is impossible to read with opened eyes the story of the life of Joseph without perceiving that "the sufferings of Christ and the glory that should follow" (1 Pet. i. 12) are therein foreshadowed and illustrated with great fulness, and in much variety of detail.

Loved by Israel more than all his children, and clothed in a garment that betokened this love, Joseph, for this very reason, became the object of his brethren's envy and hatred to such an extent that they could not speak peaceably to him.

Moreover, he had dreams of future exaltation and dominion, which he told them—"and they hated him yet the more for his dreams and for his words."

Finally, the hour came when, being sent to his brethren by his father, they saw him afar off, and, "even before he came unto them," they conspired against him to kill him.

Does not all this tell of the Beloved Son of God, sent in love by the Father, to seek the lost sheep of the House of Israel? "Having yet, therefore, one son—his well beloved—he sent him also last unto them, saying, 'They will reverence my son'" (Mark xi. 6).

He came adorned in many a lovely grace, clothed with humility and covered with the robe of righteousness, fairer than the sons of men, the very brightness of the glory of God and the express image of His person.

Colours are but the component parts of light displayed and recombined as in the rainbow, for the delight of the eye of man.

"God is light." In His glorious inaccessibility, no man hath seen Him or can see Him" (1 Tim. vi. 16), yet it hath pleased Him to display His glorious character in the milder glories of the incarnate Son, that man might be attracted and reconciled.

But the very beauties that ought to have won the hearts of men were the occasion of their hatred.

Pilate knew, when Jesus was delivered to him, that for envy the nation had done it.

Cain-like, they hated Him because their deeds were evil and His were righteous. Like Jacob's sons, they hated Him for His words, and for His prophetic utterances of judgment and of grace. For His love they were His enemies, yet He resisted them not. Though He wept over the guilty city of Jerusalem, yet, He comforted Himself with hope of that day of His glory when even the brethren that sold Him shall say, "Blessed is He that cometh in the name of the Lord."

"And it came to pass when Joseph was come unto his brethren that they stripped Joseph of his coat—his coat of many colours that was on him—and they took him and cast him into a pit; and the pit was empty, there was no water in it, and they sat down to eat bread" (Gen. xxxvii. 23-25). The brethren feasting—and Joseph in the pit! Israel keeping the passover, and Jesus on the cross and in the tomb!

Sold into the hands of the Gentiles—Joseph is next seen in Egypt, and if his brethren deemed him worthy of the pit,

THE GENTILE SOON FINDS FOR HIM A PRISON.

"His feet they hurt with fetters, he was laid in iron." (Psalm cv. 18). For indeed the Gentile, as well as the Jew, must needs make away with the Holy One of God. Like Pilate, they wash their hands, yet condemn Him to death. Like the soldiers, they yield Him feigned worship, and bow the knee in mockery. They own Him a king, and spurn His authority. So it has been, so it will be, until the time of His glory arrives.

In one sense, the sufferings of Christ are past for ever. As to His person, He is on the throne of God, crowned with glory and honour. Nevertheless, as to the members of His body mystical, His sufferings continue, and so the Apostle Paul rejoices in the sufferings he endured as "filling up that which is behind of the afflictions of Christ" (Col. i. 24). The life and spirit of Christ as manifested in His members on earth are still hated by the world, and more so as its guilty advances are rejected, and its alluring temptations overcome.

But even though allowed to suffer the Gentiles' prison and fetters of iron, Joseph is not forgotten of God. "The Lord was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison, and that which he did the Lord made it to

prosper" (Gen. xxxix. 21-23). And even thus, unseen and unknown by the world at large, are those who possess and exhibit the meek and suffering spirit of Christ given to know that the Lord is with them. They are "perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." And thus, whilst bearing about in the body the dying of the Lord Jesus the life also of Jesus is made manifest (2 Cor. iv. 8-11). At the same time, "the secret of the Lord is with them that fear Him;" and Joseph has opportunity of showing this, insomuch as he speaks of mercy and of judgment, both concerning individuals and the nation—the former to the chief butler and baker, the latter to Pharaoh himself.

Happy are they who receive their instruction as to the future from the Word and Spirit of Christ. Who knows how to interpret the dreams of men? For some are saying peace and safety, whilst the hearts of others are failing them for fear. Some are satisfied that the world is sailing on to a reign of plenty; while others are filled with forebodings, vague and indefinite indeed, yet enough to mar their joys and disturb their rest. Only he, who, through the "more sure word of prophecy," is enlightened as to the course and end of this world, can rightly understand the mysteries around. To such, all is plain. The revolving years are but the unfolding of a mighty plan, known and spoken of before by Him who is Head over all.

When the Word of the Lord comes,

THE TRANSLATION FROM THE PRISON TO  
THE THRONE IS QUICKLY DONE,

and it is not by any freak of human will but because of the personal fitness of Joseph, that he is so exalted and seated in the place of highest authority.

"And Pharaoh said unto his servants, 'Can we find such a man as this is, a man in whom the Spirit of God is?'" And Pharaoh said unto Joseph, "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art; thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou."

And Pharaoh said unto Joseph, "See I have set thee over all the land of Egypt."

And Pharaoh took off his ring from his hand and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck, and he made him to ride in the second chariot which he had, and they cried before him, "Bow the knee."

In all this the shadow but thinly veils the substance, for how exactly it tells of the exaltation of the Man of Sorrows to the "right hand of the throne of the Majesty in the heavens." "Wherefore God also hath highly exalted Him, and hath given Him a name which is above every name, that at the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Phil. ii. 10, 11). The glory to which God has raised His Son speaks to us of His excellencies in a variety of characters.

In the passage just quoted (Phil. ii.), the glory given is the direct reward of His humiliation and voluntary obedience unto death. It is the fulfilment, in its highest form, of that oft-repeated principle of God's dealings—"He that humbleth himself shall be exalted."

But in addition to this He is exalted as the *righteous One*. According to the cleanness of His hands and the purity of His heart He is recompensed, therefore is He "the King of Glory," and, as such, the gates of the grave that held Him must be lifted up that He may go free, and the everlasting doors of the house of God—the holy place—must also be lifted up to admit Him back to the glory which He had before the world was. See Psalm xxiv. and Psalm xviii. 16-24, both of which, as well as many other Scriptures, show that the exaltation of Christ was the evidence of God's delight in Him as the righteous One, and not only as the lowly suffering One.

Again, in Acts ii. 32-36, the exaltation of the Lord Jesus is seen as God's reversal of man's sentence—the first act in the great vindication of His Son as the holy One, which shall issue finally in His enemies being made His footstool. And similarly is He seen in Revelation v, as "the Lamb that was slain"—in the midst of the throne. The One whom man judged to be fit only for a malefactor's death—is heir of all, receives the book, as title-deeds to the inheritance, and is worshipped

as "worthy to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." For each of these—though worthy of all—He had surrendered while on earth, therefore God, His vindicator, invests Him with all in heaven, and this is owned with one consent by the heavenly host.

Again, in Ephesians i., He is glorified as the Head of the Church, and, as Head over all things, to the Church, which is His body; so that His glory is the pledge of her glory, who stands to Him in the double relationship (as shown in Ephesians v.) of body and wife. And herein is another mystery foreshadowed in Joseph's history. For no sooner is he exalted to the place of power and glory, than

THERE IS GIVEN TO HIM A WIFE—

not of his own people, but nevertheless of princely descent, by whom, although himself a younger son, he obtains the double or birth-right portion among the sons of Israel. Little is said of Asenath: enough that she was his—all things were hers in him. So all things are ours, for we are Christ's, and Christ is God's. What is there that He shares not with us? "The glory which Thou gavest Me I have given them." His life—His peace—His joy—His spirit—His home—all are ours, and His inheritance—whatever it be, whatever its glories—all are ours, for we are *joint heirs* with Christ.

But yet again is this blessed One seen in Hebrews ii., "crowned with glory and honour." Here it is as the last Adam—the *elect man*—chosen of God from before creation to have dominion over the works of His hands.

Very abundantly does Scripture testify of His glory. May the hearts of the elect be led to ponder more His blessed person and character and work, that they may enter more fully into God's thoughts and estimate of the One whom He has so delighted to honour.

"MAN is the excellency of the creature—the saint is the excellency of the man; grace is the excellency of the saint—glory is the excellency of grace."

"SHE pleaseth me well," said Samson. Does she please the Lord? let us rather ask. Young man, let your wife be both a child of God and a godly child.



THE "BLOOD," THE "DEATH," AND  
THE "CROSS."

HOW choice are the words the Holy Spirit teaches, the inspired words of Scripture (1 Cor. ii.). The three expressions quoted above blessedly prove this. Though the "blood," the "death," and the "cross," are words reminding of the same event, they present different views of it. And who can fathom the infinite depth of the meaning of that eventful hour when the blood of Him who died on the cross was shed.

In Romans we read of the *blood* in chap. iii., of the *death* in chap. v., of the *cross* in chap. vi. The first is connected with teaching as to *propitiation*—for that has to do with our sins—and how God enthroned in holiness and majesty could justify us righteously in view of them (iii. 24-26). The sprinkled blood witnesses to life sacrificially offered. It is, moreover, ever for God's eye; the sinner finding peace when on the strength of Divine testimony he learns the blood has been presented, and that every claim upon him is satisfied. That testimony is Christ's resurrection. The empty tomb proclaims with no uncertain voice how the question of his sins has been gone into Divinely, and is therefore eternally settled.

Moreover, when the light of the Spirit's teaching is focussed upon the subject of *reconciliation*, it is "*the death*" that is kept prominent and *Who* it was that thus died, for, "We were reconciled to God by the death of His Son" (Rom. v.). Now this is not a question of sins but of persons: we, not our sins, are reconciled,\* and that because of our enmity against God; He, blessed be His Name, ever full of love, though hating our sins. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled" (Col. i. 21).

Then, it is the death of the Son which is the weapon love employs to break down the hostility of man's mind. What an appeal to his affections! For the *death* shows *the love*, as the blood speaks of the claims of holiness. O how the iceberg of prejudice, hatred, and indifference is

melted down beneath the warm rays of that love! Can we go on hiding from and hating a God who loves us so? What joy to find Him different from the caricature the devil (*i.e.*, slanderer) and our own wicked imaginations have pictured Him to be! That death tells a different tale, and reconciliation is the effect upon us when we at last take in somewhat of its blessed meaning. "We joy in God through our Lord Jesus Christ, through whom we have now received the reconciliation" (Rom. v. 11, mar.).

When we turn to Romans vi. we discover an entirely different subject under treatment. It is now a question of *our state*, not of our sins, or our false thoughts as to God. We need deliverance from the state of things brought in by the fall (apart from our own transgressions) a standing in righteousness, and reconciliation, as well as in order to have right thoughts about God. How? The cross is the answer. "Our old man is crucified with Him." Not pardoned, much less justified or sanctified, but "CRUCIFIED." Man is so worthless he must go in death—all the pride and flower of the flesh—and that a judicial death, the way malefactors were penally dealt with by the Romans. Thus we are no more "in the flesh," we are "in Christ," "a new creation," in Him risen. Rom. viii. 1; 2 Cor. vi.; Eph. ii.; Col. ii., iii., shedding further light upon the subjects of our introduction by means of death (Christ's, and our having part in it) into the presence of God and into an entirely new and heavenly order of things. Thus delivered, our sins and our selves gone, we live unto God. How could we live any longer in that to which we died? Not only has Christ's blood been shed for us, but *we are to learn the power of the cross for holy living*, associated with Christ in life and resurrection liberty. As dead in sins, we have been quickened; as alive in sins, we have been put to death. The first is a new creation, the second is blessed deliverance from the thralldom of indwelling sin, to live unto God. The first is the teaching of Ephesians; the second of Romans; Colossians giving both.

How feeble is our entrance into these Christian blessings! Yet may we not only say, what is true of all alike, "*Our old man is*

\* "Reconciliation for the sins of the people" (Heb. ii. 17) is a well-known error of translation. "Propitiation" is the proper word. So also Daniel ix. 24: "To make reconciliation for iniquity" is the word generally translated "atonement." Consult Newberry's Bible.

crucified with Christ," but, as in Romans viii. 2, we may have a personal grasp of this truth: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death;" and, as in Galatians ii. 20: "I have been crucified with Christ." This is *faith's* language, as the first is *God's* reckoning. Alas what deep and painful exercises, what fruitless struggles, what tossings up and down, and emptyings out from vessel to vessel, even with a new nature and right desires, before we reach this altitude in the intelligence and joy of our hearts! Should we be ever bemoaning our badness, disappointed because the flesh does not improve? It is so bad it is not worth a thought. "Christ is all and in all."

M. I. R.

### REFLECTIONS ON THE EPISTLE TO THE ROMANS.

CHAPTER V.—Continued.

WE have already touched upon the first of the three causes for our "rejoicing" mentioned here, namely, *the glory of God*; but we have only touched upon it, because it will come before us, if God permit, when we arrive at the eighth chapter of the epistle.

Let us now consider that wonderful statement which gives us the second aspect of rejoicing: "And not only so, but we glory (rejoice) in tribulations also." "Not only" are we justified, standing in grace, and entitled to rejoice in hope of the glory of God, but the same faith which brought us into these things is divinely constituted and trained to bring the power of them into the midst of all that causes pain, and to make everything an occasion for rejoicing in Christ.

#### THE BLESSINGS OF CHRIST'S TRAVAIL AND SORROW

are never absent from a suffering believer's cup, be it ever so bitter. He has so perfectly redeemed us from sin and its awful curse as to make even the fruits of the curse itself instruments of blessing and eternal profit to us.

Like Abraham, but in a more full and glorious light than he, we who have believed in Christ need "consider not" the things that appear to be against us, save only to account them the servants of that sovereign Love whose activities and care for us never know cessation—love which can sympathise for us in propor-

tion as it suffered for us; and who can fathom *these* depths?

#### HIS GRACE IS THE SAME, WHATEVER THE NATURE OF OUR SUFFERING.

The "tribulation" here mentioned was evidently and primarily that "suffering for righteousness sake" to which the worthy saints of that day were so much exposed. In passing, this word of encouragement may stimulate any in our day who seek to live godly in Christ Jesus. Although the political and social conditions under which we are called to serve our God and generation are much easier than in apostolic days; yet we know, both from the Scriptures and by experience, that we are ourselves in no less "*difficult* times" of the "last days," in which to be true to Christ means persecution, even though different in character and measure.

But the comfort of such a passage is not limited to this one kind of trouble. I believe that the God of all comfort has written Romans v. to help us in "any trouble," be it persecution from the world, difficulty in the church, temptation from the devil, conflict with the flesh, bodily sickness, poverty, loss, or any other thing that is born of the curse.

#### CHRIST THROUGH DEATH DESTROYED THE CAUSE OF OUR TROUBLES;

and this is the reason why God calls us to perpetual rejoicing. We know that, as a river emanates from its source, so flows tribulation from the curse. Christ has removed the curse. In grace He placed Himself under the weight of all our guilt and judgment upon the Cross. He has perfectly destroyed the works of the devil, and so perfectly taken us from under his power and tyranny that grace gives us the song of triumph! Can we recall the incident of the tree cast into Marah's waters to heal their bitterness, and turn them into a medium of blessing and refreshing to thirsty Israel, and not remember how the death of Christ has most blessedly affected the circumstances and troubles of our present wilderness path? Blessed be God for the Cross of Christ, and for the tranquility it brings. It has been a

#### COMPLETE VICTORY OVER THE DESTROYER.

We learn from the book of Job and other Scriptures that Satan is the author of evil in all its forms—sin, calamity, disease, death, &c. We dare not raise a question as to why. God rules over all. Sovereign, unerring wisdom is

accountable to none of us for the mystery of its purpose; we must ever and only bow the head, confessing, "Just and true are Thy ways."

But one thing we do know and may rejoice in, and that is, that our strong Deliverer has laid His pierced hand with victorious pressure upon the whole kingdom of darkness, and rendered it subject to His own authority in His resurrection and ascended glory (see 1 Peter iii. 22).

THE WORST THAT CAN BE AGAINST US, everything we can call "*evil*," must be subservient to the Sovereign purpose of the conquering Redeemer-God. Christ our God is determined to bless us, come what may! Yes, although we, wayward believers, may often bring a lot of trouble upon our own shoulders by our shortsighted folly and self-will. Even though we may have given Satan the opportunity he is only too glad to avail himself of, to trip us. Be all that as it may. Yet even this our good and gracious God causes to merge into the line of factors which co-operate to effect our real and lasting good. The Christ who stooped to conquer and arose triumphant is on our side!

THE WAY TO REJOICE IN YOUR TROUBLES is to look away unto Him, just like Peter when he walked on the water to go to Jesus. While Peter's eye was on Christ, his foot was as firm upon the shifting waves as on a solid rock. When he looked at the waves and listened to the wind he began to sink; and little wonder, for if he was looking continuously at Christ he would not have sunk, because he would not have seen the waters; and if he had only listened to Christ's voice he would not have paid any attention to the voice of the storm. But just at that moment Christ was treading those frightful waters beneath His feet, and holding the winds in His fists, and they were fulfilling His word.

THE HAND AND THE WORD of Christ were good to Peter in his extremity, when he had only "little faith" mixed up with "doubt." Sinking in unbelief he learned what a true Friend he had in Jesus. It was on the waters He drew near to Peter, and Peter got to Him; and Peter got more joy than sorrow out of it all in the end. So does the kindness of the Lord teach us to "glory in tribulations also."

E. L.

THY WILL, NOT MINE.

THY will, not mine, help me, O Lord! to say,  
And be at rest.

Help me to simply trust Thee, day by day,  
Thou knowest best.

As through the summer shower with joy we see  
The rainbow bright,

So may I, when my fairest visions flee,  
See heaven's light.

And thus it is—for while I mourn and sigh  
For some lost toy,

I find, to my surprise, that I am nigh  
Some greater joy.

How often when my path seems dark and drear,  
Each step a dread,

As when the hunted Israelites in fear  
From Pharaoh fled.

The hills around, the army close behind,  
The sea before;

But God the proudly rolling waves did bind,  
Till they passed o'er.

They trusted; I can trust Thee, gracious Lord,  
Thy ways are right;

The wisdom of Thy every loving word  
Is infinite.

I fear not, if amid the storm and gloom  
Thy face I see;

I dread not, for it is my pathway home  
To dwell with Thee.

Thus I can ever trust Thee day by day;  
Thy love divine

Has taught my wilful, stubborn heart to say,  
Thy will, not mine. J. A. W

HEAVEN BELOW.

I DO firmly believe that we ought, yea, that we might, yea more, it is not only a grievous loss, but our great sin that our life here has so little heaven in it. He means us to *begin* our heaven now, and here, and to enjoy as much of our present heaven as heavenly spirits in earthly bodies can enjoy. But as it is His presence which makes heaven to be heaven, oh, how much of heaven may we have on our way thither! The measure depends wholly on our *faith* and *love*.

## FEET WASHING.

TO Peter the LORD said, "What I do thou knowest not now, but thou shalt know hereafter" (John xiii. 7). Plainly, therefore, there was significance in the action beyond what appeared to the wondering disciples, and other Scriptures must help us to understand it. Exodus xxx. 10-21; xxxviii. 8; James i. 22-25, and v. 19, 20; Galatians vi. 1; Ephesians v. 25-28, may serve the present purpose. It is our responsibility to see that our own feet, as pilgrims and as priests, are daily washed,

## NOT IN THE BLOOD,

that washing was done once for all (Heb. x. 10), but by the Word (Eph. v. 26). The brazen altar with its ever burning sacrifice is, as it were, behind us; but, barring our approach to the sanctuary stands the laver, whereat we are commanded to wash ere we draw near to worship or to serve (Exod. xxx. 18-21). The laver was made of "the looking glasses of the women" (Exod. xxxviii. 8). How significant! Our Holy God bids us look into His Word that we may see ourselves as *we are* and as He desires that *we should be*, and thus judging our walk and ways, apply His Word to cleanse them (Psa. cxix. 9). This is, alas! our failure. With many of us the last use of the Divine Word is its application to our own lives and habits, and in our presumption we press on from the altar to the most holy place, ignoring the laver and its uses, (Jas. i. 22-25).

But not only are we thus to see to it that our own ways are clean before God, but we may not suffer sin upon our brother. We may see one who is overtaken in a fault, and who fails to use the laver. It is to be our brotherly care to bring him to it and wash his feet. But who is to do it? "Ye which are spiritual" (Gal. vi. 1). You who know by experience the necessity for daily washing at the laver yourself. Any one can cast a stone at an erring brother, but it is only he who has learned humility and grace through temptation and trial, and had his own feet washed by the Lord of Grace, who can

## WASH HIS BROTHER'S FEET.

"Let him that is without sin amongst you cast the first stone," was the Lord's way to rebuke the desire for judgment on the poor sinner.

So the spiritual one is not the sinless one, but the one who is humbled by much acquaintance with the laver for himself. He is to wash his brother's feet in the spirit of meekness. It requires no meekness to cast a stone. The Lord, when He washed the disciples feet, had not only the water, but the towel. He left them not only clean but comfortable. Let us not forget the towel when we would wash our brother's feet.

The action of the apostle Paul towards the erring saints at Corinth is a beautiful example of feet washing. In the first epistle we see him washing the feet, in the second epistle he is wiping them with the towel. Look at the opening of the first epistle in the light of John xiii. 10—"Clean every whit." Those to whom he has to say so much that is severe, he first reminds of their position and standing. Sanctified in Christ Jesus, they are washed, they are sanctified, and need only to have their feet washed. They come behind in no gift; they are enriched by Jesus Christ in everything, in all utterance and in all knowledge; they have been called into the fellowship of the Son of God; *but* their feet need to be washed. Defilement in many forms has been contracted, and remains unjudged, and the first he deals with is not the grosser sins, as we would say, but divisions. These give him occasion to lay aside his garments: "Who is Paul?" Foolish, weak, despised. Thus he abases himself and exalts them. He first expresses the fulness of his love and confidence in them as saints, and then in utter self-abnegation he lays aside his garments and pours water into the basin—not that he may baptise, but that he may wash their feet. That his treatment has been effectual we see at once in the second epistle, for there is abundant mention of sorrow, repentance, restoration and comfort.

The querist asks, "Is this an ordinance to be observed

## IN THE LITERAL SENSE?"

In so far as it expresses the desire of our hearts to serve a brother or a sister because they belong to Christ, it may indeed be so observed as occasion offers (1 Tim. v. 10); but that it was the Lord's purpose to apply it spiritually there can be no doubt.

THE MODEL PRAYER.—VI.

AS IN HEAVEN SO ON EARTH.

By Dr. J. N. CASE, Wei-hai-wei, China.

AS we have noticed, this prayer was given on two wholly different occasions, probably separated by an interval of two or three years. The second occasion is most interesting and instructive. Our Lord had been pouring out His heart to the Father, in the hearing of the disciples. As they listened to this prayer, they probably thought within themselves, "Surely never man prayed like this Man!" Such knowledge of God and submission to His will! Such love for man and apprehension of his needs! Such faith and fervour! Earth before or since has never heard the like. I do not wonder, therefore, that one of them exclaimed, "Lord, teach us to pray, even as John also taught his disciples" (Luke xi. 1).

In every aspect of prayer the Redeemer was our perfect example. The one who made the request, we judge, was not present at the first great discourse of our Lord, and from his reference to John, we suppose he was originally one of John's disciples. But though John had taught his followers to pray, the Lord Jesus is the One who pre-eminently teaches prayer.

It is beautiful to see how He taught by example as well as by precept. His life of devotion to God and man was begun, continued, and ended in prayer. Of prayer, as of other matters, we may ask—

"WHO TEACHETH LIKE HIM?"

We now come to the third portion of this remarkable prayer. I think the most of us find it the hardest of all to sincerely utter. "Thy will be done, as in heaven, so on earth." When the sentence first comes before us, the mind flies off to Africa, China, India, and other heathen lands. We long for the time when these nations shall no longer bow down to idols, but shall know and do the will of our Father in heaven. Or we think of Europe with its ten or twelve millions of highly-trained soldiers, who are ready at any moment, like wild beasts, to fall to and destroy each other. The desire is intensely felt that the hour may quickly come, when national disputes shall be settled in some other way than by the bar-

barous custom of appeal to arms. Or we ponder the apostacy of the professing Church, of the sin and shame of her sects and parties, and we pray that the time may soon come when all Christians shall be willing to order all their ways by the Word of God. But we cannot rest there. The circle narrows itself, and the question is forced home—"What about the fulfilment of this petition *in my own heart and life?*" That, after all, is the great and practical matter for each one of us.

ANGELIC LIFE

is here set before us as the pattern for redeemed and regenerated man. In the Scriptures we have no *system* of angelology, yet from them we may learn much as to the nature and occupation of these ministers of God. We are so rich in materials that our difficulty will be to make a selection. But there is a passage in the Old Testament which will admirably answer our purpose. It brings before us the two-fold aspect of angelic life—the *active* and the *passive* (Isa. v. 1-3). The prophet draws aside the veil, and we get a glimpse of worship and service in heaven. The *Lord*—*i.e.*, Christ (John xii. 39-41)—is there seen, sitting in state upon His throne. Around Him stand the seraphim, as ministers in attendance. The word, "seraphim," means "burning ones," and I presume they are thus designated on account of their burning love to the Lord, and zeal in His service. The two wings covering the face, and the two the feet, express lowly and reverent worship; the two with which they fly denote eagerness and active service.

So, if this petition is to be fulfilled in and by us, our lives, in due proportion, must be made up of these two elements. It is incumbent on us, on the one hand, to be meditative and prayerful, and on the other to be sympathetic and energetic. Some are naturally of a more contemplative turn of mind than others, and constantly need stirring up as to service, though, in the present day, the other extreme is chiefly to be found—much active service leaving little time for prayer. In all my life I have only met one Christian who I thought spent too much time in closet prayer. I think he did it to the injury of his health, and in that measure unfitted himself for service in the Church. I

would that all of us who attempt to minister the Word were more like him; for if we are to carry on outward service to any purpose, the spiritual flame within must be fed by constant meditation and prayer. Let us, then, aim to develop both Mary and Martha aspects of character.

#### ANGELIC SERVICE.

is most varied. Gabriel, who stands in the presence of God, entered beneath a Galilean roof, to greet a simple maiden as the mother of the Christ (Luke i. 26-28). Another angel descended to the hold of a storm-tossed vessel, to assure a messenger of the cross of the ultimate safety of himself and fellow-voyagers (Acts xxvii. 21-26). Another enters a prison to lead forth an apostle to life and liberty (Acts xii. 7). While one has special charge of *a Kingdom*, another with equal zeal guards *an infant* (Dan. x. 12-13; Matt. xviii. 10). Angels heralded the birth of Christ, told of His resurrection, witnessed His ascension, and will accompany Him when He comes in power and glory. And an angel, now and again, was honoured to minister to the physical needs of the Man Christ Jesus (Matt. iv. 11; Luke xxii. 43). They also take a deep interest in the scheme of redemption, and joyfully serve those who are partakers of its benefits (1 Peter i. 10-12; Heb. i. 14).

How beautiful is the service of angels! They serve the Creator so readily, so continuously, so perfectly; each one does the task assigned to him without hesitating or question; and there is no envy among them, because there is no pride. Much more is needed before it can be said, that on earth we do God's will as the angels do it in heaven.

But if this brief glance of angel-service so condemns, what shall we say when we look at the petition as fulfilled in Christ? He was not an angel, He was **A MAN**—true, actual man; yet no angel ever so readily and perfectly fulfilled the will of God as Jesus of Nazareth. His human will was ever in subjection to His Father. The glory of His obedience consisted in this, that though, as in man, He had an individual will, that will was always subject to God's will. His one purpose in coming into the world was to do that will, and He never once swerved from the narrow, thorny path of

obedience, though it led through Gethsemane to Calvary. In Him, at least, God's will has been done on earth even as it is done in heaven.

To the believer in Christ, the will of God is a most precious theme of meditation. *When in the family*, he learns that he has a place among the sons of God, because, before the foundation of the world, according to the good pleasure of His will, God chose him in Christ (Eph. i. 4-6). This will again means, that through the death of Christ he is cleansed from all sin and eternally set apart for God (Heb. x. 10-15); and if he has a sure and certain hope of a glorious resurrection and blessed eternity, it is because of this same will of the Father (John vi. 40). And when in this world he rejoices in a full and present salvation, he attributes it, not to himself, but to the purpose and grace of God (2 Tim. i. 9; Jno. i. 13); and he endeavours to live a godly life, because he knows that, now and here, this is the will of God, even his sanctification (1 Thess. iv. 3). Thus all his privileges and blessings are sure and steadfast, for they rest on the will and purpose of God in Christ Jesus. But it is often

#### HARDER TO SUFFER GOD'S WILL THAN TO TRY AND DO IT.

It is no small matter to own that all that comes upon one in suffering or deprivation is given in love. When money takes to itself wings and flies away, when sickness and pain are our daily portion, when friend after friend is snatched from our side, when we are misjudged and misunderstood by those whom we love—*then* to say, "Thy will be done," betokens a character formed and developed by God. Many a saint has proved that it is much easier to do and dare than to lie still and suffer. And yet that is most assuredly the best which our God appoints. A sweet Christian singer, of recent years reminds us that—

"Our yet unfinished story  
Is tending all to this:  
To God the greatest glory,  
To us the greatest bliss.

"If all things work together  
For ends so grand and blest,  
What need to wonder whether  
Each in itself is best?"

A Christian should normally *glory* in tribulation, not as something good in itself, but as that which, under God, will work out a much-to-be-desired end. Mere uncomplaining endurance is not necessarily a Christian grace; the Stoics of old time trained themselves to it, and it was a marked characteristic of the Indians of North America. But nothing short of a knowledge of God as his Father will enable a man to rejoice in tribulation, and under all circumstances to heartily and truly say, "God's will be done."

#### THE HUMAN WILL

is a deep mystery and a solemn trust. We are all conscious that we possess it. Man knows that he is not a mere puppet, acted upon by external influences only. He has the awful power of saying "*No*," even to his Creator. England's laureate once profoundly wrote—

"Our wills are ours, we know not how;  
Our wills are ours to make them *Thine*."

In that great spiritual crisis we call "conversion," the will of man, for the first time, is brought into line with the will of God; and the awakened sinner, constrained by grace, *wills* to take God's Son as his Saviour and Lord, as his highest and best good, as his present and eternal portion. Only God has a right to a will of His own. Every creature *ought* to be subject to the will of God; yea, in the fulness of time, every intelligent being—whether man, angel, or demon—*shall* bow to the Divine will. Happy they who submit to the sweet compulsion of infinite love, rather than to the stern reality of infinite power. With one of old, though with the very opposite feeling, we can say: "O Galilean, *Thou hast conquered*." And those who cannot now say it from love shall one day say it from terror.

"But," it may be asked,

"WILL THIS PETITION EVER BE  
FULFILLED?"

Assuredly! In the kingdom of the Lord Jesus it will have such fulfilment as it has never had previously, as it is written: "Thy people OFFER THEMSELVES WILLINGLY in the day of Thy power" (Ps. cx. 3). Yet, this will be but a partial fulfilment. But when the present earth has been burnt up, and there

arises from its ashes "a new earth wherein dwelleth righteousness," then shall be accomplished this desire, so often uttered amid sighs and tears by way-worn pilgrims, and the will of God, our Creator, Preserver, and Redeemer, shall be "done on earth as it is done in heaven."

Till time for us shall be no more, may we with increasing joy exclaim:—

"I bow me to Thy will, O God,  
And all Thy ways adore;  
And every day I live, I'd seek  
To please Thee more and more."

#### COMMUNION WITH GOD AND HIS SON.

"Two thoughts about this communion. First, the readiness with which God grants it to the susceptible soul; and secondly, the enjoyment which God Himself has in this communion." "Is not God love? . . . and does not true love always yearn for, and delight in the dear society of its beloved? If we then, with our tiny droplet of God, can so yearn for communion with Him, how much more shall He, with His great heart, brimful, and running over with infinite love, desire our fellowship." "Into the heart which is opened to His knocking He enters, and sups with the man; and the man sups with Him. Each contributes to furnish out the feast. Christ's love is a feast of fat things to this blessed man. Yes, but the love of the trusting man is sweeter, fuller to the rejoicing Saviour. The man is his Redeemer's guest. Yes, but he is equally his Redeemer's host. What a thought! Since, then, this communion of love is so delightful to Him and to us, why do we enjoy it so imperfectly? Why so many breaks? and why such stunted measure? The fault is only with us."

"How ineffably sweet communion with Jesus is, when he really brings the soul into His house of wine, and unfurls over the head His banner of love." "There is nothing so important as a suitable care for *our own communion with God*. No service, nothing, nothing must be suffered to interfere with this" (Prov. iv. 23).

SAUL head and shoulders above any in Israel. Another Saul—"less than the least of all saints." Paul signifies "Little."

*THE MITRE AND THE CROWN,*

By J. HIXON IRVING, Author of "Life Booklets."

I.—*THE LINEN MITRE.*

Exodus xxviii. 4, 6, 37, 39; xxix. 31; Leviticus viii. 9; x. 6; xxi. 10.

**A**ARON'S mitre was a piece of fine linen wound around his head. It was white, not coloured. It had to be worn by him all the time of his service in the tabernacle. The penalty for removing it and uncovering his head was death. Even when he stood before the remains of his smitten sons he was not allowed to uncover his brow (Lev. x. 16). It was to him not merely a head covering, but also a token that God required from him complete subjection of mind and will. Subjection and God-pleasing service are inseparable. Aaron might fail in subjection, no doubt did so, but his Antitype failed not. He came into this world in obedience to the will of His Father, and He lived here in complete subjection to it. It was His constant delight; His meat and drink to do it. Even now, though the angels and authorities and powers are subject unto Him, yet He is subject to His Father, for "the Head of Christ is God." So also will He be in the future. His reign over the earth will be the expression of the will of His Father. And after it He will be "subject unto Him that put all things under Him, that God may be all in all" (1 Cor. xv. 24-28). He therefore did, doth, and will ever wear

## THE MITRE OF A SUBJECT MIND.

He is our pattern for subjection. It is not sufficient for us to know the will of God, but we must do it, and from the heart, if He is to have joy in us. Only by being subject to His will in mind and heart can we live obediently to His commands. For subjection and obedience are so linked together as to be almost synonymous. It is a truism that the subject mind will lead to an obedient life. It will be well for us if we examine the motives which ought to prompt us to obedience. There are four principal ones which we may mention.

The *first* arises from the fact that God has written His will in His Word. He has taken the care that we should thus have His will before us. His, "it is written," ought in part to actuate us.

*Second.* He gives spiritual blessing to those who do His will. The fact that He does so ought to stimulate to obedience. The "willing" and "obedient" eat and are satisfied. It may not be an altogether selfish thing to be moved to deeper, fuller obedience by this consideration. It ought to beckon us onward in the way of His commands.

The *third* is love. Our love to Him ought to be a potent factor; a powerful motive working in us to do His blessed will. Loveless obedience can never be perfect obedience. Therefore we ought to seek after love which is a fruit of the Spirit. (See 1 Cor. xiii.)

The *fourth* motive is the highest and most powerful which can move us to do His will, namely, *His love to us*. Yes, that motive which springs from His changeless, deathless love to us is indeed the most effectual. To live in the enjoyment of this love is to live a life well-pleasing to Him. For after all His love is the source and spring of any spiritual love we have. "We love Him because He first loved us." Hence to live in contemplation and consequent enjoyment of that love is to have it working in us to do His will. At the same time we shall ever be ready to acknowledge, and, we trust, seek to prove that it is but a borrowed love.

"I love my God; but with no love of mine,  
For I have none to give,  
I love Thee, Lord; but all the love is Thine,  
For by Thy love I live.  
I am as nothing, and rejoice to be  
Emptied and lost, and swallowed up in Thee."

It would not—could not, we are sure, do most Christians any harm to examine themselves as to the motives which have in the past led them to do and observe certain things. Such self-searching might possibly bring to light the fact that low, selfish, and even sordid motives had, alas! operated. It might also lead to purer, higher, and holier motives in the future, and hence to a more perfect subjection to the will of their Saviour and Lord.

II.—*THE HOLY CROWN.*

Exodus xxviii. 36-38; xxxix. 30-31; Leviticus viii. 9.

The material was gold. There was, as all know, much "fine gold" on the dress of the high priest. From head to foot of the man unalloyed gold shone. His dress, there-



fore, was not only beautiful, but exceedingly costly. The "holy crown" was a plate passing, not around the head of the men like a diadem, but covering his forehead only. It was ornamental in form; and was attached to the head-dress with a ribbon of blue linen, which was tied behind. Upon it were engraven the words, "*Holy to the Lord*" (R.V.) We often read of the "*holy garments*" for Aaron (chapter xxviii. 2-4; xxix. 29; xxxi. 10; xxxv. 21; xl. 13). The crown completed the chosen garments. The word "holy" signifies *separated*. The garments and the crown, therefore, separated the man Aaron unto the Lord on behalf of Israel. Whilst the words upon the latter proclaimed the fact. Aaron was

HOLY TO THE LORD,

therefore, when an Israelite brought his gift offering or tithe unto the tabernacle, though there might be "iniquity" or *perverseness* in the man, and consequently in the holy thing, yet as soon as Aaron took the gift the "iniquity" was removed, and the gift itself was accepted of Jehovah. Aaron was therefore like the "altar, most holy" by a seven days sanctification, and just as everything which touched the former was thereby holy (Exod. xxix. 36, 37), so also everything which he touched of all Israel's gifts became holy unto the Lord. Our Lord Jesus Christ is the antitype of the crown-wearing high priest. He receives from His people service, gifts and worship, and though there be sin on them because of sin in the givers, yet He purifies them all. He perfumes and perfects them all so that they become "spiritual sacrifices, *acceptable* to God through Jesus Christ" (1 Peter ii. 5). Though the sins of the believer, before his conversion, have *all* and for ever been pardoned; and sins committed since have, on confession, also been forgiven (1 John i. 9); there is still the defilement of sacrifices through unconscious sin. For whilst it is a blessed fact that *sin* as a principle has been condemned in the Lord Jesus, and therefore can never condemn the saved; yet we must remember it still defiles our holy things. Hence we need One who can "bear the iniquity of our holy things"—of our service, gifts and worship. He, our great High Priest, does that, and does it perfectly, bless His holy name! Our sins all gone, our

offerings to God all purified and perfected, who then can condemn us? None can, for there remains no ground either for accusation or condemnation. Let us rejoice in the fact that He has met, is meeting, and will yet meet *all* our need. Knowing this in power we can sing with spirit and understanding, and with the deepest joy too:—

"Unworthy is thanksgiving,  
All service stained with sin,  
Except as Thou art living,  
Our Priest, to bear it in.  
In every act of worship,  
In every living deed,  
Our thoughts around Thee centre,  
As meeting all our need."

## Correspondence.

### "AFTER THE THOUSAND YEARS."

TO THE EDITOR OF *The Witness*.

Though I desire not to allow in myself or foster in others the spirit of contention, it may seem right that I should make a few remarks on Mr. Trench's reply to my paper, the courtesy of which I appreciate.

Mr. Trench rightly regards my "chief objections" to his teaching on this subject to be its necessitating the idea of Christ reigning first *as man* and then *as God*. Indeed I regard this difficulty as so insuperable that by comparison with it all others, however real, are small. For this line of interpretation "the support (in principle) of both J. N. Darby and John G. Bellett" is claimed. But, valuable as are the writings of these departed brethren, their words cannot be treated as authoritative, and though such a form of expression might be (and without harm), in a book like Mr. Bellett's *Meditation on the Moral Glory of our Lord*, yet the moment it is pressed as the basis of a doctrine it must be brought to the test of the very words of Scripture.

The tendency of this form of speech is towards the predicating of a *nature* what Scripture asserts of a *Person*. I do not say, or even suggest, that Mr. Trench divides the Person of our Lord; but it is evident that to speak of His acting, or being treated by the Father, *as God* or *as Man* separately is only one step removed from it, and Scripture, I submit, never thus speaks.

When we think of the Son of God before He "became flesh" we must think of Him *simply* as One with the Father and the Holy Spirit in the glorious fellowship of the Godhead; but from

the moment of His stooping to be "born of a woman" He is before us as One who is *both God and man*, and that *for ever*. Did He shed tears simply *as man*? His tears were real tears, and the true expression of a heart possessed of all perfect human sympathy; but the marvel and the preciousness of those tears consisted in the fact that they were the tears of Him who was both God and Man. Then if it be asked, Did He not work miracles *as God*? Peter answers the question when he speaks of "Jesus of Nazareth, a Man approved of God among you by miracles, and wonders, and signs, *which God did by Him*." (Compare John xi. 41, 42.)

That some actions brought into prominence the reality and perfection of the Manhood of Christ, while in others there was a special display of His Divine glory, is doubtless all that Mr. Bellett meant, and this is beyond question; but if we are to say that God raised and exalted Christ "*as Man*," why may we not explain (or banish—as some would have us do) the mystery of the Cross by saying that He *died as Man*? Is it not the uniform teaching of Scripture that He lived, wrought miracles, and died as *Jehovah's Servant*? And is it not of Him as *Jehovah's Servant* that Peter and others testify that God raised and exalted Him? But is it *as Man* simply that He is *Jehovah's Servant*? Surely not; though it was by "being made in the likeness of man" that He—who "subsisted in the form of God"—"took upon Him the form of a servant." Seeing then that all the declarations of Scripture are concerning HIM who is both God and Man, and concerning Him as both God and Man, are we at liberty to cut the knot of a difficulty with reference to the future by affirming that Christ will reign first *as man* and then *as God*? Does not such an affirmation create a far more serious difficulty than the one which it is supposed to overcome?

Mr. Trench thinks the word *oikonomia* "excludes the idea of eternity from Ephesians i. 10, because otherwise our Lord would be fixed to all eternity in the position of stewardship, which we know from 1 Corinthians xv. 24 He will resign." But does not this statement rather confound the simple *administration* of a kingdom in which there is perfect subjection with that *rule with a rod of iron* by which all things will be brought into subjection? Is not this latter the prelude to His delivering to the Father the kingdom which He has fully subdued? It has been suggested that this answers to the reign of David, while in the reign of Solomon which follows—at least in the brightest portion of it, when there was "neither adversary nor evil occurrent"—we have a picture of that kingdom which will call for nothing but "*stewardship*," or "*administration*." Will not this of necessity be the

character of the eternal state? And will not the great Melchizedek as King and Priest administer that state? And while all creatures own His dominion as "an everlasting dominion, which shall not pass away," will it not be His delight in the glory of that eternal kingdom, even as it was once in His humiliation, to set all creatures the example of owning the absolute supremacy of God the Father?

When we read that "unto THE SON He saith, Thy throne, O God, is for ever and ever," and find it written again, "Then shall THE SON also Himself be subject," our confidence in the inspiration, and therefore the literal accuracy, of the Word, compels us to believe that the *subjection* of the Son is perfectly compatible with the *dominion* of the Son, even though we may have to wait to learn *how*. I fail to see that 1 Cor. xv. 28 "applies to the beginning not the end of the reign," for the words are very explicit—"He must reign *till* He hath put all enemies under His feet. The last enemy that shall be destroyed is death. . . . And when all things shall be subdued unto Him, THEN shall the Son also Himself be subject." This, surely, must be the conclusion of the mediatorial reign of subduing all things, when "He delivers the Kingdom to God, even the Father." Matthew xi. 27 proves conclusively that the word rendered *deliver* does not of necessity denote *abdication* or *surrender*. The Father had not *abdicated* His throne or *surrendered* all things when the Son said, "All things are *delivered unto Me* of My Father." Does He not hold all things in common with the Father? For illustration of this see John x., where Christ speaks of the sheep given to Him by the Father as still in the Father's hand, and John xvii., where He says of His people, "*Thine they were and Thou hast given them Me*," and yet "*They are Thine*," adding the great truth, "And all My things are Thine, and Thy things are Mine." Is it not better to be guided by such Scriptures in seeking the meaning of the expression "deliver the kingdom to God," than to speak of the subjection of the Son as His *abdication* in the face of the statement made expressly to Him as "*the Son*"—"Thy throne, O God, is for ever and ever?" Even if we were at liberty to speak of His being subject "*in His human nature though not in His Divine*" it would not help us here, for it is "*the Son Himself*" who will be subject, and the word SON thus used absolutely never means simply Son of Man, but expresses His relationship to the Father in the eternal past as well as the eternal future.

May the Holy Spirit of God instruct us in these great matters, and above all lead us to look forward in fuller fellowship with our Lord to all that for which He is waiting, and into which He will bring us. 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:—

ALL THINGS TO ALL MEN (1 Cor. ix. 19-23).—What are the limitations of the principle implied in these verses, and to what extent can the servant of the Lord legitimately avail himself of them now?

This question will (D.V.) be left open till 10th October, in order to give foreign correspondents an opportunity of replying.

WHAT IS SALT?—Please explain the use of the word, "salt," in Matthew v. 13; Mark ix. 49-50; and Colossians iv. 6.

ALMSGIVING.—In Luke vi. 30, the words include hypocrites as well as the children of God. How are we to understand the passage?

THE ANTICHRIST.—Which "beast" is the Antichrist in Revelation xiii.? Are there two persons in 2 Thessalonians ii.; if so, please harmonize the two chapters.

MAKING OUR ELECTION SURE.—What is the meaning of 2 Peter i. 9? Is it possible for a Christian to forget the time his sins were cleansed? Were these in doubt of their election that they were exhorted to make it sure?

DAVID AND THE SHEWBREAD.—On what principle was David justified in unlawfully eating of the shewbread (Matt. xii. 3, 4).

### THE WEAK AND SICKLY.

QUESTION 501.—"Weak and Sickly," "asleep," (1 Cor. xi. 30). Do these terms signify physical or spiritual condition?

Ans. A.—Bodily chastening for spiritual correction seems, from a study of the words used, to be here referred to. Thus though the word translated "weak" does sometimes, as in Rom. v. 6 (without strength) denote moral condition, it is constantly applied also to bodily infirmity, e.g., Paul's thorn, 2 Cor. xii. 9, and also in James v. 14, where it is translated "sick." The second word, translated "sickly," is only used in 4 other passages, and always of bodily condition—as in Mark vi. 5. The last word translated "sleep" is that from which our word cemetery is derived, and is, as most know, the special word used in the New Testament to describe the death of saints; for instance, of Lazarus, John xi. 11; of Stephen, Acts vii. 60; of departed believers, 1 Thes. iv. 14. This last passage is particularly instructive, because in the 6th and 7th verses of the next chapter, where moral sleepiness is intended, we have quite a distinct Greek word, translated by the

same English word "sleep," which would have been suitably used in 1 Cor. xi. 30, had spiritual torpor been there referred to.

Ans. B.—This is physical weakness, physical sickness, and physical death, and not, I think, spiritual. By reference to chapter xv. 6, 18, 20, and 51, the word "sleep" is explained. The Greek is the same as here, and the meaning is death. It seems certain that death had been very busy in the Corinthian Christian community, and the Apostle in chapter xi. explains the cause, and in chapter xv. offers the great consolation. There were divisions among them (v. 18), gluttony and excess, even to intoxication. These horrible abuses took rise in a spirit of irreverence. They despised the assembly of God, and ate the bread and drank the cup of the Lord unworthily, thus eating and drinking judgment upon themselves. These actions were committed by the body and for bodily indulgence, and the penalty therefore falls upon the body. This is the fitness of divine retribution. "He that soweth to his flesh shall of the flesh reap corruption." It is the Father's chastisement, the Lord's judgment, "that we should not be condemned with the world." So we read in Job xxxiii. 18, "He keepeth back his soul from the pit . . . he is chastened also with pain upon his bed and the multitude of his bones with strong pain." By scourging of the body with sickness (Heb. xii. 6) God saves every son whom he receiveth from leanness of the soul. That the sickness and sleep cannot refer to the soul is evident; for that would involve the error that the saints of God are enfeebled in soul, and paralysed and put to sleep by their Lord. These are, however, the works of Satan, not of Christ. Christ judges the body that he may quicken the spirit. Satan indulges the body that he may wither the soul. Sickness, and even death have their blessed uses in the divine economy, even discipline for ourselves and warning to others. G. F. T.

Ans. C.—The careful reading of the whole passage would lead to the conclusion that the sleep here signifies "physical condition."

(1st). The Greek word which is here rendered "sleep," is never used by the Spirit of God when he is speaking of "spiritual condition." It is the same word which is used in 1 Cor. xv. 6, 18, 20, 51; and in 1 Thes. iv. 13, 14, 15, where the death of the body is spoken of. (2nd). The verses immediately following (31-32) where "judging" and "chastening" are spoken of, would agree with this view; whereas, were it spiritual condition, they would be out of harmony.

This is a very solemn passage, and one little heeded by many who eat the Lord's Supper

regularly every week. The saints at Corinth were eating the Lord's Supper without *self-judgment*, and *because of this*, or "For this cause," the hand of the Lord was laid on their bodies. Many among them were "weak and sickly," and many had their lives cut short and were being put to sleep. Literally taken home to heaven and deprived of the privilege of bearing witness unto the Lord Jesus any longer on earth. The reason of this was because they were neglecting self-examination before eating the Lord's Supper.

Were the Holy Spirit moving about among the saints ungrieved, there would be much more of this than there is. In these days of apostasy it is no proof that our consciences are kept in a proper condition that we are allowed to enjoy sound bodily health. Immediately after the tabernacle was pitched and the Levitical order of worship established, two of Aaron's sons were devoured by fire because they did what the Lord had not commanded (Num. x. 12). In the after history of Israel there were much more glaring sins committed, such as the conduct of the sons of Eli (1 Sam. ii. 12-17, 22), and yet they were not so destroyed. Likewise, in the New Testament, we have the conduct of Ananias and Sapphira who were "struck down" by the judgment of the Lord (Acts v.) Whereas at Corinth *the Church* had to deal with the "wicked person." Verse 4 of 1 Corinthians v. would imply that if the Church had "mourned" before the Lord as they ought to have done the sinning one would have been "taken away from among them" by the hand of the Lord. I point out these two things because of two snares into which saints are liable to fall. First, failing to apprehend what a solemn thing it is, as well as a blessed privilege, to eat the Lord's Supper. Secondly, the danger of concluding that we are all right with God if He is *letting us alone* (see Psalm lxxxi. 11-12; Hosea iv. 17). Were the presence of the Lord among the gathered saints unhindered, and the Spirit ungrieved, as in the time of "Nadab and Abihu;" or "Ananias and Sapphira," our enjoyment of sound physical health would lead to the conclusion that our ways are well pleasing to the Lord; but in these days of general departure from God, and from His truth, we need to be careful, lest our being "let alone" should be a proof of His sorest displeasure.

G. A.

**Editor's Note.**—The words used are those which usually, in the New Testament, signify physical weakness, sickness, and death.

That physical ailments are not always of the nature of chastisement is evident from such instances as Timothy, Epaphroditus, and Paul himself.

Timothy's "often infirmities" were constitutional. His mind tended toward asceticism, or "neglecting of the body," and hence the Apostolic injunction to "take a little wine." There is no indication that his sufferings were on account of sin directly or indirectly, nor was he to be cured by faith without the use of means, or by the prayer of faith, or by anointing with oil. Rather were his ailments to be accepted as part of his lot, and to be modified by the use of ordinary and reasonable means.

Epaphroditus suffered from over work in his endeavours to supply the temporal wants of Paul, so leaving him free for the higher work of ministering the Word of God. Paul rather praises than blames him for this self-sacrificing zeal.

Paul himself gives us the reason of his "thorn in the flesh." It was preventive discipline. It was not sent as a chastisement on account of any evil known or allowed. But God in love and wisdom and faithfulness anticipated a danger to which he was unconsciously exposed through the very abundance of the revelation vouchsafed to him. Better far that he should suffer in the flesh and be kept in humble dependence upon the Lord for instant supplies of grace, than become puffed up with pride and rendered useless for God.

Other sufferings are of the nature of fellowship in Christ's sufferings. These are those which result from the working out of the life of Christ in the believer. They come from the world, or from the devil for Christ's sake, or for righteousness' sake. Such sufferings can be gloried in, and are fit occasions for rejoicing.

But it is equally clear from many scriptures that God, when he sees fit, does send or permit Satan to send bodily affliction as chastisement on account of sin.

It is worse than folly for any one to judge another in such a matter. It is for each to be exercised himself before God as to the reason of affliction, and the lesson to be learned.

It is for the chastened one not to "despise" on the one hand, nor to "faint" on the other. However grievous the trial may be, it will afterwards yield the peaceable fruit of righteousness in the experience of those who are exercised thereby.

This divine Fatherly chastening may be of the nature of governmental retribution, as in the case of David, Jacob, and others; or it may be the direct and necessary result of sin committed, on the principle of reaping what had been sown.

In certain cases the chastening may be even unto death, as indicated by the words "many sleep." It is the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus (1 Cor. v. 5).

SHADOWS OF CHRIST.—VIII. *continued.*

## "JOSEPH."

TYPE OF THE SUFFERING AND GLORIFIED LORD.

By JOHN R. CALDWELL.

Author of "Earthly Relationships," "Things to Come," &amp;c.

"From thence is the Shepherd of Israel" (Gen. xlv. 24).

THE stone which the builders refused having become the head stone of the corner (compare Gen. xlix. 24, with Ps. cxviii. 22), Joseph being exalted to the place of power and authority, and his treasured sustenance sought after by all nations (see Gen. xli. 57), chapter xlii. begins to show him to us in relation to his brethren who had rejected him. With them he has a special dealing in order that their consciences may be laid bare towards God and their souls restored, before he makes himself known to them. Throughout the whole of this series of transactions he is seen as the type of the Lord Jesus in His future dealing with Israel, until the veil is taken away and they look on Him whom they pierced.

At the present time "blindness hath happened" to them, the veil of unbelief is upon their hearts; and that for a definite period—"until the fulness of the Gentiles be come in" (Rom. xi. 25), or as in 2 Cor. iii. 15-16, until they shall "turn to the Lord." The nation of Israel having rejected, and sold, and killed their Messiah, are as ignorant of His exaltation, and of the blessing that through their fall has come to the Gentiles (Rom. xi. 12), as were the sons of Jacob concerning the prosperity of Joseph, and the blessings that through him had come, not only to Egypt, but to all nations. To them He is "one Jesus who is dead, whom Paul affirms to be alive;" as the sons of Jacob said to the unrecognised Joseph, "The youngest is this day with our Father, and *one is not*" (Gen. xlii. 13). Thus, with blinded minds and hardened hearts, they wander over the face of the earth, regardless of Him who, notwithstanding their rejection of Him, is nevertheless the Hope of Israel.

Joseph was no heartless brother. He had received all possible provocation; emnity could scarce have done more to alienate a brother's heart, yet in vain do we seek in all Joseph's dealings with his brethren for a

shadow of vindictiveness or revenge. The tenderness of his affections never seems to have been checked.

Such love is more than human; it is divine. It is a reflection of the love of Christ—love that warned and wept over Jerusalem, and when rejected and exalted to God's right hand, sent first the Gospel to that guilty city, and poured out there first the gift of the Holy Spirit.

Such are the ways of grace. Like the streams that descend into the valleys, that there they may quicken and fructify, so grace descends to the very lowest. It seeks the guiltiest that it may justify, the most defiled that it may cleanse, the enemies that it may reconcile, the dead that it may quicken, the poor that it may enrich, the lost that it may save. "If when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

It is by a famine that Joseph's brethren are first driven to seek him. So was it that the younger son of Luke xv. was driven back to the father's house. It is when the debtor has nothing to pay that he sues for grace. It was when the woman, in Luke viii., had "spent all her living upon physicians, and grew nothing better, but rather worse," that she resorted to Christ.

Thus it is that God in His providence deals with the souls of men. He makes them to feel their need. Surely such a God deserves to be sought from better motives, but such is His grace that, even if only come to as a last resource, He in nowise casts out.

And such will yet be the way of the Lord with a remnant of Israel. At the present time, as a nation, they have "condemned and killed the Just, and He doth not resist them"; and are "heaping up treasure for the last days." (James v). But "neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath" (Zeph. i. 18). Nevertheless, according to many promises which cannot be broken—in a day of distress and calamity, the veil shall be taken away from their hearts, as it is written, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as

one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn" (Zech. xii. 10).

Easier far would it have been for a heart like Joseph's to have made itself known at once. But his actings were after the pattern of divine grace, that cannot impart its peace and joy until conviction has been wrought and sin acknowledged. Too often in these days is the wounded one slightly healed—a conscience hardly awakened is dealt with as if it were a broken and a contrite heart. The consolations of a peace-giving Gospel are administered to an unbroken spirit, and the result is spurious conversions in abundance, which deceive for a time, but issue in the dishonour of the name of the Lord and great grief to His people.

Firmly did Joseph adhere to his purpose, though it cost him bitter self-restraint and many an unseen tear. The wound must not be slightly healed. It must be shown, nay, proved, that conviction has done its work—that repentance towards God was fully wrought; and then, but not till then, does the faithful, loving one reveal himself to them and banish all their fears.

Then do the long restrained affections of Joseph find vent in tears and gifts and happy intercourse. Then does he use his mighty influence on behalf of his kindred, and provide for them a resting place in "the best of the land," and nourishes them with bread, so that they want no more. Even such will be the future blessing of restored Israel. Their land will be the choicest of the earth—fruitful beyond all lands. "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. 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" (Zeph. iii. 16, 17).

"Behold I will gather them . . . and I will bring them again unto this place, and I will cause them to dwell safely, and they shall be My people and I will be their God; and I will give them one heart and one way that they may fear Me for ever for the good of them, and of their children after them. . . . Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly

with My whole heart and with My whole soul" (Jer. xxxii. 37-41).

Thus as it was the unfeigned delight of Joseph's heart to bless those who had rejected him, to have them near him, and dependent on him, after that repentance had been wrought in their souls; so it will be the great joy of the Lord Jesus to bless His own people in the latter day.

Jesus Christ though raised from the dead, is still the Seed of Abraham (Gal. iii. 29), and the Seed of David (2 Tim. ii. 8), and in witness of this when He spake from heaven it was in the Hebrew tongue. (Acts xxvi. 14). Though standing in so near and infinitely blessed relationship, as He does to the Church, now being gathered according to the election of grace out from both Jew and Gentile, yet does He stand in peculiar covenant relationship to Israel. Jesus is the Jehovah of the Old Testament, therefore in the New He is seen as "the Lion of the tribe of Judah," and "the Root of David." (Rev. v. 5). His special relationship to the Church has not superseded or annulled His relationship to Israel, or divided His affections towards His ancient people, any more than Joseph's relationship to Asenath diminished his affection towards his brethren. Repentance shall yet be given to Israel, and remission of sins, and every promise that Jehovah has made, shall be fulfilled.

The ways of Joseph in order to work repentance in the souls of his brethren, were varied and perhaps not altogether unquestionable, but the desired object was fully attained. He ceased not to probe until he had discovered unmistakably that their mind toward Benjamin and toward their father, was far different from what it had been, when in their heartless envy they had sold him, and broken the heart of Jacob.

And various also are the ways of the Lord in His dealings with the children of men for the same end. Sometimes Joseph spake roughly and made sore accusations; sometimes he spake gently and showed great kindness. Whilst the process was being carried on, many and sore must have been their misgivings and perplexities. But when the end was reached, and before them stood revealed their long rejected brother, weeping over them his tears of love; when he said, "Come near to me, I

pray you . . . be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life"; when their momentary trouble at such a presence as Joseph's had passed off, then how evident would be to them the meaning and wisdom of it all.

Thus in the light of His presence, whether it be sinners gathered now, or Israel in the latter day, how fully shall the redeemed of the Lord understand the meaning of the bitter trials, and disappointments, and alarms by which their conscience was aroused to a sense of sin. How thoroughly, even here, does the believer acknowledge and approve the grace that brought him down in his own esteem, till it may be, in agony of despair, he cried out, "Woe is me, for I am undone."

Now it is seen that it was the goodness of God which led him to repentance. The blood of Christ has made and spoken peace, His Spirit has comforted and enlightened, the past is no more to be remembered.

Joseph desired not any further remembrance of the past, but occupies their hearts with the counsels of the God of all grace. So our God has said, "Their sins and their iniquities will I remember no more."

Nor does it appear that any one in Egypt ever learned the secret of his having been sold by his brethren. Compare Gen. xl. 15 and xlv. 1.

For many years did Joseph's brethren prove the faithfulness of his love. He had given them no occasion to question it. Yet after all, strange as it may appear, as soon as Jacob died, they said, "Joseph peradventure will hate us, and certainly requite us all the evil we did unto Him."

Base indeed was the thought, and Joseph wept when they spake unto him. How it must have grieved a heart like his, to have his loving kindness thus suspected: to be after all so little trusted!

But do those, who for years have known the grace of God, not often grieve His Holy Spirit by even such suspicions, dark and dishonouring, the offspring of unbelieving hearts.

Miserable must Joseph's brethren have indeed been as long as this suspicion was cherished. But they went with it to himself, they heard his own voice—again and again, he said unto them, "Fear not." "I will nourish

you and your little ones, and he comforted them and spake kindly unto them."

Thus would our Lord dispel the fears of His people. How many there are who not only thus trouble themselves with unbelieving fears, but think it right and humble to entertain them. Oh, that such might see from this illustration how very much the reverse is the case! How to suspect such love as that of our Lord Jesus, even in the remembrance of our own unworthiness, is only to wound Him anew. Take all such fears to Himself, and hear again and again, not the suggestions of a deceitful heart, but the assurances of the faithful Word of Him who having loved His own, loves them to the end.

### THE MELCHIZEDEK KINGDOM AND PRIESTHOOD.

By THOMAS NEWBERRY, Editor of "Englishman's Bible,"  
Author of "Outlines of Revelation," &c.

Psalm cx. 1-4—"The LORD [Jehovah] said unto my Lord [Adon], 'Sit Thou at My right hand, until I make Thine enemies Thy footstool.' Jehovah shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies. Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning. Thou hast the dew of Thy youth."

"Jehovah hath sworn, and will not repent, 'Thou art a Priest for ever after the order of Melchizedek.'"

ACCORDING to Heb. vii. 1, 2, Melchisedec signifies "King of righteousness," and also "King of peace." In Zechariah vi. 13 we read, "Even He shall build the temple of Jehovah; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a Priest upon His throne: and the counsel of peace shall be between them both." So that the oath which secures His eternal Priesthood secures also His eternal reign, for it is in the combined character of King and Priest, that He is constituted Priest for ever after the order of Melchisedec. This Kingdom and Priesthood will not be surrendered when He gives up His Kingdom as Son of Man, for the word of the oath secures it as eternal.

HIS KINGDOM AS SON OF DAVID.

The kingdom of David was established of God by an everlasting covenant, as it is written in Psalm lxxxix. 3, 4, "I have made a covenant

with My chosen, I have sworn unto David My servant; thy seed will I establish for ever, and build up thy throne to all generations." And this promise is fulfilled in Christ, who was born King of the Jews, and of the house and lineage of David. Again in verse 34-37, "My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven." Consequently we read in Luke i. that the angel Gabriel said to Mary, His virgin mother, thou shalt "bring forth a son, and shalt call His name Jesus (that is Jehovah the Saviour). He shall be great, and shall be called the Son of the Highest: and Jehovah God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."

This also was foretold by the prophet Isaiah (chapter ix. 6, 7). "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of Jehovah of hosts will perform this."

During the millennial period this kingdom of David will be represented on earth by the prince in Israel, who will have his habitation (it appears) on Mount Zion, in the city of David, for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem; and he will have his possessions on either side of the holy portion (Ezek. xlvi. 21).

In chapter xlv. 2, 3, speaking of the outer east gate of the courts of the millennial temple, after the glory had entered by that gate, we read, "Then said Jehovah unto me, 'This gate shall be shut, it shall not be opened, and no man shall enter in by it; because Jehovah, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, HE shall sit in it to eat bread before

Jehovah; he shall enter by the way of the porch of that gate, and shall go out by way of the same."

This prince is evidently a lineal descendant of the royal house of David, in whom the promises made to David concerning the kingdom will be literally fulfilled. He is never styled the king, but the prince. The king is Messiah; the prince is His earthly representative. Referring to the east inner gate, in chapter xlv. 2, we read, "And the prince shall enter by way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of that gate; then he shall go forth; but the gate shall not be shut until the evening." On the sabbath and new moons the prince stands by the post of the outer porch of the inner east gate, and worships by the threshold of that gate; at the same time the priests shall prepare his burnt and peace offerings.

The prince is the earthly representative of Christ, as ever present with His people, and especially when they come before Jehovah to worship. "The prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth" (v. 10). This reminds us of the words of the Lord Jesus, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me" (John xiv. 6), and also, that in all our approaches unto God, Jesus is present with us, whether we draw nigh to worship, or go forth to serve.

#### THE THRONE OF GOD AND OF THE LAMB.

Philippians ii. 5-11. "Christ Jesus, who, being in the form of God, thought it not robbery [a thing to be grasped at] to be equal with God: but made Himself of no reputation [emptied Himself] and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at [in] the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

From the time that Christ Jesus, raised from the dead by the glory of the Father, took His seat on the throne of glory and of God, a new



order of worship was instituted for heaven and the universe, "that in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth," that from henceforth the worship, adoration, and praise of the universe, should go up to the Father in the name of the Son, and in the power of the Spirit. This was the accomplishment of the mystery of God's will which He purposed in Himself, "that in the dispensation of the fulness of times He might gather together in one [head up] all things in Christ, both which are in the heavens, and which are on earth; even in Him" (Eph. i. 9, 10). And having made peace through the blood of His Cross, so reconciling all things unto Himself, whether things on earth or things in the heavens (Col. i. 20). Thus constituting Him the true ark of the covenant with its blood-stained propitiatory, the keystone of the arch of universal security, and the centre of unity and peace to the universe of God. This is beautifully set forth in symbol in Revelation, chapters iv. and v., "Behold, a throne was set in heaven, and One sat on the throne." "And lo, in the midst of the throne and of the four living ones, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, 'Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.'" And this order of things is continuous, unbroken, and eternal.

#### SUMMARY.

We have here an illustration of the importance of attending to the principle laid down by the Apostle in 2 Timothy ii. 15, of "rightly dividing the word of truth."

As Son of Man, the second Adam, the Lord Jesus takes up the kingdom originally committed to Adam, and having brought all into subjection, delivers it up to God, even the Father.

But as the Son of God He possesses authority by His divine right, "For by Him were all things created that are in the heavens, and

that are on earth, visible or invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and HE is before all things, and by Him all things consist" (Col. i. 16, 17).

And as the Melchisedec High Priest and King, His authority held in the power of an endless life is secured by "the word of the oath."

As the root and offspring of David, the everlasting covenant secures His unending reign.

And His position as the Lamb once slain, in the midst of the throne, is the accomplishment of an eternal purpose, whereby the security, blessedness, harmony, peace, and joy of the universe is secured for evermore.

As the eternal Son, is one with the eternal Father and the eternal Spirit in the unity of the Godhead, when He has finished His subjugatory work as Son of Man, and delivers up His kingdom; then it is in the unity of the Godhead He possesses His everlasting kingdom, and God, Father, Son, and Spirit will be all in all.

THE MODEL PRAYER.—VII.

### OUR DAILY BREAD.

By Dr. J. N. CASE, Wei-hai-wei, China.

WE have now reached the second half of this prayer. Having examined the invocation and first three petitions, we see that these requests have to do with God alone. In all true prayer God and His claims must come first. Whether or not these exact petitions are offered, the order and matter of them must form the ground-work of all scriptural prayer. After we have sincerely prayed that God's name may be honoured, His kingdom come, and His will done by all—then we may appropriately come to our own needs.

If the petition last considered is the hardest to offer, the one we have now come to is the easiest. It is a petition which fits our condition as *men*, and does not express our need as sinners, or aspirations as saints. The word rendered "daily" has given rise to no little discussion as to its true meaning. Some would read it "our *needful* bread." Alford gives this rendering; and the American revisors of the New Testament would allow it as an

alternative reading. Others render it "our bread for *to-morrow*," and the majority of the English revisors would possibly have so translated it (see marginal renderings, Matt. vi. 11; Luke xi. 3). The latter may probably be accepted as the nearest approach to our Lord's meaning yet given. The one objection to the rendering, that I know of, is that it seems to run in the teeth of our Lord's teaching later on in the discourse (verse 34). But the answer is simple; the Lord does not forbid *thought* for to-morrow, but *anxiety*. *Forethought* is quite compatible with child-like trust in the Father; *anxious thought* is not.

From earliest times there has been a tendency among teachers of the Word to spiritualise the sentence, and to apply it chiefly, or even exclusively, to food for the soul. It arises from morbid views of the Christian life. As if the great Father, while caring for our spiritual needs, would be indifferent to our physical. Probably such expositors have never had an empty cupboard and purse, and been perplexed as to how food for to-morrow was to be supplied for themselves and their children. It is surely fitting, and like our Lord, that one of the petitions should have to do with our bodily requirements.

We remember that the One whom we address is *our Father*. He is ever the Giver. As Creator He opens His hand and satisfies the desire of every living thing (Psalm cxlv. 16). Can we then fear that He will ever forget one of His own children? An earthly parent when asked for a loaf will not give a stone, or when asked for a fish will not give a serpent; how much more shall not our Heavenly Father refuse His children any *good thing* they seek from Him (Matt. vii. 9-11). Often we meet with a strange contradiction. A man trusts God without doubt for his eternal salvation, yet fails to trust Him for his daily bread. Many a Christian rises early, and late takes rest, and eats the bread of carefulness; he neglects the means which tend to his spiritual progress; he forgets the condition of the unsaved around; and often this is but in order to lay up money for children whose curse it may prove, or to provide for "a rainy day" that may never come. Now this spirit of anxious care is repeatedly rebuked by our Lord and Master. It must be no small hindrance to

disciples, for our Lord, in this very chapter, attacks it from every conceivable standpoint.

(1). He says in substance — If you are anxious it is because the heart is divided, you are not wholly decided for God. If you fully loved, served, and trusted God, you would be assured that He would provide for your needs. You want to serve two masters, but this cannot be. "Ye cannot serve God and Mammon" (verses 22-24).

(2). Then our Lord points out that anxious thought is contrary to what we can learn from the great lesson book, Nature. Without barn or storehouse the birds are bountifully fed; without toil or labour the flowers are with beauty clothed; we are of more value than all birds and flowers, will not the great God who feeds and clothes them all feed and clothe us? (verses 25, 26).

(3). By a searching question He next proves the futility and folly of anxiety for the future. "Which of you by careful thought can add one cubit to his lifetime" (verse 27, Alford, &c). God is the source of our being, and preserves us moment by moment. Even as Paul said, "In Him we live, and move, and have our being" (Acts xvii. 28). And if we cannot protract our life an hour beyond God's appointment, what folly, then, to be anxious as to food and raiment.

(4). After this we are reminded of the distinction between the heathen who know not God, and the believer who daily calls Him *Father*. They may well seek after all these things for, alas! it is in this life they have their portion (Psalm xvii. 14). And they know not the ways of Him who is causing all things to work together for good to those who love Him; and who gives to His beloved even in sleep (Psalm cxxvii. 2). But if we are careful and anxious as to these things, where is the difference between us and the worldling? (verse 32).

(5). But the last plea is the strongest of all, and should most appeal to our hearts. "*Your heavenly Father knoweth that ye have need of all these things.*" God is near to us. He knows our every need. He loves us as God only can love His children. He has all power; and "all things are His servants" through which He can minister to the needs of His children (Psalm cxix. 91). Ravens,

contrary to their nature, morning and evening bring "bread and flesh" to a faithful prophet (1 Kings xvii. 5-7). A fish is caught with a coin in its mouth to meet a supposed claim upon the Son of God and one of His disciples (Matt. xvii. 27). A ship's crew is cast upon a wild island, whose inhabitants, contrary to the custom of the day, treat them with no small kindness, because, unknown to themselves, a messenger of the living God forms one of the band (Acts xxviii. 2). These are a few instances among many that might be given of how God meets the needs of His people. They are written for our instruction and encouragement, that we may with child-like simplicity rest in God our Father to see and meet our every need.

Every child of God may fittingly present this petition. If God so willed it the richest Christian in the world in twenty-four hours might be a pauper. The banks break, companies fail, fires occur, floods come, so that a Christian, to-night wealthy, to-morrow may be destitute. Therefore rich and poor alike should recognise that the blessings we daily enjoy are *God's gifts*. At a certain season of the year the world's barns and store-houses are within three or four months of being empty. A world-wide drought or a wide-spread frost on a given night, and men would have to face the horrors of a universal famine. So each time a rainbow spans the sky it well may lead men to thank a beneficent Creator for that early promise, "While the earth remaineth, seed-time and harvest . . . shall not cease" (Gen. viii. 22).

Again, God's children should remember that daily bread comes to them through the Cross of the Redeemer. By sin all our claims upon God's bounty have been forfeited. And His continued favours may be traced to His purposes in Christ. Men owe to the death of Christ that which they wot not of. Incalculable benefits come to all because of His death and mediation. In that He feeds and preserves all our God is termed "The Saviour of all men, specially of them that believe" (1 Tim. iv. 10).

We observe that we are taught not alone for ourselves to pray, but also for all the household of God. The *OUR* takes in every believer. And if we are sincere in our peti-

tion we will do what we can *to answer our own prayer*: and to the best of our ability we shall see that no brother or sister ever needs "daily bread." Israel was taught of God to minister to the needs of three classes—the Levite, his poor brother, and the stranger. In the present day, answering to these, there is—the preacher of the gospel or the one who labours in the Word and doctrine; the poor of the household of faith; the needy who are still without. The servant of Christ is ministered to, not out of pity because he is poor, but because he devotes his time and powers to making known the gospel, or gives himself, through the ministry of the Word and prayer, to the edification of the body of Christ. A poor Christian is helped simply because he is a brother in Christ, and not because I expect to receive some equivalent either spiritual or temporal. An unconverted man is assisted because he is a brother-man, and my God is dealing with him in grace, and I should act toward him in the same way. A right understanding of this is incumbent on those who would give scripturally and in fellowship with the Lord (see 1 Cor. ix. 11-14; Gal. vi. 6; 1 Tim. v. 17-19; 1 Jno. iii. 17; Gal. vi. 10, &c.).

It is an awful fact, did we but ponder it, that perhaps a quarter of the human family are *in a chronic state of hunger*. Were it realised surely there would be fewer lives spent in self-indulgence and triviality, there would be fewer arm-chair Christians. Yet to minister to men's bodies is not the first business of the Church. She must be evangelic, even before she is philanthropic. Man's schemes for the amelioration of the condition of the masses of the world are fore-doomed to failure. But the Christian who is instructed as to the times, knows that soon God will interpose for the good of the poor. When Christ reigns the poor shall be governed and cared for as they have never yet been. After the six millenniums of sin, suffering, and sorrow, the millennial Sabbath of righteousness, peace, and prosperity shall be ushered in. This earth, delivered from the primal curse, shall then yield her increase, and God shall bless us, and all the ends of the earth shall fear Him. Then the poor shall be satisfied with abundance of bread (see Psalms lxvii. 4-7; 22-26, &c. &c.).

Yet this petition is no encouragement to

idleness. There is no place in God's economy for a wilfully idle person. As we have seen, angels are diligent in service; Adam unfallen probably worked though he did not toil; and the Son of the Highest, while in the world, wrought, wrought as a carpenter. So that manual labour is honourable in all, and in no wise to be despised or condemned. But there are forms of labour equally necessary and much more trying than bodily service. Yet in whatever way we labour, whether with the hand chiefly or the brain, it is a beneficent law of the Creator that man has to work in order to eat. At the same time let him take care that "he eats to live, and does not live to eat."

To tens of thousands the petition, "Give us this day our bread for the coming day," just fits the circumstances. To many a mechanic, labourer, and widow, the sentence means—"Father! open my way that I may earn enough to-day to put food in the cupboard against to-morrow." How many necessarily live in this from hand to mouth way. May our sympathy for all such be greatly increased.

One would fain say more, but lack of space forbids. With one other thought we close. While the sentence primarily applies to bodily bread, it does not exclude spiritual food. Every Christian instinctively ascends from the lower to the higher, from the bread for the body to the bread for the soul. Christ is the real bread, the bread of God, sent down from heaven. To feed on Him daily through the scriptures of truth must be our fixed purpose. We need even greater earnestness and diligence in seeking food for the soul than in seeking it for the body. In both cases God is the giver, yet if we are to be fed it is necessary for us to co-operate. Of man, as well as birds and beasts, of the spiritual as well as the temporal, it may be said: "These wait all upon Thee, that Thou mayest give them their meat in due season; that THOU GIVEST unto them THEY GATHER" (Psalms civ. 27, 28). J. N. C.

"I know nothing so desirable as a deep, deep conviction of sin: and this is an indispensable preparation for further communications of grace."

We are apt to divide *solemnity* from *simplicity*.

### WHAT IS SAINTLINESS?

DOING life's little duties  
Under the eye of God;  
Following very closely  
Where Christ, the Master, trod.

Giving up ease and pleasure  
To do the Master's will,  
Striving with love and patience  
His wishes to fulfil.

Spending a little leisure  
In comforting the sad;  
Giving myself some trouble  
To make another glad.

Giving a gentle answer  
To undeserved blame;  
Because to friend and scoffer,  
The Saviour was the same.

Bearing reproach and railing,  
Humbly and patiently:  
Because the Lord would have me  
Just like Himself to be.

Teaching the little children  
To seek the Lord I love;  
Striving by pure example  
To draw their souls above.

Repeating to some wanderer,  
Words from the sacred page;  
Being a beam of sunshine  
To childhood, youth, and age.

Diffusing light and blessing  
Wherever I may go;  
Being an imitator  
Of God, while here below.

Living in close communion  
With Him, who died for me:  
*This* is a life of saintship,  
Pleasing, my God, to Thee. M. E. B.

As perfect Man, Jesus, when on earth, might at any moment have *gone back* into heaven, but he would have gone back *alone* (John xii. 24), redemption unaccomplished; He enters heaven, therefore, after His death and resurrection, as Priest, "by His own blood," sanctified or set apart thus for His people's sake (John xvii. 19).

## THE MINISTRY OF WOMEN.

THE world in its diverse phases either degrades or idolises woman. It is in the Scriptures alone that her proper place and service are assigned to her.

The prominence into which she is being brought is a notable feature of these days. On the political, social, and religious platform woman is coming to the front, and it is evident that the trend of thought generally tends to still further development in this direction.

With the political and social elements we are not concerned, but the energy with which women are pressing and being urged into prominence and publicity in evangelistic work and in ministry of the Word to believers, demands a careful investigation of what the Holy Scriptures teach on the whole subject.

That women are gifted by the Holy Spirit for service in the Gospel and for the edifying of those who believe, and that in love, and zeal, and self-denial, as well as in spiritual intelligence, the woman is often in advance of the man, we do not question. To disparage the gifts and influence of woman in the service of the Lord is far from our thoughts; rather would we seek to stimulate and encourage, and to render much more effective every gift she possesses and every service to which she is called.

We would at this point emphasise a fact little considered, viz.: that considerably over half the world consists of females, and that *the vast majority of these are practically inaccessible to men, and can never hear the Gospel except it be spoken to them by the lips of women.*

Scarcely a week passes without some new pamphlet or article being brought before us advocating the public ministry of women equally with men, both toward the world and toward the Church, and in nearly all of them the assumption is that unless this be conceded, women are silenced, their gifts ignored, their ministry rejected: they are reduced to mere ciphers as regards any effective service.

So far as our contention is concerned this is a mistake. The difference is not as to gift, or ability, or responsibility, but simply and only as to the sphere in which the gifts and abilities she undoubtedly possesses are to be exercised.

If Scripture sanctions their exercise equally

with those of the men in public indiscriminately, then by all means let them so minister. If not, then let the Scriptures be diligently searched in order to ascertain what is the sphere assigned to the woman, and what are the ministries to which she is called, and for which she is fitted.

The passages mainly founded upon by one of the most prominent writers \* on the subject are Acts ii. 16-18, and Galatians iii. 27-29. On the words "your sons and your daughters shall prophesy," it is observed, "Here is woman's equal warrant with man's for telling out the Gospel of the grace of God." To this we reply that in no passage of the New Testament can it be found that the telling out of the Gospel is limited to those who were endued with the gift of prophecy. To tell out the Gospel is the privilege of all who have experienced its saving power. We would rather produce as our warrant, "Let him that heareth say come;" or, "among whom shine ye as lights in the world, holding forth the Word of life;" or, "therefore they that were scattered abroad went everywhere preaching the Word."

To tell out the Gospel by no means requires the possession of the gift of prophecy. Indeed, this observation shows that the writer had not apprehended the scriptural meaning of the word prophecy. And here we may remark, that if once the distinctive character of "prophecy" is rightly understood, nine tenths of the arguments for women preaching disappear. They are all more or less the result of confounding two things which essentially differ, and which are never confounded in Scripture, viz.: "prophecy" and "preaching."

In 1 Corinthians xii. we read (verse 28), "God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, &c." Again (verse 29), "Are all apostles? are all prophets? are all teachers?" In Romans xii. 6-8 prophecy is distinguished from teaching, exhortation and other ministry. It has a special character peculiar to itself. Again in Ephesians iv. 11 "prophets" are distinguished from apostles, evangelists, pastors and teachers. Surely it is incumbent upon us to recognise so very marked a distinction, and reverently to enquire wherein the gift of prophecy differed from all other ministries.

To assert, as the writer already referred to

\* Dr. A. J. Gordon in the *Missionary Review* for Dec., 1894!

does, that "all we can gather from the New Testament use of this word leads us to believe that it embraces that faithful witnessing for Christ, that fervent telling out of the Gospel under the impulse of the Holy Spirit, which was found in the early Church, and is found just as truly among the faithful to-day"—is simply to ignore the divine lines of demarcation, to confound the prophet with the evangelist and the teacher, and to reduce the gift of prophecy to the level of ordinary testimony for Christ, which is the privilege of every believer.

Such loose and inaccurate exposition might be borne with were it merely the result of ignorance or inadvertance, but where it is put forward as the ground work upon which the doctrine of women preaching is to be based, and without which the whole superstructure would fall to pieces, truth demands that the fallacy be exposed.

To be "spiritually minded," to be "led of the Spirit," to "walk in the Spirit," and to minister in the Spirit are the common heritage of all who are Christ's. But these privileges, common to all, must not be confounded with that special gift of speaking by the Spirit of God called "prophecy," which was granted only to some, and that not on the ground of special attainment in either knowledge or grace, but according to the sovereign will of God (1 Cor. xii. 11).

Other gifts for ministry, such as that of the teacher, exhorter, or evangelist, ought ever to be exercised in the leading of the Spirit and as taught by the Spirit, but that would never constitute the words of such *inspired* words.

To prophesy is to utter the words of God by inspiration of the Spirit. A prophetic utterance is not necessarily a declaration as to the future; many prophecies dealt with the state of the people at the time, and the mind of God concerning them; but whether it concerned the future or the present, the words were *divine words*. "Whatever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Spirit" (Mark xiii. 11).

The person used by the Spirit in prophecy might have to speak against his will, like Balaam, or things which he understood not, as Caiaphas. He might utter things the signifi-

cance of which he had afterwards to search into and learn, just as those who heard him (1 Peter i. 10, 11), but the words he spoke were not his own, they were given by the Spirit; they were God's words.

Indeed, the whole doctrine of inspiration is involved in the question, "What is prophecy?"

At the commencement of the dispensation it was necessary that God should adopt some means of communicating His mind and will. The New Testament Scriptures were not yet written, and the doctrines of the new covenant, which were to supersede the old, had not been fully announced. The Church in its infancy was wholly dependent for instruction in the faith upon apostles first, and upon prophets next. Apostles were neither multiplied nor perpetuated. Their teachings are, in the wisdom of God, preserved in the Scriptures so far as needed. The gift of prophecy was bestowed upon many, both men and women in different Churches, in order that the saints might be edified—built up on their most holy faith.

It continued in the Church the principal means of edifying until the canon of Scripture was completed. It was then no longer required, and gradually passed away.

To Timothy the apostle wrote, "the things that thou hast heard of me . . . the same commit thou to faithful men who shall be able to teach others also" (2 Tim. ii. 2). Thus was the passing away of apostles and prophets anticipated and provided for, the permanent gifts for edification being those of teaching and exhortation.

The prophet spoke words given by the Spirit apart from his own premeditation or knowledge—it was "by revelation." The teacher deals only with that which is written, and expounds the Word being taught intelligently by the Spirit.

The two kinds of ministry are referred to in 1 Corinthians xiv. 6, "Except I shall speak to you either by revelation or by knowledge,"—the two methods by which the mind of God is communicated—"or by prophesying, or by doctrine [teaching]"—the two methods by which the mind of God is announced. That which is uttered as the result of "revelation" is "prophecy." That which is spoken as the result of "knowledge" is "doctrine" or teaching.

The passing away of these miraculous and

temporary gifts is referred to in 1 Corinthians xiii. 8. When it says prophecies shall fail, it cannot mean that any prophetic utterance can fail of its accomplishment. Clearly it corresponds with the following statement as to tongues; "they shall cease." That is the gift of prophecy, and the gift of tongues would pass away when their purpose was fulfilled.

Hebrews ii. 4 teaches the purpose for which these gifts were bestowed. They were divine credentials marking the inauguration of a new dispensation.

Incidental confirmation of this view is found in 2 Peter ii. 1. Referring to past time when there were true prophets, we are told Satan, who ever works by counterfeit, raised up "false prophets." In the future he raises up, not false prophets, but "*false teachers.*" Why this change of term? Is it accidental? Or does it not show that the ministry of the future was to be that of teaching, and no longer of prophecy?

Again, it has been taught and generally received, that all the second epistles have a special bearing upon the latter times of the Church period.

Is it then without design that there is not in any of the second epistles a single allusion to either New Testament prophets or to the gift of prophecy?

Nor is there any such allusion in the epistle of Jude which evidently bears upon the last days.

The prophet, then, was one who spake as he was moved by the Holy Spirit. God could choose whom He pleased, and use them as and where He pleased. Yet even this mysterious gift could be abused in its exercise: and hence the limitations imposed upon those so gifted, "Let the prophets speak two or three."

A dozen might be ready to utter what was in them by the Spirit. But the Spirit's *impulse* is subject to the Lord's *command*. The gift is of the Spirit. The administration of it is of the Lord. See 1 Cor. xii. 4, 5. And it is just here that the command is given, "Let your women keep silence in the churches." We meantime defer consideration of the methods by which the force of this command is evaded.

J. R. C.

"No yesterday but the cross of Jesus; no to-morrow, but glory; no to-day, but *Christ*, the day of *salvation!* 'To me to live is Christ;' may it be so with us all.

## REFLECTIONS ON THE EPISTLE TO THE ROMANS.

CHAPTER V.—Continued.

WE may well sing at all times unto the Lord, for He is good. There is nothing more sure to us than his goodness. It is a mountain high on which we may build with confidence. It has stood the test of ages. His people of all climes, times, and conditions have proved its worth. It has been tried, but never found wanting. It is His goodness that brings tribulation; it is His goodness that brings the grace to bear it, and to profit by it too. Songs in the night are no strange experience to those who have learned to abide in the secret of the Lord. They are the outflow of glorying in tribulation. They are the indications of a blessed work progressing in the soul under pressure of trial. We see the development of this work in verses 3-5 now.

If I may so express it there is here

### A TRINITY OF OPERATIONS

by which the Divine purpose is effected.

- 1, Tribulation works patience;
- 2, Patience works experience;
- 3, Experience works hope.

While tribulation works patience, faith gets *under* the trial; while patience works experience, faith gets *through* the trial; and finally, as experience works hope, faith gets *over* the trial, mounting up with wings as an eagle.

First, let us look at the action of tribulation upon the soul that passes through it with God. Tribulation is to faith as the fire is to gold. It purges. And as gold loses none of its weight by the refining process, but only parts with the dross; so faith under

THE TENDER DISCIPLINE OF A LOVING FATHER is maintained in purity and solidity, while only the retarding element of unbelief is expelled. It has often been noticed that the three Hebrew children who were cast into the fiery furnace lost nothing but their bonds. They thus gained liberty to walk amid the fire in company with the "fourth like unto the Son of God." To them the fire was "not joyous but grievous," but "nevertheless afterward" they tasted the sweetest recompence for it all even before they quitted the raging furnace. Their experience might be summed up in three words—

## TRUST—TRIAL—TRIUMPH.

This is Divine order. The road from trust to triumph always lies through trial. The prophet Malachi, speaking of Christ's future appearing to bless Israel, says, "And He shall sit as a Refiner and Purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver." The result of this "refining and purifying" is, "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord" &c. (Mal. iii. 3, 4). The precious import of this

## TO ALL TRIED AND SUFFERING BELIEVERS

is too full of consolation on the face of it to need comment. Such a Scripture can interpret its own sweet meaning to faith. God would give you present comfort even before the pressure under which you suffer is removed, by assuring you of the certainty of future blessing to come out of it all. "I am like the clay in the hands of the potter," remarked a sufferer to a sympathising fellow-saint. The apt and touching reply was, "And He knows how gloriously you shall come out of them."

THERE IS DELIVERANCE AND BLESSING  
HERE ON EARTH.

You need not wait until you get to heaven to taste this sweetness, though you will doubtless taste it there in an unspeakable way. But God tries you here below that He may bless, and then use you for blessing, amid the needs of a groaning earth. Can you not put your trembling hand into His and let Him take care of you as He leads you through the vicissitudes of a needful training? Do you not wish Him to use you? Is it not your deepest longing to be very useful to Him?

## HOW CAN THIS BE EFFECTED?

Since tribulation works patience, let patience have *her* perfect work also. It is through faith and patience the promises are inherited. "Count it all joy, my brethren, when ye fall into manifold trials" (margin); "knowing that the proof of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing" (James i. 2-4).

The sifting tribulations to which those Hebrew believers of the dispersion were then being subjected, were only to be accounted as "all joy" by them, for by these things was

faith strengthened through submission under the good hand of God. This submission to Him is the *sine quâ non* of true and fruitful service. How needful, then, are the troubles of life! How indispensable is patience!

Now let us look more particularly at the work—the perfect work—of patience. What is it? Patience works

## TRUE CHRISTIAN EXPERIENCE,

a scarce commodity in these days; for alas! as another has truly said, the experience of Christians is not always true Christian experience. The experience of Christians is an experimental acquaintance with the failures and sins of a traitor heart within, and the false ways of a treacherous world and tempter without. But normal Christian experience is an experimental acquaintance with our blessed God and Saviour Himself, with all the joys and sorrows associated with that acquaintance.

THE PATIENCE OF JOB AND THE END  
OF THE LORD

are intimately connected (see James v. 11). Poor Job, himself a righteous man, like unto whom were none of his contemporaries in God's estimation, needed the trial; for he needed to know God better. Lots of dross in the shape of pride and self-righteousness had to be removed to make way for this knowledge. We have forty-two chapters of a deeply instructive and pathetic narrative and series of dialogues showing how completely our God supervises all the elements which constitute the cup of human sorrow, and turns them into the mediums of permanent blessing to His loved and tried.

GOD CAME NEARER AS THE FIRE  
GREW HOTTER

for His servant. Everything *seemed* to shape against Job. The fitfulness of circumstances—the faithlessness of friends—the fury of Satan—stood in hostile array. But while Satan, men, and circumstances were the apparent agents at work, behind all was Job's best Friend and faithful Creator, ever controlling and disposing on behalf of His dear servant. Presently Job comes to the end of self, and men, and things. He is in the dust as God speaks to him. He had heard of God by the hearing of the ear, but now his eye sees Him. He learned to know his good and gracious



God as never before. He abhors himself and repents in dust and ashes. The work was effected. God was all in all.

#### JOB GAINED AN EXPERIENCE OF GOD

through patience; he learned that the Lord was very pitiful and of tender mercy. No doubt to be patient was hard and trying to flesh and blood; but to see the end of the Lord was very sweet, and a wondrous recompense! "Now mine eye seeth THEE," made up for all the suffering. How unspeakably, happily true to all the redeemed this will be in glory, God alone knoweth; but He wants us to enjoy it here, and at this time. To know my God—this is peace, and by this knowledge good shall come to me.

THIS KNOWLEDGE WILL NOT PUFF UP, but it brings low and then *builds* up. This is the knowledge we want to-day. To know God—not merely to know a good deal about Him—but to know Himself, and thus to fall into sympathy and harmony with His ways, is the knowledge by which we would be enabled to take our proper bearings in this world. It would correct our practical relationships to things present as well as to things to come. It would teach us to distrust ourselves and our own resources, and to cleave closer to our God with broken and contrite, while thankful, spirits.

#### THE VALUE OF AN EXPERIENCE

cannot be overrated. The real advantage of an increase in spiritual knowledge is the extent to which the normal condition and functions of the divine nature are brought forward. Otherwise the senses are not exercised to discern both good and evil, even though the intellect may be well stocked with truth. But whatever brings the soul into contact with God, assists the spiritual assimilation of spiritual food, and thus, growth in grace will be simultaneous with growth in knowledge.

#### "ALL IS WELL THAT ENDS WELL"

is a favourite saying in the world, and this witness is, to a large extent, true. But a tried believer who is gaining his much-needed experience through patience in tribulation may read it, "All is well AND ends well." On this we may be as dogmatic as Holy Scripture itself. Cheer up, then, discouraged, down-hearted and tried reader! All that we have been talking about are either *facts* or *fallacies*.

Which say you? Fallacies? Oh, surely not! Then they are facts. Then cast away your dark thoughts and lift up your head to heaven. Christ is there.

The Lord permitting we will take up "experience worketh hope" in our next. E. L.

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#### THE PRAYER OF FAITH.

THERE are some promises, or encouragements to prayer, to be found in the Scriptures, which would seem to give the disciple of the Lord Jesus unlimited power at the throne of grace. Such as the removal of a mountain in Mark xi. 22-24. Also in John xiv., "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye ask anything in My name, I will do it" (verses 13, 14). Also in chapter xvi. the Lord says, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you" (v. 23).

To look at such passages, without comparing them with other Scriptures, one would conclude as I have said, that there is no limit to a believer's power in prayer. The verses quoted, with others of similar import, lay down a foundation principle; but the thoughtful student of the inspired word will find other passages, which qualify this principle, and will preserve the reverent believer from abusing it. The promises in John xiv. and xvi. must primarily refer to *spiritual* blessings. The context clearly implies this. "Ask, and ye shall receive, that your joy may be full" (xvi. 24). And again, "These things have I spoken unto you that in Me ye might have peace: in the world ye shall have tribulation." The whole tenor of the New Testament goes to prove that no believer need expect immunity from trials in this life; not even from poverty and privation, simply in answer to prayer.

#### ANSWERS TO PRAYER.

Those who wait on the Lord in believing prayer will receive *grace to bear*; but not *deliverance out of* trials and temptations. That may be given in God's time, but the divine promises of answer to prayer do not necessarily include *deliverance out of tribulation*. That of itself might be anything but a blessing. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with

the temptation also make a way of escape, that *ye may be able to bear it*" (1 Cor. x. 13).

Also the "mountain" mentioned in Mark xi. 23 must refer to *moral* difficulties. To understand it literally would not be in harmony with the teaching of the New Testament. God does graciously hear and answer prayer in the things of this life; but there is a limit to that. That eminent saint of God, the apostle Paul, besought the Lord thrice that the thorn in the flesh might depart from him (2 Cor. xii. 8). The Lord did not give Paul what he asked; He gave him something better. But in spiritual things the only limit to believing prayer being answered, is our unbelief in asking, and our capacity to receive. Again we have the principle in John xv. 7, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things which are pleasing in His sight" (1 John iii. 22). Then in prayer we need the guidance and help of the Holy Spirit. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought" (Rom. viii. 26). It is well for believers to know these things. One may look at those verses which appear to give an *unconditional* assurance of answer to prayer, and thus go to the Lord about some matter, and *try to believe* that He will give what is asked; but they do not get it. The Lord in His wisdom and goodness loves His people too well to give us in many instances what we ask. He desires to school us, and train us, and trials and privations are needed for this end; but when He denies us what we ask, and what *we think we ask in faith*, that does not prove that His word has failed. It would rather prove that He means to teach us some important lesson, and the circumstances we are in, and may be kept in, are divinely fitted for that gracious end.

#### THE CRY OF DISTRESSED NATURE.

A good man, long since with the Lord, once remarked on the difference between the "prayer of faith," and the "*cry of distressed nature*." It would be wrong to say that God does not hear the cry of distressed nature. He heareth the cry of the young ravens (Psalm cxlvii. 9). He heard the cry of Ishmael when he was in danger of dying for want of water (Gen. xxi.

17), yet God has nowhere pledged Himself to answer the cry of distressed nature ascending up to Him from His own children; but He has pledged His word to answer the prayer of faith, begotten in the soul by the Holy Spirit, and presented to Him in humble submission to His holy will. Faith in the living God includes faith in His wisdom, as well as faith in His love and power. Believing prayer is not so much the confidence that we will get exactly what we ask in the way we think best. It consists more in resigning ourselves, and our circumstances, into the hand of the Lord, and leaving them there; believing that He cares for us, that He loves us, and that He knows infinitely better than we do what is good for us in order to get glory to Himself, by us and through us.

#### BETTER THAN DELIVERANCE.

The Lord Himself said in prospect of the cross, "Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify Thy name" (John xii. 27, 28). The glory of the Father was infinitely more to Him than His own deliverance from suffering. This submission to the holy will and purposes of our God is so little known by us, that our prayers are often little else than requests for what would be agreeable to ourselves. Again, God may for a time deny us what He means to give us just to exercise us, and to lead us to become better acquainted with Himself. He delights to hear our voice and to see our face. We need to be often in His presence, and trials are needed to bring us there.

"Trials make the promise sweet,  
Trials give new wings to prayer,  
Trials bring me to His feet,  
Lay me low, and keep me there."

A man of God once said, that, "if God did not keep some of His children on short allowance, He would seldom see their face." May our God teach us to have unwavering confidence in Himself, even when circumstances seem to say that He has forgotten us. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? She may forget, yet will I not forget thee" (Isa. xlix. 15). "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 32.) G. A.

## LOVE OF GOD AND HIS SON.

HOW sweet to the tired heart is the assurance of possessing the infinite *heart-love* of the infinite God—the love of His whole heart and His whole soul (Jer. xxxii. 41). “The love that afflicts is equally deep and tender with the love that consoles. Oh, the love of God through Christ! What an entrancing field of contemplation for faith to explore, under the guidance of the Holy Spirit.

“One begins to comprehend the manner of His love, when in the depths of one’s humbling discoveries of self, He should only clasp me closer than ever before to His heart, and should actually lay His pure lips to mine so polluted, and kiss me ‘with the kisses of His mouth’; it is indescribable, incomprehensible, and incredible, were it not that there is the fact; He actually does it. How wonderful it is to have one’s eyes divinely anointed to see Jesus, as the Holy Spirit alone can make us see Him, dying for us in pure love; but, most wonderful of all, to see and to feel this crucified, enthroned Son of God coming into a heart like mine, and choosing, yes, *choosing* it, for His special dwelling; and all this out of love, and such a love that it gives to Him an infinitely greater joy to do it, than to me to have it done. ‘Herein is Love!’”

## 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:—

ALL THINGS TO ALL MEN (1 COR. ix. 19-23).—What are the limitations of the principle implied in these verses, and to what extent can the servant of the Lord legitimately avail himself of them now?

This question will (D.V.) be left open till 10th October, in order to give foreign correspondents an opportunity of replying.

ALMSGIVING.—In Luke vi. 30, the words include hypocrites as well as the children of God. How are we to understand the passage?

THE ANTICHRIST.—Which “beast” is the Antichrist in Revelation xiii.? Are there two persons in 2 Thessalonians ii.; if so, please harmonize the two chapters.

DAVID AND THE SHEWBREAD.—On what principle was David justified in unlawfully eating of the shewbread (Matt. xii. 3, 4).

CHILDREN PRAYING.—What is the duty of parents toward their children when they are able to speak and have some knowledge of right and wrong, with regard to prayers and giving of thanks at the daily meal table, also before retiring to bed and on rising?

PERFECT LOVE.—Please explain 1 John iv. 18. What is the “perfect love” there spoken of?

TITLES OF COURTESY.—Is it according to Scripture to use the titles “Mr.,” “Mrs.,” &c., in view of Job xxxii. 21?

## MAKING OUR ELECTION SURE.

QUESTION 502.—What is the meaning of 2 Peter i. 9? Is it possible for a Christian to forget the time his sins were cleansed? Were these in doubt of their election that they were exhorted to make it sure?

Ans. A.—This text does not imply that a Christian may forget the *past* cleansing of his sins when he *first* came to God through Christ Jesus for forgiveness, and had all his sins blotted out; but rather that such an one may have forgotten that *by the cross of CHRIST* he was “*purged from his old sins,*” that he should *henceforth* “*walk in newness of life.*” “How shall we that are DEAD to sin live any longer therein?” (Rom. vi. 2, 4). “His name shall be called JESUS for He shall save His people FROM THEIR SINS,” (Matt. i. 21). “Who gave Himself for us that HE might redeem us from all iniquity, and PURIFY, &c. (Titus ii. 14), and “*Cleanse us from all unrighteousness*” (1 John i. 9).

This is a *continuous cleansing*. The precious blood of Christ has a *double* action, as the old hymn says, not only to “*save from WRATH,*” but “*make me PURE.*” The remembrance that we are “*purchased with His own blood*” (Acts xx. 28), should have a *sanctifying* power in our lives. “For if the blood of bulls sanctifieth to the purifying of the flesh, *how much more* shall the blood of CHRIST *purge your conscience from dead works?*” (Heb. ix. 13, 14). “Wherefore, the rather (*i.e.*, instead of being satisfied with being simply *saved from wrath* by His blood) give *diligence* to make your *calling and election sure*” (2 Peter i. 10). It does not say “To make your *salvation* sure; that is made sure the moment a soul comes to Christ in faith; but it is “*your calling and election.*” Now what is our calling? We get an answer in Romans i. 7, and 1 Cor. i. 2. We are “*called to be saints*” (*i.e.*, *holy ones*). “*Called to be holy.* . . . Be ye *holy* for I am *holy*” (1 Peter i. 16, 2 Tim. i. 9). “*Called to be conformed to the image of His Son*” (Rom. viii. 28, 29). God hath *called us into holiness* (1 Thes. iv. 7). This is our *calling*.

Then what is our “*election?*” *To elect* is to *choose*. We are “*Chosen that we should be holy and without blame* before Him in love” now in this world (Eph. i. 4). And our Lord Himself

tells us "I have chosen you that ye should bring forth fruit" (John xv. 16). Connect this with the earlier verses of our chapter, 2 Peter i. 5-8, and it will be seen how we may be "neither barren nor unfruitful," as Peter puts it, "For if ye do these things ye shall never fall." That is not speaking of falling from *salvation*—there is no such expression in Scripture—but of *falling or stumbling* (see 1 John ii. 10) in the way, the "narrow way" of life in which we are journeying. Example Peter's own *fall* when he denied the Lord. He then "failed of the *grace*" (not *salvation*) "of God" (Heb. xii. 15) by not obtaining it as chapter iv. 16 directs. Had he at that time "added to his faith, virtue or *courage*, as it really means, he would have been "kept from falling." If we take heed to the injunction in verses 5-8 we shall be *holy and fruitful* and by so doing "make our *calling and election SURE*," and obtain an "abundant entrance," not simply an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. M. M. D.

#### SALT AS A SYMBOL.

QUESTION 503.—Please explain the use of the word "salt" in Matthew v. 13; Mark ix. 49, 50; and Colossians iv. 6.

Ans. A.—Of the symbolism of salt in Scripture, which are three or four, the two principal are unbroken fellowship and preservation from corruption. The power of these is alluded to in Numbers xviii. 19, and 2 Chronicles xiii. 5. The latter is the allusion in Matthew v. 13. This quality of a preservative from corruption, which grace, through the new birth, imparts to the Christian, and which is maintained by the renewing of the Holy Spirit day by day, renders him in the hand of God the means of preserving the earth, morally, from that culmination of evil, which shall be reached when the Church at His coming is taken away to be presented to Christ. The professing Christian, not having the root of the matter in him, is salt that has lost its savour; and being despised both by the godly and ungodly alike, is trodden under foot of men, and becomes a cause of sterility instead of incorruption (see Judges ix. 45; Zeph. ii. 9).

In Mark ix. 49, 50, the preserving power of salt is attributed to the fire of hell (Greek *gehenna*) which is unquenchable (Greek *asbestos*); and the substance *asbestos* in common use with us, which, when burnt, is not destroyed, is a fitting symbol of those who, alas! shall endure it. The latter part of verse 49, every sacrifice shall be salted with salt, is rejected by many critics, and is omitted from the Revised Version; but whether retained or omitted, the interpretation of the former part of that verse remains the same.

Colossians iv. 6, is the application of these truths to the believer, through the exhortation

of Paul to the Colossians, and shows how the salt that is in him operates in the preservation of the world, morally, from corruption. Some say the salt here means the truth, but we want more than a seasoning of truth, we need to be full of truth as well as of grace. Rather say it is the Divine wisdom, as in James iii. 17, 18, given to us that we may know how to answer every man, always letting the Word of Christ dwell in us richly in all wisdom, teaching and admonishing one another. So shall we have salt in ourselves and have peace one with another. E. B.

Ans. B.—(1). Salt is in the Old Testament a symbol of perpetuity, God's covenants being said to be covenants of salt (Num. xviii. 19, 2 Chron. xiii. 5). (2). It was a symbol of sanctity, and formed part of every sacrifice (Lev. ii. 13) and in like manner it was applied to newly born babes to signify their purification and dedication to God (Ezek. xvi. 4), its purifying properties being also attested by Elisha, when he called for a new cruse and salt in it to purify the waters of Jericho (2 Kings ii. 21); see also in same place there should be *no barren land*, and so our Lord in Luke xiv. 35, implies that salt is good for the land as manure mixed with the dunghill, and if we remember that it is the natural rock salt, not the highly refined article of modern use He speaks of, we can understand the truth of His statement. He also refers to a fact that this rock salt, if exposed to the influence of the atmosphere, loses its saltiness.

Editor's Note.—The foregoing answers give the gist of Scripture teaching as to the significance of "salt." We would only add that we think, notwithstanding the remark of our esteemed correspondent, E. B., that it is "truth" generally that is represented by salt. No article is in such general use as salt. Though in bulk other articles may exceed it, yet, in the universality of its presence and use as a seasoning or a preservative against corruption, nothing compares with it.

Doubtless the Word of God is truth, and Christ is the truth, therefore, the food or bread of spiritual life rather than its seasoning; consequently, it is not truth in every aspect of it. Grace is truth and truth is grace, and yet they are distinguishable and may be contrasted. It seems to us that what salt represents is truth in its *counteractive* rather than its *formative* power: truth as counteractive of error and of corruption. Leaven is quickened in its action by honey, but retarded or killed by the introduction of salt. So it is the ministry of the truth in power that counteracts error and evil. "Have salt in yourselves," implies that the truth must be inwardly and practically received before it can be ministered in blessing to others.

THE PARABLES OF THE LORD JESUS—IX.

### THE PARABLE OF THE NET.

By THOMAS NEWBERRY, Editor of "*Englishman's Bible*."

MATTHEW XIII. 47-50.

"Again, the kingdom of heaven [the heavens] is like unto a net [drag-net] that was cast into the sea, and gathered of [brought together out of] every kind: which, when it was full, they drew to [drew upon the] shore, and sat down, and gathered [collected] the good into vessels, but cast the bad away [corrupt out]. So shall it be at the end of the world [in the completion of the age]: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

THIS is the last parable of the series, corresponding with the address to the Church in Laodicea, the last of the addresses to the seven Churches, which contemplates the close of the present dispensation, through the Church's failure in testimony and its lukewarmness.

At that time the final division will be made, and the true saints will be separated from the false professors. The aspect of the last days of professing Christendom is represented as characterized by lukewarmness concerning the vital truths of Christianity, up to the time of the end of the dispensation, when, having failed as an outward witness to the faith once delivered to the saints, it is rejected. It is the Church aspect to the end. See Rev. iii. 14-22.

This parable has its allegorical foreshadowing in the reigns of Manasseh and Zedekiah, when through the sin of Manasseh, in the time of Zedekiah, Judah was carried captive by the Babylonians and the temple destroyed. In the times of these kings we have the closing days of the kingdom of Judah, after which the dominion was transferred to the Gentiles, and the vessels of Jehovah's house were carried to Babylon (2 Chron. xxxiii., xxxvi. 11, &c).

In the parable of the net, it is the kingdom aspect characterised by great activity in the spread of the Gospel, and efforts for the conversion of man, as is manifest at the present time on every hand.

The word here employed for net (*sageenee*), signifies a "draw" or "drag" net, which may either represent a large net or seine enclosing a wide surface, and then drawn to shore, or a net which drags up from the bottom.

By the sea is signified the masses of the Gentiles; it is the Gospel preached to all the world for a witness to all nations before the end shall have come.

Into this Gospel net people of every nation and clime, of every character, high and low, rich and poor, young and old, are gathered.

In the Church at Sardis many had a name to live who were spiritually dead; here it is rather a gathering on the profession of faith, which profession is afterwards to be put to the test.

"Which, when it was full, they drew up on the shore."

This especial dispensation of the Gospel, and of Gospel grace, in this accepted time and day of salvation had its commencement in the preaching by the Lord Jesus, and from Pentecost onward by the apostles and others.

This character of Gospel preaching will continue until the work on account of which the Comforter was especially sent down will be completed: that is, until every member of the spiritual body of Christ shall be brought in, and the Church arrive at its full stature (Eph. iv. 13).

Just so the sheet that was shown in vision to Peter was let down from heaven, and contained beasts, creeping things, and fowls of every kind, and then was received up again into heaven (Acts x. 11-16).

The partial veil of judicial blindness which has happened to Israel will also continue unremoved from the mass of the nation until the fulness of the Gentiles be come in; although the Spirit of God may perform a gracious work in many of the Jews, as in these days.

The character in which the Spirit of God is now accomplishing His work is that of the Comforter, convicting the world of sin, and of righteousness, and of judgment; and baptising all believers, whether Jew or Gentile, into one body, where there is neither Greek nor Jew, circumcision nor uncircumcision, bond nor free.

But when this work shall be completed, at the return of the Lord Jesus to receive His Spirit-perfected Bride, the symbol under which the Holy Ghost will be then represented is that of the seven Spirits of God sent forth into all the earth, acting with sevenfold energy, and throughout the whole world (Rev. v. 6).

Then the believing Israelite will be sealed

as such, as belonging to one of the twelve tribes of Israel (Rev. vii. 4-8); and the believing Gentile will be recognised as a Gentile believer, out of every nation, and kindred, and people, and tongue (Rev. vii. 9).

The Gospel then preached will not be that peculiar form of it which Paul styles "my gospel," but "the everlasting Gospel," true from the Beginning, setting forth redemption through the blood of the Lamb, accompanied with a solemn warning, "Fear God," and give glory to Him, for the hour of His judgment is come (Rev. xiv. 6, 7), and with a superadded warning that whosoever receives the mark of the beast shall be tormented day and night for ever and ever (Rev. xiv. 9-11).

For such there is no pardon, so that the righteous will be taught to cry, "Be not merciful to any wicked transgressor" (Ps. lix. 5). There will no longer subsist the threefold division, the Jew, the Gentile, and the Church of God; it will either be the believing Jew, the believing Gentile, or the unbelieving world.

"And sat down."

When the elect of the present dispensation are gathered in, those who are now occupied in proclaiming the truth will have finished their work and entered into rest. After them others will be raised up to preach the everlasting Gospel to every nation, and kindred, and tongue, and people (Rev. xiv. 6).

"Collected the good into vessels, but cast the corrupt out."

This collecting of the good fish into vessels and casting the corrupt out corresponds with the gathering of the wheat into the barn and leaving the tares to dry on the field, in the second parable; also with the wise virgins admitted into the marriage, whilst the foolish virgins are left outside (Matt. xxv. 10, 11).

It is, in fact, "the coming of our Lord Jesus Christ, and our gathering together unto Him" (2 Thess. ii. 1).

It is the taking away of the precious from the vile. At the close of the present dispensation, as the result of the increased activity in the proclamation of the Gospel, there will doubtless be a vast increase in the number of outward professors of Christianity, many of whom, though having the form of godliness but destitute of its power, claiming the name

of Christians but not having the Spirit of Christ, and in reality are none of His.

When the Lord Jesus comes to receive His own to Himself (John xiv. 3), those, and those only, who are quickened and indwelt by the Spirit of God will be changed and caught up to meet Him; those who have only the outward form and shell of Christianity will be left to that fuller corruption which will be developed in Babylon the great; or, according to the preceding parable, the pearl having been taken out, washed, and presented in its purity and beauty, the flesh in which it had been previously embedded will be left to perish in its own corruption.

"So shall it be at the end of the world [in the end of the age]: the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

Here we see the necessity and advantage of attending to that most important principle, that the interpretation of a prophecy or parable often goes beyond and adds additional truth to the prophecy or parable itself. (For example, Dan. xii. 7-13; Matt. xiii. 40-42).

It is important to distinguish between the close of this present dispensation, when the fulness of the Gentiles will have come in, and that which is quite distinct—the end of the age, when the times of the Gentiles shall be fulfilled. After the Spirit of God has accomplished His present work in the formation of the Spiritual Body or Bride of Christ, the seventieth week of Daniel's prophecy must run its course before the execution of that judgment which shall usher in the manifestation of the Son of Man and the establishment of His millennial reign, which will be the end of the age.

During the present dispensation the fishermen are occupied with the Gospel net. At its close the Lord Jesus will receive His own to Himself, thus taking to Himself the good and leaving the bad or the corrupt behind.

Afterwards there is angelic ministry brought in, and the action is totally the reverse: instead of the good taken and the bad left, it will be the wicked taken out and the just left for the enjoyment of the kingdom.

The judgment executed at the end of the age will be complete, final, and everlasting. "The Son of Man will thoroughly purge His

floor and burn up the chaff with fire unquenchable" (Matt. iii. 12).

"He will take out of His kingdom all things that offend, and them which do iniquity. Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. xiii. 41, 42).

"They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 3).

### THE MAN IN THE GLORY.

By MAX ISAAC REICH.

THERE IS A MAN in the glory of God. Not "the likeness" of one only, as Ezekiel saw, in vision, on the throne, but a real, true, veritable Man, who once trod this earth to the full delight of God. Would that we had more grace to delight ourselves in this amazing sight!

This is what pre-eminently characterises and is distinctive of Christianity, the present disclosure of the thoughts of God. We shall certainly come away disappointed if we look for Christ on the cross or in the grave. Our sins brought Him there in grace abounding, but having secured the Father's glory on earth, as well as having met the solemn claims against us of outraged justice, the glory claimed Him for its alone worthy object, even as He, the second Man, could claim it as His portion and His right; He was "raised again from the dead by the glory of the Father" (Rom. vi.), and it is there we are to behold Him, in its innermost circle, in its brightest possible spot.

"My Gospel," so named by Paul, told out "the glad tidings of the glory of Christ" (2 Cor. iii.), *divine* glory streaming from the face of a *Man*, and no veil upon it. If it be hid to any, the veil is on them, "the god of this age" has blinded their eyes. And we fear not the full blaze of that heavenly light; we are set down in the presence of it with an uncondemning conscience, for though this ministry "exceeds in glory" it is "the ministration of righteousness" illustrated in setting Christ in glory and His people in Him (2 Cor. v. 21). We "stedfastly behold" it, the brightness and brilliancy of it, for in the centre of it is that blessed One whose own wounds in heaven declare the complete blotting out of all our sins. A new creation in Him, we too are brought into it, an entirely new order of things,

as much on the other side of death and judgment as Himself.

The eye of the Psalmist, in the Spirit of Christ, saw a Man crowned with glory and honour, set over all the works of God's hands (Ps. viii.) The sceptre given to Adam, surrendered by him to the devil, is in the hands of a Man again. The Son of God came, the seed of the woman, into the world. In this new character, as man, He met, overcame, and by death destroyed him that had the power of death. I am not for a moment questioning the still deeper glory of His Godhead—the Person is ever one. But what is so wonderful is that in full view of His intrinsic, essential, and eternal divine majesty, "*being found in fashion as a man,*" He blessedly passed through scenes of sorrow and circumstances of pressure, never moved away by them from obedience, dependence, and faith. The One who had all resources, as God over all, was pleased to hide Himself in order to reveal Himself in lowliness, meekness, gentleness, unselfishness, tenderness, and sympathy, ever treading that path (to Him so lonely!) upon which proud man ever has turned his back, the path of obedience to the will of God. It was the path of the 16th Psalm, and His present exaltation is the Father's answer to this.

Now the 8th Psalm is quoted three times in the New Testament. Ephesians i., Hebrews ii., and 1 Corinthians xv. shew Him to us thus. The glory has wrapt itself around the Man whom the dense darkness enshrouded on the Cross. But these three Scriptures disclose the fact that He has companions there, though "in all things He must have the pre-eminence."

In Ephesians i. there is a Man in the highest place and we are *in Him*; in Hebrews ii. there is a Man crowned with glory and honour and we shall be *with Him*; in 1 Corinthians xv. Christ the first-fruits, raised in glory, and we shall be *like Him*. As we have borne the image of the man of the earth we shall also of yon risen Man in heaven, that blessed, peerless, worthy One, of whom the Psalmist wrote, "Thou hast put all things under His feet."

Heralded by the glory at His birth, sealed from it at His baptism, transfigured by it on the mount, He vindicated and secured it in His death, and as the Second Man, ascended

into it, that He might have us there, His companions and co-heirs for ever.

In the meantime He is actively engaged for them while waiting for that blessed hour. He is their High Priest and their Advocate, taking charge of their affairs while they tread the wilderness sand. And here I would say, how very meagre is our acquaintance with Him as in these touching relationships! Let it then be noted that He is the High Priest that we might not sin, while He is the Advocate when we have sinned. The first has to do with "things pertaining to *God*," the second, "with the *Father*" (Heb. ii.; 1 John ii.). Infirmity in us draws forth His high-priestly action: positive sin, His gracious advocacy with the Father. Hebrews unfolds His priestly sympathy and grace, 1 John His activities as the Advocate. The term "High Priest" is applied to our blessed Lord in Hebrews only. There His people are regarded as on the way to their heavenly rest, requiring succour and strength, and He ministers it to them. To this end He is at "the right hand of God" for them, the place of power. But He is also seen in "the sanctuary," and in this second capacity He becomes the Leader of their worship, on the basis of His offered sacrifice. He is the High Priest over the priestly house, *i.e.*, the consecrated company, and the Holiest of all is thrown open to each one of them. Thus He is seen in a twofold activity as High Priest; as "pilgrims" He communicates strength to us from the right hand of God; as "priests" He presents our offerings in the heavenly sanctuary, the "propitiation" made by His blood laying the ground for this blessed heavenly ministry.

But beyond all these considerations, blessed as they are, He is the perfect Object for our contemplation, and that for His own sake and not for the good we derive. It has been beautifully remarked: "The 'babes' and the 'young men' say, 'Christ is this and that *to me*,' but the 'fathers' are taken up with what He is *in Himself*," finding their joy in His Person, not so much for the joy of it, but because it is *His* Person, the all-commanding and all-eclipsing Object of their hearts. Would that we knew more of this, and the power and blessedness of it in our souls! Thus beholding, and mirroring the glory of the Lord, one is imperceptibly changed into the same image,

becomes morally like the Object contemplated, not thinking of the transformation going on, but rather of that glorious One who produces it, who, as He fills one's eyes, draws out the worship of the heart, as He supplants in its affections, the grovelling things of earth for "the things which are above."

### CORRUPTING THE WORD OF GOD.

By W. H. BENNET, Author of "Christ and the Critics."

IT is surely one of the most solemn signs of the times that special gatherings of large numbers of those who call themselves ministers of the Gospel should be the occasion for the setting forth of doctrines utterly subversive of that Gospel. In the *Witness* for June, some remarks were made on the address of the President of the Baptist Union. That address was followed a fortnight later by the address of the Chairman of the Congregational Union, which in its corruptions of the Word of God goes beyond the former; and yet we are told that "Mr. Thomas resumed his seat amid loud and prolonged applause."

The chairman's eloquent appeal for greater efforts in the spread of the Gospel in other lands, and his forcible statement of the responsibility resting upon us in this matter, we indeed appreciate and endorse; but we only the more regret his resting such an appeal on a basis of sand, and giving sad evidence that the gospel he would have us spread is not "the Gospel of God." His appeal is based, not on the command of Christ, nor on the consideration of what God is doing by the Gospel, and of the blessings it brings to those who receive it, but solely upon the assumption that the whole human race, *as children of God*, belong to one brotherhood and know it not. The gospel he would have proclaimed can only be gathered by careful attention to his doctrine as set forth in the address.

The statement, "The roots of universal human brotherhood are in a

#### UNIVERSAL DIVINE FATHERHOOD,"

entirely ignores the distinction between man's position as a *creature* of God, and now a sinful creature, responsible to Him as the Creator and Sovereign of all, and the position of those



who, being renewed by grace, are made God's children, and bound to Him in a relationship which nothing can destroy. Mr. Thomas does not even shrink from applying to those in heathen darkness and all its abominations, the wonderful statement used by the Spirit concerning the *sanctified*—that Christ “is not ashamed to call them brethren.” His assertion that “*Brothers we are because of the kinship of all men in the Christ,*” is nothing less than a denial of the great line of demarcation between those who are “in Christ,” and those who are in their sins and of the world.

God's Word declares that Christ is “the Head of the body, the Church;” Mr. Thomas says He is “the Head of this human race of ours,” and that “from Christ, as from the Head, proceeds the great vertebral column of the one body of mankind.” This, if it means anything, must refer to the origin of man as a creature, but it differs not a little from God's account of man's origin in Genesis ii. Mr. Thomas also says, “He *unifies* the entire human race by His incarnation,” and again “By His blood, which is the life-blood of the race

ALL MEN ARE REDEEMED;

and by that blood equally all men are related.” The harmony of these three statements is not very apparent. What is meant by the word “redeemed” is not more evident, for, concerning his doctrine of “*Christ the Head of humanity,*” he further says, “What the incarnation *implies* the cross *enforced,*” and he quotes with warm approval the words “The Cross declares the brotherhood of man under the Fatherhood of God, in the Sonhood of Christ.”

To analyze such statements is not easy, but it does not require much perception to see that they could only be the utterances of a mind steeped in those doctrines which were perhaps most clearly enunciated in the teachings of Mr. F. D. Maurice about 40 years ago, and were made still more popular by Mr. C. Kingsley. Compare, for example, the above words, “*implies*” and “*enforced,*” with the statement of Mr. Maurice, “He actually is one with every man. He is come to *proclaim* that He is by His incarnation and by His death.” Mr. Thomas further says, “This brotherhood [springing we must remember from the root of

a Divine Fatherhood] exists, but is unrealized. The convicted atheist is not more surely a creature of God because he has at length realised creation; nor is any man more actually a brother because he has realised brotherhood.” So Mr. Maurice asserts, “The Son was really in Saul of Tarsus, and he only became Paul the converted when that Son was *revealed* in him,” and in baptism, “he was claiming his relation to the Son of God, the Head of the whole human race. It must import his belief that this Son of God, and not Adam, was the true root of humanity.” Once more, “The Gospel with which St. Paul was entrusted was good news to men, not of something which was coming to them, but of *their actual state, of that state which belongs to them, but which they do not recognize.*”

That these teachings are all to be traced to a revival of that Neo-Platonic philosophy, against the germs of which Paul so earnestly warned the disciples of Christ, has been ably shown by Dr. Rigg, but the leaven is found where it might be little suspected. The death of Dr. R. W. Dale, who was in so many ways deservedly respected, has called special attention to his writings, and one Anglician dignitary says, “I consider him to have been one of the most enlightened theologians of our time.” Of his many books, that on *The Atonement* is specially mentioned as a standard work. I have not read it, but a long extract I have before me shows how much it is coloured by the above false doctrine. Dr. Dale says, “That Christ is the Head and Representative of, at least, the elect and regenerate portion of mankind, is what is meant by orthodox theologians when they say that Christ is the second Adam;” but he expresses his sense of the lack of any “clear and articulate conception of that relation of Christ to mankind which renders it possible for Him to sustain a representative character,” and considers that it will be impossible for “the theory of expiation . . . to retain its place in the theological thought of the Church, unless it can be shown that the death of Christ as a propitiation and sacrifice for the sins of men is the highest expression of

AN ETERNAL RELATION BETWEEN CHRIST  
AND THE HUMAN RACE.”

The fallacy of this statement and the full issues of the above teaching cannot possibly

be dealt with in a brief paper, but one question will arise in many minds—On what Scripture is such teaching based? The one text specially pressed into this service by Dr. Dale and others is Colossians i. 16, as rendered in the Revised Version, “*For IN Him were all things created,*” but it is a case in which doctrine has led to translation and not translation to doctrine. That the word *en* often has the force of *by* the revisers are witnesses, and every scholar acknowledges. It is true that some render “in Him” here with a very different meaning, regarding Him as “the originating centre,” or as Mr. Moule explains, “The creation of things *was* in Him, as the *effect* is in the *cause.*” But is not this much better expressed in the rendering *BY Him*? The great truth set forth is that the SON is distinct from and before all creatures of God, and that His relation to creation is that of Heir and Lord, and the proof given is, “*For BY Him were all things created.*” This statement harmonizes with all Scripture; whereas to say that all things were created *IN* the Son is contrary to all the revelation of God, and is an absurdity which only the adherents of a vain philosophy would pretend to understand. For

#### THE SECRET OF THIS ERRONEOUS TEACHING,

however, we must look deeper than to the translation of one word of Scripture to which, as already remarked, it really gave rise. That secret is to be found in the obliteration of the distinction between man in his lost condition as a *sinner* and man as redeemed by Christ and renewed by the Holy Spirit. This century has witnessed the revival of great truths concerning the calling and standing of the Church of God which traditional Christianity had long obscured, and it would seem that the great enemy sought, as an angel of light, to produce a counterfeit teaching by leading men to take some of these great truths and apply them to man as *man* apart from the results of the death of Christ. Hence the marvellous statements of the Epistles to the Ephesians and the Colossians have been emptied of their deep meaning, and treated as if they belonged to man as a *creature of God*, even in his *sinful* condition, instead of exclusively to those to whom they were written—“the saints . . . and the faithful *in Christ Jesus.*” The assertion that

He is “the Head of the body the Church” has been perverted into some headship of all mankind, and the declared purpose of God to “gather together in one all things in Christ” has given place to some philosophic notion about Christ being—not the Creator, but—“the true root of humanity,” and “the Head of the whole human race,” in whom “*they are one by the law of their creation.*”

Against this leaven, which is pervading so much of the religious teaching of the day, the only preservative is a diligent use of and close adherence to the Scriptures, and especially a careful observation of the great distinction between those who are redeemed out of the world and the world itself. When once this leaven is allowed it must soon destroy the true doctrine of the atoning work of Christ and the justification of believers in Him, while for any operation of the Holy Spirit of God no room can possibly be left.

### THE CHURCH:

WHAT IT IS VISIBLY ACCORDING TO SCRIPTURE.

BY ALPHEUS WILKES, B.A.,

I PROPOSE, in this paper, to ascertain from the word of God, what is meant by the term “church” viewed mainly in its outward aspect. “From the word of God:” not from tradition, nor from ecclesiastical history, nor yet from the usages which have at any time prevailed in any land or in any age. I premise that we are of one mind that the church, as it appears in Holy Writ, is the most perfect realisation of the “ideal church” which has hitherto existed, or which will exist until the moment of its removal from earth. I also premise that the Holy Spirit has spoken the last word upon this and upon every other subject.

Much has been written about

#### AN “IDEAL CHURCH.”

But to make this the theme of serious discussion is to assume that the church, as described in the New Testament, was but the germ—more or less crude—of what, by development or growth, it was destined to become. Indeed, the persistent development of the alleged germ-church of the New Testament into the several ecclesiastical systems—more or less complex and elaborate, more or less gorgeous

and resplendent—which together constitute the so-called Catholic (or universal) church, would seem to be the supreme purpose of vast multitudes of those who profess and call themselves Christians. Their assumption is false. Their deeply rooted conviction, or their unhallowed hope that the church of the New Testament ought to be developed into majestic proportions and into gorgeous splendour, has been a specially prolific source of corruption of manners, of life, and of doctrine. Every attempt to elaborate it, and to make it the object, *on any ground*, of the wonder and admiration of carnal minds “is abomination in the sight of God” (Luke xvi. 15).

#### THE TERM “CHURCH”

was chosen by the translators of the Authorised Version, and was adopted by the revisers, to express the Greek word (*ecclesia*). In the New Testament this word is, with one threefold exception, the rendering of the Greek. Though now, after the lapse of centuries, this English word may *seem* to be the only appropriate rendering of the Greek, there is no true connection between the two, except in the word “ecclesiastic” and its derivatives. The term “church,” if not a purely arbitrary rendering of the Greek word, must have been suggested either by the thought to be conveyed, or by the etymology of the word itself rather than by the etymology of the Greek word. This, indeed, which is of well-known classic usage, essentially pertains to worldly administrations. The word means an assembly, and cannot lawfully mean anything else. In classic writers, from whom the word is adopted, it means a legislative assembly of citizens, summoned by a herald. Such an assembly might be ordinary or extraordinary; the same root is found in the distinct names given to these two kinds of assemblies. Hence, it would seem to have been wiser if the translators and the revisers had exclusively used the term “assembly” in every case where they have used the word “church,” and as, indeed, they did use it in their rendering of this same Greek word in Acts xix. 32, 39, 41.

#### THE PRECISE ETYMOLOGICAL MEANING

of *ecclesia* is an assembly of persons “called out” from a larger number. The word “church”

therefore, whenever it occurs in the New Testament is an assembly of persons called out from the seething multitude amid whom they had dwelt. The term “church,” which is a softer form of “kirk,” is derived from a Greek word which is used only twice (and on both occasions as an adjective) in the New Testament, and means “Lord’s.” Hence this adjective (*sc. oikia*) is equivalent to the “Lord’s house,” which, doubtless, was deemed by the translators the best word by which to express the character of the New Testament “assembly.” The earthly use in classic lands of “ecclesia” (an assembly “called out” by a herald) utterly fails to teach, except by very faint analogy, the infinitely higher use thereof in the New Testament.

The Holy Spirit is wont to take our words, which are of the earth, and make them translucent with the glory of God. This earthly word is at best but a dark adumbration of the orb of glory into which the Holy Spirit has changed it. Viewed in its outward aspect by the world, which “cannot receive the Spirit of Truth because it seeth Him not, neither knoweth Him” (John xiv. 17), the church (as originally constituted) was absolutely without glory. To the world its glory was veiled, and it must ever be veiled until the day of the “manifestation of the sons of God” (Rom. viii. 19). The church was “called out” and “gathered together” (Acts xiv. 27, *et passim*) upon no ground comprehensible to the natural mind.

In apostolic times every church (assembly) upon earth was an “ecclesia” of God (Acts xx. 28). Nay, more, each several member of an ecclesia had been “called out” from the mass of corruption around him, by God, through the agency of the Holy Spirit. God foreknew him, predestinated him to be conformed to the image of His Son, and to joint heirship with Christ (Rom. viii. 17). God, who chose him in Christ before the foundation of the world, according to the good pleasure of His will, to the praise of the glory of His grace, justified him, glorified him (Rom. viii. 29, 30), and blessed him with all spiritual blessings in the heavenlies in Christ (Eph. i. 3, 4).

#### THIS CHOICE AND THIS CALLING

are absolutely irrespective of anything that is in man, “that no flesh should glory in His

presence" (1 Cor. i. 29). Neither to be Jew nor Gentile; neither to be bound nor free; neither country nor century; neither age nor sex; neither rank nor power; neither knowledge nor wisdom; neither culture nor barbarism; neither colour nor status ever was or ever will be a condition of membership. If "not *many* wise men after the flesh" have been "called out" by God, there are *some*; if "not many mighty or not many noble," there are some (1 Cor. i. 26). No human condition whatsoever is a ground or cause either of rejection or of choice.

The will of God alone determined the choice; the inscrutable purpose of Him "who worketh all things after the counsel of His own will" (Eph. i. 11) is concealed in darkness impenetrable by us. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? . . . For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen" (Rom. xi. 33, 34, 36).

Hence every "ecclesia" upon earth was not only "of God" the Father (Acts xx. 28; 1 Cor. i. 2, xi. 16, 22, xv. 9; 2 Cor. i. 1; Gal. i. 13; 1 Thess. ii. 14; 1 Tim. iii. 5, 15), but is "in God" the Father (1 Thess. i. 1; 2 Thess. i. 1). God is the blessed sphere within which each church, and each member of a church, lives and moves and has his being (Acts xvii. 28) in the highest, because heavenly, sense. Each member is enshrouded by God, and has no life beyond the scope of His will. The doctrine of

#### GOD'S WILL AND PURPOSE IN RELATION TO THE CHURCH

cannot be too strongly accentuated, for it seems to have all but vanished from the minds of many of the children of God. Although in the Trinity "none is afore, or after other, none is greater or less than another, but the whole three Persons are co-eternal together, and co-equal," our salvation has, notwithstanding, in all its extent and fulness, in all the glory which shall accrue to us by reason of our everlasting, indissoluble union with Christ, its root in God the Father; in His will and purpose; in His unconditional choice, foreknowledge, and predestination. Paul, who would fain overleap the bounds of human

language in dilating upon the glory of Christ, no less vehemently attests the Father's fundamental and eternal relation to the church in terms almost ignored by the Christian of to-day.

Not only was every ecclesia an ecclesia "of God" the Father, but it was also an ecclesia "of Christ" (Rom. xvi. 16). Holy Scripture further teaches that the churches are "in the Lord Jesus Christ" no less truly than "in God the Father." For this reason, the salutation of grace and peace is both "from God our Father and the Lord Jesus Christ" (1 Thess. i. 1; 2 Thess. i. 1).\* If the several churches were "of God" and "in God," by virtue of the good pleasure of His will, of His sovereign choice and infinite love; if the "living God" be the deepest stratum of that "rock" upon which the church is being built (Matt. xvi. 16, 18), according to the reiterated testimony (John vi. 38, *et passim*) of the Lord Jesus Christ [whose condescension in submitting to that will until the death-cry upon the cross (Matt. xxvii. 46, 50) must ever be utterly incomprehensible to us], they are "of Christ," and "in Christ," by virtue of His purchase of them by His own blood (1 Cor. vi. 19, 20; 1 Pet. i. 18-20); and by virtue of His identity with them (John xvii. 21). The *Father* did not become man; did not shed His blood unto death: was not buried, did not rise again; did not ascend into heaven for the church. The church is not the body of the *Father*; was not chosen *by* the Son *in* the Father before the foundation of the world. Hence the phrases "of Christ," and "in Christ," imply a union quite unique, which never existed *in time*, until after the cross had been set up, and which does not even now exist between the church and the Father, *except by reason of the absolute identity of the church with Christ.*

#### THREE BONDS.

- I. The Bond of Iniquity (Acts viii. 23).
- II. The Bond of Peace (Eph. iv. 3).
- III. The Bond of Perfectness (Col. iii. 14).

The bond of iniquity is a person "held by the cords of his sin" (Prov. v. 22).

The bond of peace is that one great fact that "God has called us to peace" (1 Cor. vii. 15).

The bond of perfectness is love. This bond should encircle the family, that by it all may know that we are Christ's disciples (John xiii. 35).

T. B.

\* In two instances Paul speaks of the "churches of God" which "are in Christ Jesus" (1 Thess. ii. 14; Gal. i. 22).

## "THE LARGER HOPE."

THE larger hope—"Ye shall not surely die"—

Stands—solemn fact—the first recorded lie !  
Its author, Satan, whose polluted breath  
Dispersed by it the seeds of sin and death.

Unhappy hour, when first our mother Eve  
Did this delusive hope as truth receive ;  
She, "*faintly* trusting" in it, *swiftly* fell,  
And opened up the way from earth to hell.

Six thousand years have well-nigh told their  
tale,

Each with a deeper groan, a sadder wail  
Of sorrow, bitter harvest of that hour  
When Satan triumphed by his craft and power.

The "larger hope" has more or less deceived  
The hearts of sinners, and has been believed  
From Cain right downward ; but in these last  
days

Its lurid gleam has burst into a blaze.

What Satan first *began* with he will *end*  
And cause man's reason to his lie to bend.  
Servants of his, great men, styled "reverend"  
too,

Give time and talents his fell work to do.

They preach *his* gospel, for its brings them  
Assure the wicked that no lasting pain [gain ;  
Shall be the sequel of their lives of sin,  
That *all* at last the joys of heaven will win.

This *larger hope* embraces Satan too,  
With all the myriads of his rebel crew !  
*All* will, say they, to glory's height attain,  
E'en fallen angels mount to bliss again !

Who build their dwelling on a frozen lake  
Are wise compared with those their souls who  
Upon this lying gospel—such repose [stake  
Prone on the brink of everlasting woes !

And when at last engulfed in death's deep flood,  
No God, no Christ, no sin-atoning blood  
Within their view, they clutch the *larger hope*,  
'Twill prove no stronger than a spider's rope.

A "strong delusion to believe the lie"  
Will be their portion who God's Truth deny.  
May trembling souls, who in the twilight grope,  
Be led to Christ the sinner's *only* Hope.

A. W. P. S.

## "THE BETTER HOPE."

AS rainbow arch athwart the murky cloud—  
As flowers of spring beneath cold winter's  
shroud—

As harbour lights to weary eyes at sea—  
As words that tell the captive he is free :

Such is the "better hope" by God brought in,  
And thrown across the thunder cloud of sin  
Which hung erewhile in gloom, o'er Eden fair,  
And would have plunged our race in dark  
despair

But for God's loving-kindness to us shewn.  
He looked around, but helper there was none!  
No seraph's arm was strong enough to save  
Lost sinners from destruction's fiery wave.

No cherub's mind could have evolved the plan  
By which *hope* could be brought to fallen man,  
For every angel deemed God's Word was true,  
That what He said He would most surely do.

His was the eye to pity—His alone  
The wonderful design as yet unknown,  
Whereby He could be just, yet justify,  
And bring the guilty far-off sinner nigh.

The value of that hope to saints of old,  
From Abel downward, never can be told ;  
It made them strangers, pilgrims, martyrs here,  
As age by age it shone more bright and clear.

Until at last *He* came, the Holy One,  
The Father's well-beloved, spotless Son,  
Himself to bear our sins upon the tree,  
And by His death set captive sinners free.

*He* is the "*better hope*," by Him alone  
We are brought near to God the Father's throne,  
All who by faith are sprinkled by His blood,  
In *righteousness* behold the face of God.

Christ is in us "the hope of glory" now,  
Soon will He come with crowns upon His brow,  
"Hope sure and steadfast" this, which cannot  
For it is anchored safe within the vail.

Fond human hopes, or small, or "larger" they,  
Fixed not on Christ must wither and decay.  
The better hope the brighter is by far,  
As solar beam transcends the twinkling star.

A W P. S.

*THE MINISTRY OF WOMEN.*

By JOHN R. CALDWELL.

Author of "Earthly Relationships," "Things to Come," &amp;c.

## II.—CASES CITED.

THERE is ample evidence in Scripture that the gift of prophecy was bestowed upon women as well as men in Old Testament times as well as New. The prophecy of Joel quoted in Acts ii. is therefore no fresh charter for woman, but simply the confirmation of a principle that holds good in all ages, that the possessor of a gift from God is responsible to use it. That this gift was bestowed upon greater numbers of both sexes in the New Testament time than in the Old cannot be questioned, but that a larger proportion of those thus gifted were women is at least doubtful. But as already stated,

## THE MAIN POINT AT ISSUE

is not whether the gift was possessed by women, but whether the sphere in which it was exercised was public or private.

There is no evidence to show that the Song of HANNAH in the Old Testament, or that of MARY in the New was uttered in any larger audience than the circle of their own relatives.

That ANNA must have spoken to many persons is evident, but this she may well have done without exceeding the limits of retirement and modesty befitting a woman; for those who looked for redemption in Jerusalem must at any time have been "a little flock."

The idea of a woman well nigh a hundred years old standing unveiled upon a platform publicly haranguing a promiscuous multitude of men and women, according to modern ideas and teachings, is too grotesque and too far removed from Scriptural lines to be entertained by any sober-minded and unbiassed Christian. Yet Anna the prophetess is adduced as an example of the public preaching of women.

HULDAH dwelt in "the college," whatever that means, and spoke the words given her to those who were sent to her. There is no evidence of publicity.

DEBORAH dwelt under an oak and occupied a position that God put her in of special prominence in the most retired way that was possible. Her case is altogether exceptional and without parallel. God is Sovereign, and if He puts a woman once in such a position

of prominence at a particular time, and for special reasons, is it for us to declare what is manifestly exceptional to be normal and justifiable at any time and under any conditions? Moreover, Deborah's going forth to the battle was done under protest to Barak. She did not displace him as leader, but consented to accompany him for his encouragement.

There is no evidence that PHILIP'S FOUR DAUGHTERS prophesied in public, but it is significant that when a prophetic message was to be given to Paul it is not spoken by one of Philip's daughters, though Paul was residing in their house, but by a man—Agabus—sent from Judea. For a girl to have prophesied to Paul the Apostle would have been doing violence to every proper natural instinct. But virgins now-a-days are taught to publicly preach to those who, for years, might be their fathers by nature and by grace.

As examples of female preaching it is usual to adduce the WOMAN HEALED of the issue of blood testifying by the Lord's command on the spot, of the grace that healed her; the message sent by the Lord to the disciples announcing His resurrection by the women, and the invitation of the woman of Samaria to the men with whom she was acquainted, to come and hear the Christ for themselves.

To liken these spontaneous momentary utterances to public preaching is of itself an exposure of

## THE WEAKNESS OF THE POSITION.

If one plain definite instance of a public address by a woman to a promiscuous audience could be cited, such inappropriate references would never be made.

Much stress is laid upon the Word in Galatians iii. 28, "Neither male nor female." From this, connected with Joel's prophecy, it is argued that women are in this dispensation on the same footing as men in all respects, so that if men are at liberty to preach publicly so are women.

But is this application of the Word according to truth?

This passage is evidently parallel with 1 Corinthians xii. 13, Colossians iii. 2, Romans x. 12. Clearly these passages all teach that such distinctions in the flesh have no place in the freedom and fulness of the Gospel, in the

privileges that belong in common to all who are in Christ, and in the Sonship of which the Spirit witnesses in the heart of the believer. The Greek and the Jew, the bond-servant and his master, the woman and the man, are all by grace on a footing of absolute equality in the enjoyment of these spiritual and heavenly blessings.

But to argue from this that in matters of order, behaviour, ministry, sphere of service, all are alike, is to contradict the plain teaching of many Scriptures where

#### MARKED DISTINCTION

is drawn between the woman and the man. The woman is to be subject; the man is to rule. The woman is to be veiled; the man is to have uncovered head. The woman is to "keep silence in the Churches;" the man is to speak. Whatever may be the exact significance of these injunctions, we mention them here only to show that there is a wide area to which the words "there is neither male nor female" do not apply. But this will become more evident as we proceed.

#### III.—GREEK WORDS USED.

Having shown from many Scriptures that prophecy is distinct from preaching or teaching, we now proceed to examine words used as the equivalent of our English word "preach."

First comes the Greek word "*keerusso*," to proclaim publicly, as a herald. Its meaning is defined in such passages as Matthew x. 27, "What ye hear in the ear that preach ye upon the housetops;" Mark i. 29, "He preached in the synagogues;" Revelation v. 2, "A strong angel proclaiming (preaching) with a loud voice, &c."

By reference to the *Englishman's Greek Concordance* it can be seen that this word is used of John the Baptist, of the Lord Jesus, of the twelve apostles, of Philip, of Paul, and others, but in no instance can it be shown that a woman was among the number of those that preached.

Though this word is not found in

#### THE COMMISSION OF THE SEVENTY

in Luke x., yet it is evident that their mission was of the same public character as that of the twelve apostles. Some have gone so far as to

state that there is no evidence to prove that the seventy were all men, and we admit it might be difficult to prove it from our translation, but anyone acquainted with the original can see for themselves that by no possibility could any but men have been included.

In verse 2 (Luke x.) the word "other" is masculine plural, also the pronoun "them." Verse 1, "them," masculine plural, "lambs," asserted by one advocate of women preaching to be feminine, is common gender and is proved by the context here to be necessarily masculine. Verse 7, "labourer" and "his," both masculine. Verse 18, "them," masculine. In verse 17 the article "*the*" is masculine, making the numeral to imply men only. Again in verse 2 "the labourers," both article and noun are masculine. It is not necessary to say more to show the straits to which those are driven who wish to maintain that the public preaching of women is Scriptural, but in any case it is not for us to prove a negative; let those who assert that there were women among the seventy give proof for their assertion.

The cognate words "preaching" and "preacher" were also used of Jonah and of Noah, as well as of the Lord and of Paul, but never of a woman. The Greek word "*uangelizo*," or "evangelize," is commonly rendered "preach the Gospel," or "preach" only. Those who did so as being specially gifted for this ministry are called evangelists (*uangelistes*). This word is applied to Philip (Acts xxi. 8), and to Timothy (2 Tim. iv. 5), and to those whom the Lord gave in Ephesians iv. 11—but there is no instance of a woman being called "an evangelist."

Even the verb evangelize is in no instance used of a woman, though it could hardly be maintained that women were not included among those in Acts viii. 4, who, being scattered abroad by persecution, went everywhere preaching or evangelizing the Word.

It may be remarked here, however, that this word does not necessarily imply a *public* act, though generally it is so. There might, therefore, have been no hindrance to

#### WOMEN "EVANGELIZING"

in a suited sphere, though certainly there is no evidence of the word being so applied. "*Dialegetai*" is rendered "preach" but never used of a woman. "*Laleo*" is occasionally

rendered "preach," but only means to speak, and may be either private or public.

The word "*didasko*," signifying "to teach," occurs frequently, but is only used of a woman in the case of Jezebel (Rev. ii. 20). To Timothy the apostle writes—"I suffer not a woman to teach," and he is to commit the things he had heard to faithful *men* (not women), who should be able to teach others also.

*Didaskalos*—"teacher" or "master"—in the sense of teacher, is never used of a woman, and in Titus ii. 4, when the aged women are told to teach the younger women a different word is used, and properly rendered in the R. V. "train."

The female evangelists, preachers, and teachers of modern times are not found in Scripture.

It has before been pointed out that although women were the first to see the Lord after His resurrection Paul does not refer to them in 1 Corinthians xv. It is written "He was seen of Cephas, then of the twelve; after that He was seen of above 500 brethren at once; after that He was seen of James; then of all the apostles, and last of all He was seen of me also." Why no mention of Mary or of the other women?

Is it not that Paul was here bringing forward public witness to the fact of the resurrection? The Greek word for "witness" is "*martur*," from which comes our English word "martyr." Witnesses of the resurrection were "chosen before of God" (see Acts x. 41, 42), but amongst them no mention is made of women.

A woman might be a "servant of the Church," as Phœbe, but in no instance is a woman named as evangelist, pastor, or teacher. No woman was used of God to write any of the books of the Bible, and no mention is made of any miracle in any age having ever been wrought by a woman.

When Paul speaks of women who "laboured with him in the gospel" (Phil. iv. 3) he carefully avoids saying "who preached the Gospel," and gives no indication that their service was of a public character. Female help in the work of the Gospel was then, and is yet, *invaluable*, but it has its own proper sphere.

In 1 Timothy v. 10, where is given

A SUMMARY OF WOMEN'S WORK,

we have, "if she have brought up children, if

she have lodged strangers, if she have washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work."

How is it that in such a catalogue of womanly service, no mention is made of "preaching?" Is it not simply and evidently consistent with the whole tenor of Scripture, and is it not indirectly a powerful corroboration of what we maintain, that no such function existed or was recognised in apostolic times as the public preaching of women?

(To be continued.)

MR. GEORGE MÜLLER'S

"NARRATIVE OF FACTS."\*

THE fifty-sixth annual report of the "Scriptural Knowledge Institution for Home and Abroad" has been recently issued. The "Narrative of Facts" is a most encouraging and stimulating story, and will doubtless be productive of much blessing to God's people. If "marked, learned, and inwardly digested," worldliness, covetousness, spiritual indolence, and unbelief will get some hard blows.

Mr. Müller, who is now over ninety years of age, is an illustration of Psalm xcii. 14—"They shall still bring forth fruit in old age; they shall be fat and flourishing." It may be known to some of our readers that he sustained a heavy loss early in the present year in the death of Mrs. Müller, his second wife. This event took place on 13th January, and he thus speaks of it: "To-day it pleased God to take to Himself my beloved wife, after He had left her to me twenty-three years and six weeks. By the grace of God I am not merely perfectly satisfied with this dispensation, but I kiss the Hand which administered the stroke, and I look again for the fulfilment of that word in this instance, 'All things work together for good to them that love God' (Rom. viii. 28). . . . My loneliness after sixty-two years and five months of a happy married life has been great, and is great; but I continually praise God for what He gave me, for what He left me for a long time, and for what He has now taken; for it is all good for me."

Let us seek to remember our aged, beloved brother at the throne of grace. Thanks to God are given for health bestowed on himself

\* Price 3d., by post 4d., Witness Office, Glasgow.



and his fellow-labourer, Mr. Wright, during the past year. The orphans, with but few exceptions, have been "in good health though in the midst of fevers and influenza." Another recorded cause for thankfulness is the fact that *within twelve months* they were enabled to send out eighty-five boys as apprentices to various trades, "a number so great that during the previous fifty-nine years we sent out only about half as many" annually.

## SUPPLY OF FUNDS.

"During the past year we have not been entirely free from trial regarding means to carry on the work; yet for *many* years we have not had so few trials in this respect as during the past year; and thus, while again and again the trial of faith was so great as that *to appearance* the work could not go on, during the past year, while almost all religious and philanthropic institutions have been in the greatest difficulty as to means, *we* have had ample supplies. We mention this to the praise of God in Whom we trusted, and to Whom ALONE we looked for help" (p. 4).

Mr. Müller again and again emphasises and dilates on the fact that all the money he receives is in direct answer to believing prayer. On page 9, referring to God's grace in supplying every need, he remarks—"Will the reader please to remember that every penny of this amount was obtained by prayer; that we called for no special meetings to make known our position; that we did not ask through religious periodicals that help be sent to us; that we wrote no letters to wealthy friends of ours to aid us; God, and God alone, our never-failing Friend and Helper, was besought by us to supply us with means; and this He did."

On page 7 he adds—"Every donation referred to in this Report is received as a *direct* answer to prayer. For more than sixty years now, not a single individual has been asked by me, or my fellow-labourers, for anything; but God alone has been honoured in this way. To Him, and to Him alone, we go in all our trials and difficulties, and Him, and Him alone, we entreat to help us in all our pecuniary necessities, and page 4 tells the reader what He has given us in answer to prayer, even £1,373,348 6s. 2¼d.

## ORPHAN BOYS AND GIRLS.

On 27th May, 1894, there were 1721 orphans in the Institution. During the year 250 more were received. So that at the present time there would have been 1971 if there had not been a goodly number of changes. "85 boys were apprenticed, of whom 42 were converted, and most of the 42 had known the Lord for some time. 104 girls we sent out as servants, of whom 39 were believers, and many of these 39 had known the Lord for a considerable time."

## ORPHAN WORK.

Considerable information is given in the "Narrative" as to the occupations of the orphans on leaving the Institution.

"The girls who are received into the establishment are kept till they are able to go to service. Our aim is to keep them till they are sufficiently qualified for situations, and especially also till they are strong enough to go out, as far as we are able to judge. We uniformly prefer fitting the girls for service, instead of apprenticing them to businesses, as being generally far better for their bodies and their souls. Only in a few instances have female orphans been apprenticed to a business, when their health would not allow them to go to service. . . . The girls generally remain under our care till they are 17 years old. They rarely leave sooner; and as we receive children from their earliest days, we have often had girls 13, 14, and 17 years under our care. They are instructed in reading, writing, arithmetic, English grammar, geography, history, and all kinds of useful needlework and household work. They make their clothes and keep them in repair; they work in the kitchens, sculleries, washhouses and laundries. . . . The boys are generally apprenticed when they are 14 and 15 years old; but in each case we consider the welfare of the *individual* orphan, without having any fixed rule in these matters. The boys have a free choice of the trade or business they like to learn, but having once chosen and having been apprenticed we do not allow them to alter. The boys as well as the girls have an outfit provided for them; and any other expenses that may be connected with their apprenticeship are also met by the funds of the Orphan Establishment." There have been altogether 9426 orphans

under Mr. Müller's care. Who can estimate the good that has been accomplished by this faithful and devoted servant of the Lord?

#### WHY MR. MÜLLER BEGAN THE WORK.

"Years before I founded the Institution I saw clearly that the Church of God at large needed nothing so much as an increase of faith; and that through the lack of this in the family, in the business, in the profession, in the labour for the Lord, in Church position, &c., all sorts of means were employed by very many children of God which tended not to the glory of God. This led me to consider what I, a servant of God, could do to lend a helping hand to such of His children who are weak in faith, that they might be led to forsake those worldly ways and means in which they were working in order that God might be honoured by them. It was this that led me to the founding of the Institution, and especially the orphan work, so that by means of it the power of faith and prayer might be seen by the children of God, and that it might be manifest that God, the living God, is as ready to listen to the prayers of His children in the nineteenth century as He was before the birth of the Lord Jesus; and that by recording in print these answers to prayer, such children of God, whose faith is weak, might have their faith strengthened through reading about such answers to prayer, and that even the unbelievers might be led to see the reality of the things of God."

Nor has Mr. Müller been disappointed. "The Institution has now been in existence above sixty one years, and God has been pleased to use it in this way beyond my largest expectation, for tens of thousands have been benefitted by it which I know from the numberless letters which I have received during the last sixty years." &c.

#### SAMPLES OF DONATIONS.

From England, Scotland, Ireland, Wales, Switzerland, Germany, Africa, China, United States, Australia, New Zealand, India, and Canada gifts have been received. Some of the sums are large, though many are comparatively small.

23rd July.—£1, from S. C. L.—"Saved by giving up smoking." Would that Christians thus used all "tobacco" money!

12th October.—Anonymously from Bristol, £5—"In acknowledgment of a good year in business." Why should not tradesmen and others give the Lord "thank offerings" for temporal prosperity? Why not?

12th October.—£200 for foreign missions—"From two servants of Christ who, constrained by the love of Christ, seek to lay up treasure in heaven."

26th November.—"From a poor sailor, 1s."

25th March.—"£2, as a thank offering for seventeen years of a happy married life."

31st July.—£1, "Thank offering for restored health."

7th September.—"A gold Albert chain."

20th December.—"A plain ordinary business man," in Dublin, sends his annual donation of £100, and adds, "Through reading your Reports I was led to become a systematic giver to the Lord's work. . . . I am sure I have much more pleasure than those who are scraping and heaping up money to leave to their children, which in nine cases out of ten may prove a curse and not a blessing to them." The "plain" business man is "wise!"

21st January.—"A silver teapot."

2nd April.—£10, "A thank offering for a break-down in health by means of which God has taught me much-needed lessons."

17th May.—10s., "The first fee of a young physician, as a thank offering to God."

In such ways God supplies the needs of His servant.

#### ASSISTING MISSIONARIES.

Mr. Müller has been enabled to assist missionaries in China, India, Central Africa, Straits of Malacca, British Guiana, Spain, Italy, Egypt, France, Germany, Austria, Belgium, &c. 138 labourers have been thus helped during the past year, and £5,513 9s. were spent in spreading the glorious gospel. Short extracts are given from the letters of labourers in various parts of the harvest field. Mr. Müller says that during the first eight years of his spiritual life he offered himself five times as a missionary, and on each occasion was rejected. "As I could not therefore go to heathen nations myself," he remarks, "I have sought to help on missionary operations to the utmost, and was further stimulated to this through receiving the truth of the Lord's Coming, to which I was led in July, 1829.

The moment I saw this truth clearly revealed in the Holy Scriptures the thought occurred to me: 'What can I do to make Him known before His return, seeing that He may soon come?' Ever since 1829 the certainty of the return of the Lord Jesus has been a stimulus for good to my soul, and especially in quickening me to exertion as regards missionary work."

Two other branches of the "Scriptural Knowledge Institution" are (1) the assisting of day schools, Sunday schools, and adult schools in needy districts; and (2) the circulation of Scriptures and tracts. But we cannot speak of these departments as we fear we have already trespassed too much on the editor's space.

Most cordially and heartily do we commend the fifty-sixth "Report of the Scriptural Knowledge Institution" to the earnest and prayerful consideration of *Witness* readers. A. M.

#### TIMES AND SEASONS.

MANY are asking to-day the same question proposed by Job, viz.—"Why, seeing times are *not* hidden from the Almighty, do they that *know Him* not see His days" (Job xxiv. 1). To all such questionings we have but *one* answer, viz.—"*It is not for you to know* the times and the seasons which the Father hath put in His *own* power" (Acts i. 7). We do well to remember that our knowledge here is only *in part* (1 Cor. xiii. 9).

The human heart resents this secrecy on the part of God (for the old lie, "ye shall be as gods," has a wondrous fascination in it still), and so "some remove the landmarks" (Job xxiv. 2), landmarks that prohibit us from trespassing upon the domains of unrevealed truth; landmarks that stand between that which may be known and that which God would keep secret.

There were two points upon which the Apostle Paul had "*no need*" to instruct the Thessalonians, 1st, brotherly love (1 Thes. iv. 9), for on that point they had already been taught of God; and 2nd, "The times and the seasons," for, as he says, they already *knew perfectly* that the day of the Lord was coming as a *thief* in the night (1 Thes. v. 1). The Bible reveals the *manner* of Christ's coming,

but it does not reveal the *moment*. Does the thief inform the goldsmith the hour he intends to break through and steal. Nay, verily. Right well the goldsmith knows the thief's *intention*, so he uses every precaution. Brethren, we *know* the Lord *intends* returning, but *when* we know not. Better far to "*Occupy till He comes*" than to *speculate* as to *when* He will come. T. B.

#### MANIFESTING CHRIST.

WE are all to be to God, each of us in his place, *all* that Jesus was and is; and that we may be enabled to live on this lofty pitch the very Spirit of Jesus has come to live within us. Just as a man yields himself up to be led of this Spirit, in faith and love, shall he climb these holy heights; and if he is not honestly trying to do so, and also deeply humbled because of his lamentable failure, I see little reason for his assuming that he has the Spirit of Christ.

The true Christian's walk . . . is a *reproduction* of the life of Jesus; not in its outward circumstances, but in its essential principles.

In our natural condition each one of us is a *duplicate* of our first father, the rebel Adam; and in every act we do we reproduce this character and conduct; just as the corn in the field is but the reproduction of the seed sown in it. And similarly the man in Christ, who is walking by the Spirit, is, as it were, a smaller *duplicate* of the very Christ; and is reproducing, in his measure, the holy conduct of his Heavenly Head.

Just as the convicted sinner receives, *by faith*, the benefit of Christ's atoning death; so, too, by his continued faith, he receives and enjoys from hour to hour, the additional blessing of Christ's *indwelling*.

INTERCESSION is worth little, if it be not earnest. Where *faith* and *love* are in vigorous exercise it will be earnest. To this greatest and most efficacious of all ministries *every saint* is *equally* called. *Much grace* is needed for it, grace to be sought, and *obtained*, through ceaseless prayer; but no special *gifts* requisite.

## 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:—

**ALL THINGS TO ALL MEN** (1 Cor. ix. 19-23).—What are the limitations of the principle implied in these verses, and to what extent can the servant of the Lord legitimately avail himself of them now?

This question will (D.V.) be left open till 10th October, in order to give foreign correspondents an opportunity of replying.

**ALMSGIVING.**—In Luke vi. 30, the words include hypocrites as well as the children of God. How are we to understand the passage?

**THE ANTICHRIST.**—Which “beast” is the Antichrist in Revelation xiii.? Are there two persons in 2 Thessalonians ii.; if so, please harmonize the two chapters.

**DAVID AND THE SHEWBREAD.**—On what principle was David justified in unlawfully eating of the Shewbread (Matt. xii. 3, 4).

**CHILDREN PRAYING.**—What is the duty of parents toward their children when they are able to speak and have some knowledge of right and wrong, with regard to prayers and giving of thanks at the daily meal table, also before retiring to bed and on rising?

### PERFECT LOVE.

**QUESTION 504.**—Please explain 1 John iv. 18. What is the “perfect love” there spoken of?

**Ans. A.**—The phrase “perfect love” has been used out of its context by some to describe an advanced experience of holiness to which certain believers are supposed to have attained.

Though claiming this for others, it may be hoped that few, if any, would be found to claim perfection for their own love to God or man. If taken in their context the words “perfect love,” &c., describe a practical condition of soul in which all believers ought to walk in their measure, as a result of knowing the love of God to them. For on this the argument is based. If God so loved us we ought also to love one another (verse 11). When this is so, *then* “His love is perfected in us” (verse 12), which would seem to mean that God’s love, though always in itself perfect, only finds its perfect expression and expansion in being transmitted through us to others by our love to them. If then God’s love is perfected with us (R. v., verse 17), two results will follow—the first in the future. We shall have boldness before the judgment seat of Christ (it is clearly not a question here of our standing

in Christ); and the second in the present; we shall have no fear now, because perfect love, that is God’s love perfected in us, casts out that fear, which is the punishment (R. v.) of the one who is not made perfect in love. Alas! have not some of us to confess that our meekness under provocation, and our brotherly kindness to saints who differ from us, but poorly correspond to our profession of love to Christ, and of desire to do His will. Perhaps the uneasiness of soul which is sometimes ascribed to “physical depression” or to “spiritual conflict,” or to “lack of light,” is more often but the “fear” of verse 18 produced by lack of love to fellow believers. May we know and believe more practically the love that God hath to us. That we may be able to say with truth, “We love, because He first loved us!” (R. v.)

W. H.

**Ans. B.**—The love of God is the only perfect love, and is manifested as verses 9 and 10 show. Compare with Romans viii. 32, “He that spared not His own Son,” &c., “How shall He not with Him freely give us all things?” This “perfect love casts out fear” now “in this world,” and concerning future “judgment.” “For Thou hast loved them as Thou hast loved Me,” and “as the Father hath loved Me, so have I loved you.”

M. M. D.

### TITLES OF COURTESY.

**QUESTION 505.**—Is it according to Scripture to use the titles “Mr.,” “Mrs.,” &c., in view of Job xxxii. 21?

**Ans. A.**—There is a great difference between titles of *courtesy* and *respect*, and the “flattering” titles referred to by Elihu. Let Scripture speak for itself, “Sirs, we would see Jesus” (John xii. 21). The margin of John xxi. 5 renders our Lord’s words to His disciples, “Sirs, have ye any meat?” The Philippian jailor said, “Sirs, what must I do to be saved?” and Paul and Silas did not silence him, and tell him not to use “flattering titles.” Indeed, Paul used the same title himself, when in refusing the flattery and sacrifice at Lystra, he said, “Sirs, why do ye these things” (xiv. 15). And again, “Sirs, be of good cheer” (xxvii. 25). More than this, he addressed his judges as “most noble Festus and King Agrippa” (Acts xxvi. 25-27). The apostle John said, “Sir, thou knowest” (Rev. vii. 14), and also addressed his 2nd Epistle to “the elect lady.” Luke wrote to one in position as “most excellent Theophilus” (Luke i. 3). Moses, speaking to his brethren, said, “Sirs, why do ye this wrong?” (Acts vii. 26). Joshua said, “My lord Moses,” and Aaron likewise called him “My lord” (Numbers xi. 28). Let one other instance, chosen from the many, suffice, “Sarah is commended in that she obeyed Abraham, calling him lord” (1 Peter iii. 6).

## THE MINISTRY OF WOMEN.

By JOHN R. CALDWELL,

Author of "Earthly Relations of the Heavenly Family."\*

V.—SPECIAL PASSAGES REVIEWED.

HAVING glanced at the general testimony of Scripture as to the sphere of women's ministry, we turn now to certain passages bearing on the subject about which very diverse views are entertained.

We begin with 1 Timothy ii., a chapter evidently setting forth certain matters of order in the public gatherings of the saints.

After instruction as to the nature and scope of the prayers that befit such occasions, the apostle proceeds to give his mind, as taught of God, concerning the men, in verse 8, and the women, from verse 9 to 15.

The initial words of verse 9, "In like manner also," are held by some to signify that the instruction of verse 8 is to be repeated as if it were written, "In like manner also I will that women pray everywhere, &c.;" thus maintaining the equal right of women with men to lead in prayer in public assemblies.

But comparing the use of the same Greek word in chapter iii. 8-11, and in Titus ii. 3-6, we find that it does not necessarily imply a repetition of the instructions that had gone before, but as Alford points out, "it seems to be little more than a copula, not necessarily referring to the matter which has been last under treatment."

If it was intended that the full instruction of verse 8 should apply equally to men and women, why then are the two sexes so definitely distinguished in the exhortation? Is it not perfectly evident that what occupies the mind of the writer is

## THE ATTIRE OF THE WOMEN

when they appear in a public assembly joining in prayer with the men, but not necessarily "lifting up holy hands," which rather implies the public act of leading an assembly in prayer?

The fact is that women are not naturally fitted for such a service, as has often been proved in the writer's experience, where women attempting to lead were unheard, and their performance proved to be rather a disturbance than for edification.

It must be borne in mind wherever prayer in public is referred to, that it is not only the *one who leads* that prays. All join in prayer, and where a large promiscuous assembly are thus worshipping God, the modest apparel of the women should form a striking contrast to the style that was and still is current in public entertainments of the world.

Having disposed of the subject of dress, the apostle goes on to enjoin upon the woman silence and subjection, and to prohibit her assuming the functions of teaching and authority as regards the man.

To say that this only applies to the wife in her relation to her husband seems to us to be evading the obvious force of the passage. It is the public assembly that is in view throughout, and not the home circle.

Two reasons are adduced for the putting of the woman in this

## SUBORDINATE POSITION.

The first from creation: "Adam was first formed; then Eve." It is therefore stamped on the order of nature, and in public assembly as well as in the structure of the household this teaching of creation and nature is to be acknowledged. The second reason is connected with the entrance of sin. "The woman being deceived was in the transgression." Thus as the order of creation denies her the place of *authority*; the further fact of her having been the one whom Satan at first *deceived*, debars her from the position of teacher.

With such definite Scripture in view, how is it possible to accept the interpretation put by some upon the words, "in Christ Jesus there is neither male nor female"—viz., that men and women are upon an absolutely equal footing in regard to ministry as well as standing in grace?

In the home circle woman is neither prohibited from teaching all she knows, nor is silence imposed upon her.\* The application is to the public assembly and to it only.

To this agrees exactly 1 Corinthians xiv. 34, "Let your women keep silence in the Churches: for it is not permitted unto them to speak;

\* Priscilla is named as instructing Apollos in their own home, therefore privately. Possibly, like Manoah's wife, Priscilla knew more than her husband, and no Scripture could be adduced to hinder her from communicating, in the home sphere, all she knew to Apollos.

but to be under obedience, as also saith the law."

One would have thought that words could not be plainer than these. But those who contend for the public preaching of women assert that the Greek word rendered "to speak," means to "chatter" or "talk," and that this solemn command amounts only to the prohibition of a practice to which women were more liable than men—viz., to interrupt the service by audible conversation or asking of questions.

It appears to us

#### AN INSULT TO WOMEN

to say that it was necessary to issue an authoritative order to prevent them from doing what any one, male or female, might do, and what would be as unbecoming in a man as a woman.

But we need only mention that the word (*laleo*) rendered "to speak," is the same that is used in Matthew xiii. 3, Luke ix. 11, and other passages, of the Lord; Luke i. 19, of the angel Gabriel; Mark xiii. 11, of the disciples under the guidance of the Spirit; and in Matthew xxviii. 25, of the Holy Spirit Himself; of Paul, in 1 Corinthians ii. 6, 7, &c., &c., to show the untenableness of such an argument.

And if it meant only a prohibition of *talking in the meeting*, how could it possibly have been added "for it is a shame for women to speak in the Church?" Would it not be equally "a shame" for men to "chatter," and so interrupt the worship?

Here, as in Timothy, silence and subjection are the two things enjoined. The testimony of Scripture is uniform and consistent throughout.

Special pleaders, by way of making a difficulty have argued that if women are to be absolutely "in silence," then they ought not to sing. But it is noticeable that

#### WHAT IS FORBIDDEN IS NOT SINGING,

but "speaking" and "teaching." Singing is peculiarly an act of fellowship in which all can participate, and would be lacking in its most important element if the female voice were absent. In its very nature it gives prominence to none; all the voices blend, and even a leader may fulfil his part without appearing to do so. When leading involves prominence and publicity it becomes unsuited to a woman.

The allusion to "the law" in verse 34 is probably a reference to Genesis iii. 16, but it may also allude to the place generally assigned to the woman throughout the Old Testament.

On verse 35 Alford remarks, "They might say in answer to the former command to keep silence, 'But if we do not understand anything are we not to ask?' The stress is on, the 'learn.' 'Their own' confines them to their husbands to the exclusion of other men."

In 1 Corinthians xi. the hidden,

#### COVERED POSITION OF THE WOMAN

is insisted on, upon other grounds.

Creation is again referred to as affording instruction in two particulars not elsewhere adduced.

1st. "The man is not of [out of] the woman but the woman of [out of] the man." This answers to 1 Timothy iv. 13, "For Adam was first formed, then Eve." The priority and consequent precedence of the man is the point insisted on.

2nd. "Neither was the man created for the woman, but the woman for the man." The man having thus the first place in the thoughts and counsels of God as well as in the operation of His hands.

On the other hand two counterbalancing considerations are adduced. 1st, "Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord." That is, God does not look at them as independent of each other, but as mutually dependent and necessary to each other; and 2nd, "For as the woman is of the man, even so is the man also by the woman." The allusion here being to the order of nature, that man generally, and more particularly as alluding to Christ, is born of woman.

This whole passage, to be rightly understood, must be viewed by us according to the thought that underlies it as to the typical teaching of each particular. Underlying-verse 8 there is the thought, the Church is taken out of Christ; verse 9, the Church is created for Christ; verse 11, Christ and the Church are together in the thoughts and counsels of God; verse 12, Christ is the offspring of the woman, "of whom as concerning the flesh Christ came," this great honour pertaining to the woman alone, notwithstanding the subordinate

place assigned to her in the order of creation and through her part in the fall.

From this beautiful convergence of Scriptures, and super-added thereto the teaching of nature (verse 14)—which, by giving to the woman long hair for a covering, is in perfect accord with the teaching of Scripture—the apostle deduces the necessity for the woman being veiled, or covered, in token of her subjection to the man, in the public assembly; and this with the further and deeper design, that she in the assembly be a fitting representation of the subjection of the Church in relation to Christ.

The man is to have the head uncovered, for he is the representative of Christ. The woman is to have the head covered, for she represents the Church.

All this is in perfect accord with the other Scriptures we have examined. There is no evidence whatever to show that even in disorderly Corinth a woman ever publicly taught or exercised authority. But from verse 5 it is argued, 1st, that women prophesied; 2nd, that they publicly led the assembly in prayer; and 3rd, that this was not in wilfulness or ignorance, but according to divine order, and therefore an example to be followed still.

That women prayed we admit, though it remains to be proved by those who assert it, that women led the public assembly in prayer.

That women prophesied publicly in the Corinthian Church we neither assert nor deny. They may have done so, and we admit that the language of verse 5 seems to imply that they did. But we submit that verse 31, "Ye may all prophecy one by one," followed almost immediately by "let your women keep silence in the Churches," conveys to the mind of an ordinary reader the thought that such public use of the gift of prophecy by women had not the Divine sanction. And the Church in all ages has so understood it. Be that as it may—it has been clearly shown that the gift of prophecy does not now exist, and that preaching and teaching publicly are functions that throughout the entire Scriptures are assigned to men and to men only.

## THE RELATION OF THE LORD JESUS TO "FALLEN NATURE."

MR. ANDREW MURRAY AND "THE HOLIEST OF ALL."

AS every doctrine of Scripture is connected with "Jesus Christ and Him crucified," so all erroneous teaching must more or less directly detract from the glory of Christ and the perfection of His work. This may not be evident at once, but it will, sooner or later, be seen. The *aims* of some who are seeking to stir up Christians to "follow after holiness" must have the sympathy of every heart that is true to Christ, and the more truly we sympathise with such aims the more deeply shall we be grieved that earnest words spoken for Christ should be marred by teaching that dishonours Him. Yet no earnest words from any teacher can nullify the effect of erroneous doctrine concerning our Lord, and if it appear that such doctrine is an essential part of his special line of teaching it is so much the more serious.

We would gladly give a word of warning on this subject without naming anyone, but it seems necessary to quote some of the words to which reference is made. We therefore turn to a book by Mr. Andrew Murray, bearing the title *The Holiest of All*. Mr. Murray is a highly-valued teacher on the subject of *holiness* as specially set forth at Keswick, and his book was first published in Dutch early in 1893, while the preface to the English edition bears date September, 1894. It is, therefore, no hasty production, but a well-considered treatise, and, while containing much that is good, affords a striking illustration of the way in which divergence from the truth on one point may grow into serious error.

In this case the divergence seems to begin with an inadequate idea of conversion. Scripture sets forth conversion, or the new birth, as the one great change by which a sinner is delivered from the power of darkness, translated into the kingdom of God's dear Son and put into possession of "all spiritual blessings." The *apprehension* of this may be feeble at first, but where there is diligence in the way of the Lord there will be growth in knowledge, in fellowship, and in devotedness, and a steady going on in that "path of the just" which is

"PAUL'S belief was ready to *do*, but, what the answer? 'Thou shalt see what great things thou shalt *suffer* for My name's sake.'"

"as the shining light, that shineth *more and more* unto the perfect day."

Now, in contrast with this, Mr. Murray takes the "two stages in God's dealing with man" as set forth in the Old Testament and in the New to

"indicate what, in substance, is *God's way with every Christian*.\* There is, after his conversion, a time of preparation and testing, to see whether he willingly and heartily sacrifices all for the full blessing. If, in this stage, he perseveres in earnest effort and striving, he will be brought to learn the two lessons the Old Testament was meant to teach. . . . When these two lessons are learned . . . the soul is prepared, if it will yield itself in faith to the leading of the Holy Spirit, to enter into the *New Testament life within the veil*, in the very Holiest of All, as it is set forth in this Epistle [to the Hebrews]" (pp. 36, 37).

Let it be remembered that the question here is not the *faulty experience* of a renewed but not fully instructed soul, but of "GOD'S WAY." Then, in pursuance of what seems to be a leading idea with the writer, he looks for an analogy between "God's way with every Christian" and the experience of Christ, and in a very novel manner sets it forth.

"The two compartments of the sanctuary are the symbols of two *states* of life, two *degrees* of fellowship with God. The epistle teaches us that *Christ knew this difference in His own life experience*. . . . Fifteen hundred years the veil had to hang with its solemn injunction not to draw near. *Thirty-three years the Son of God Himself had to live on this side of the veil*." (pp. 291, 293.)

If it were simply a case of fanciful exposition it might be passed over; but what shall we say of the teaching that "in His own life experience" Christ knew nothing of that communion with God which is found in "the Holiest of all," His flesh being the veil which it was necessary for Him to have "rent in His death so as to enter in and appear before God?" This, we must note, is not for others, but as regards "His own life experience."

"Christ lived with His people in the Old Testament; He passed through the first tabernacle as a *spiritual experience in perfect reality*; it was only with His resurrection and ascension the New Testament began;" when he entered upon what is called "*the spiritual-life state*" (pp. 292, 552).

How different from this is the impression left on the simple and prayerful reader of the Gospels. There we see the blessed Lord always walking and acting in the fullest communion with the Father, and able to speak of Himself,

even while here below, as "the only-begotten Son which is in the bosom of the Father." Was this *in the holiest* or *outside the veil*?

Things are sometimes said about the Lord's *inability* to go to the Father except by the cross, and probably what is meant is true; but there is danger of confounding between *personal fitness* and *covenant responsibility*. As to *personal fitness* He was as worthy at any moment to enter the glorious presence of God as to stand in "the excellent glory" on the holy mount; but seeing He had said "I am come to do thy will, O God," His very immutability forbade His returning without accomplishing it.\*

Mr. Murray's effort to show that *we* are perfected as Christ was, leads to the following statement:

"In temptations Jesus Himself was exercised to discern between good and evil; in the wilderness and in the garden He had to fast, and watch, and pray, lest the *lawful desire of His human nature might lead to sin*: **THUS HE WAS PERFECTED**. And this is Christian perfection—the fellowship with Christ through the indwelling Spirit, in His obedience."

Much confusion arises from not discriminating between *moral* perfection and what, for want of a better word, may be called *official* perfection. Morally, the Lord was *always* perfect; *officially* He was perfected in resurrection, as the *Leader* of our salvation, as the *Author* of salvation, and as the *High Priest* for ever (Heb. ii. 10; v. 9; vii. 28). Such ideas as Christ's sufferings "perfecting His character" (p. 85), His "need of learning obedience, and being made perfect" (p. 292), and then

"Making us partakers of that perfect human nature, which, in suffering and obedience in the body prepared for Him, and the will of God done in it, He had wrought out for us" (pp. 345, 346).

are very different from the Scripture statements concerning Christ's "being made perfect," yet they run through the book. To imply that

\* On this point the words of Anslem, written nearly nine hundred years ago, are still worth pondering—"When we say that that man who, according to the unity of His person is one and the same, who is the Son of God, could not but die, or could not but will to die, after He had been born of a virgin, it is not intended to mean that there was in Him any powerlessness to preserve His immortal life, but we imply the immutability of His will, whereby He freely became man that He, persevering in that same will might die, and we imply that nothing could change His will."

\* Italics are ours throughout.



the Lord needed fasting, watching and prayer for the subduing of anything in Him, is contrary to the truth that "in Him was no sin," and, "the Prince of this world cometh and hath nothing in Me."

The proper force of the words that tell of Christ's learning obedience seems quite to be missed in the above reference, and also in the following:

"So real was His emptying Himself of His life in glory, and so complete His entrance into all the conditions and likeness of our nature that *He did indeed need to learn obedience*" (p. 184).

This is to give quite a wrong turn to that wonderful statement, "SON though He was, yet learned He obedience by the things which He suffered." As SON He had ever been One with the Father in glory and majesty; holy angels had worshiped Him as their Creator and Ruler equally with the Father; but *obedience* He had never known. This He had to *learn*—not because of any tendency to disobedience, but—simply in contrast with the state in which no obedience was called for. That obedience began when He "took upon Him the form of a servant, and became in the likeness of men."

But perhaps the most serious feature in the book under review, is the way in which the expression, "*fallen nature*," is used with reference to the Son. In some of these statements we might have hoped that the writer meant less than appears, though the teaching that "in partaking with us of flesh and blood, Christ entered into *perfect fellowship with us in all we were*" (p. 135), "entered into *all the conditions of our fallen humanity*" (p. 96), is not at all ambiguous; but the following is still more calculated to dispel any such hope:—

"As nothing but the eternal Spirit could have overcome or redeemed fallen nature, as *Christ took it upon Him*, so nothing can possibly overcome or redeem the fallen soul or body of any child of Adam, but that same overcoming and redeeming Spirit, really living and acting in it, *in the same manner as it did in the humanity of Christ*" (page 305).

Mr. Murray gives these words as a quotation, but so entirely adopts them that he does not even name their source, yet it is impossible to read them without being reminded of the doctrines of Edward Irving, and to feel that the similarity is striking. Mr. Irving began with the assertion that Christ's flesh "had the grace of sinlessness and incorruption . . . *from the indwelling of the Holy Ghost*," rather than

"*from its proper nature*" [compare the above]; but this grew into the statements that His "flesh was rebellious as ours, as fallen as ours," that He was "troubled by every evil disposition which inhereth in the fallen manhood," and that His "sufferings came not by imputation merely, but by actual participation of the sinful and accursed thing."\*

We do not believe that Mr. Murray would endorse these awful utterances; but it is evident that the germ of what is here unfolded lies in his own statements, and if he does not wish to be understood as sympathising with such teaching, he should unequivocally retract them.

If such doctrine, even in its mildest form, were true, it would make Christ need an atonement *for Himself* and disqualify Him to be the Surety for others. Had Christ possessed a "fallen nature" He would have required, as Aaron did, to offer *first for Himself*; but where would He have found the sacrifice?

It is with relief that we turn to the Holy Scriptures and there learn afresh that He who came forth from the Father to take the body "prepared" for Him, was in every sense, from beginning to end, the Holy One. That "the Word *became flesh*" is one of the foundation truths of Scripture; that He was in the "*likeness*" only, of "*sinful flesh*," the Holy Spirit is careful to assert (Rom. viii. 3). Before His birth it was said to the virgin by the angel, "*That holy thing* which shall be born of thee shall be called the Son of God"—words that should silence for ever all such teaching as the above. As God's "holy Servant" He was so free from anything like a tendency towards what was contrary to God, that He could open the heavens to declare his good pleasure in His beloved Son, who ever walked in the full light of His countenance, and the perfect communion of "the Holiest." At the appointed time He "offered Himself *without spot* to God," and was raised from the dead in all the fragrance and value of His perfect sacrifice, the resurrection not *adding* to its perfectness, but *declaring* it. Now "perfected for ever," as the High Priest, He has indeed opened "the holiest of all" to *all* believers, who, the moment they, through the regenerating grace of the Holy Spirit, are born of God, have freedom of entrance BY THE BLOOD OF JESUS, and not as the result of some subsequent attainment. W. H. B.

\* "B. and F. Evangelical Review, April, 1867, pp. 349, 350.

## THE CHURCH:

VARIOUS USES OF THE WORD *ECCLESIA* IN NEW TESTAMENT.

By ALPHEUS WILKES, B.A.,

IT is important to consider the several uses of the word *ecclesia* in the New Testament. It is used by Stephen in his defence before the council (Acts vii. 38) of the assembly, or congregation, of Jehovah, in the wilderness, and is translated "church." The Town-clerk of Ephesus uses the same word in his address to the men of that city, where, and in the context (Acts xix. 32, 39, 41) it is correctly translated "assembly." In verse 37, the original of the phrase "robbers of churches" has no connection with "church" or "assembly," but literally means "temple-spoilers" or "temple-robbers." Again, in Heb. xii. 23, the word translated "general assembly" is quite different from that Greek word which is the almost invariable original of "church," and which is the original in the phrase "church of the firstborn." The word here is of classic usage, and literally means "a festive assembly of the whole people." In James ii. 2 also, the word translated "assembly" in the Authorized Version is not *ecclesia*, but *synagogé*; and is therefore, rightly translated by the revisers, "synagogue," especially so, seeing that James wrote his Epistle "to the twelve tribes" of the Dispersion. With these exceptions, the original of the English word "church" is *ecclesia*; and conversely *ecclesia* is always translated "church."

The word "Church" is used very frequently in the New Testament

### IN THE PLURAL

or distributively. In every such case it is used to express the *local* churches, either of

#### I.—COUNTRIES AND DISTRICTS—*e.g.*,

Judæa, Galilee, and Samaria (Acts ix, 31; Gal. i. 22),  
 Syria and Cilicia (Acts xv. 41),  
 Galatia (1 Cor. xvi. 1; Gal. i. 2),  
 Asia (1 Cor. xvi. 19),  
 Macedonia (2 Cor. viii. 1; Phil. iv. 15); or

#### II.—OF CITIES—*e.g.*,

Derbe, Lystra, Antioch, and Iconium (Acts xiv. 23, xvi. 5); or

### III.—CHURCHES GENERALLY—*e.g.*,

"Every church everywhere" (1 Cor. iv. 17),  
 "The churches of God" (1 Cor. xi. 16;  
 2 Thess. i. 4),

"The churches of Christ" (Rom. xvi. 16),  
 "The churches of the Gentiles" (Rom. xvi. 4),  
 "The churches of the saints" (1 Cor. xiv. 33),  
 Or simply "other churches" (2 Cor. xi. 8;  
 xii. 13); or "all the churches," or "the churches"  
 (1 Cor. vii. 17, xiv. 34; 2 Cor. viii. 18, 19, 23, 24,  
 xi. 28); not to mention the use of the word in  
 the Apocalypse in relation to the "seven  
 churches which are in Asia" (Rev. i. 4, 11, 20;  
 ii. 1, 7, 8, 11, 12, 17, 18, 23; iii. 1, 6, 7, 13,  
 14, 22; xxii. 16).

The word is used also very frequently

### IN THE SINGULAR.

The two uses of the word in the singular must be carefully distinguished. The one use is that of a single local assembly, which might be even in a private house, consisting possibly of the members only of the household, or probably including as many other persons in addition as could be conveniently admitted, as, *e.g.*, in the house of Priscilla and Aquila (Rom. xvi. 5; 1 Cor. xvi. 19), or of Nymphas (Col. iv. 15), or of Philemon (Philem 2). This is, of course, an exceptional use of the word. Such local assemblies as are referred to were in those towns or cities wherein only one such assembly existed. We read of the Church

At Jerusalem (Acts viii. 1, 3, xi. 22, xii. 1, 5,  
 xv. 4, 22),

At Antioch (Acts xi. 26, xiii. 1, xiv. 27, xv. 3),

At Cæsarea (Acts xviii. 22),

At Corinth (1 Cor. xi. 18),

At Ephesus (Acts xx. 17),

At Cenchrea (Rom. xvi. 1),

of the Thessalonians (2 Thess. i. 1),

of the Laodiceans (Col. iv. 16).

It is the other use of the word to which attention must be specially invited. This use excludes the idea of any visible local assembly as such, upon earth, or of any collection of such assemblies. It is that use of the word which is identical with the idea involved in the title of this paper. It is the genus of which the several local assemblies are species. It embraces all assemblies throughout the centuries of this dispensation, and every member of each of them whom the Lord Himself has accepted.

It is "Church" *as thus understood* to which other names are given in Scripture. The places are numerous in which the term is used in this sense (Matt. xvi. 18; 1 Cor. x. 32, xii. 28; Eph. i. 22, iii. 10, 21, v. 23, 24, 25, 27, 29, 32; Col. i. 18, 24; Heb. ii. 12).\*

Time was when the complete Church (so far as it had already been "called out") was to be found in the assembly at Jerusalem, and consisted exclusively of believers of the race of Israel, or of proselytes. When these believers were scattered abroad by reason of persecution, and when other believers arose in the cities and towns of the civilized world, local churches of these believers in the same ratio arose, and were each severally in the main a reproduction of the original assembly at Jerusalem, which thus became at once their parent and their exemplar.

Nothing could be more simple than

#### THE CHURCH AS ORIGINALLY CONSTITUTED.

The multiplication of these churches neither destroyed nor endangered this simplicity so long as the church was both the "house of God" (1 Tim. iii. 15; Heb. x. 21; 1 Peter. iv. 17) and the "church of the living God" (1 Tim. iii. 15). Such multiplication without limit was in no respect a development. As a single stone may be a specimen of all the stones with which a magnificent edifice shall be built, so any given assembly would perfectly exhibit all the features of every other.

To each and every church there was but "one Spirit," "one hope," "one Lord, one faith, one baptism, one God and Father of all." There was but one rule of life, the word of God; and but one basis of union, the Cross. The one Spirit who united the members of each church and the Church itself to the Lord, united all churches and all the members of them to one another. Although the churches were many, there was but one church; although there were an ever-increasing host of believers, they were notwithstanding "all one in Christ Jesus" (Gal. iii. 28).

The "house of God" and the "Church of the living God" (1 Tim. iii. 15; Matt. xvi. 16-18)

#### WERE IDENTICAL,

so long as Christ alone was the builder. For a short period every one that was "added" (Acts ii. 41, 47) to the original nucleus, was added, by the Lord Himself. These were, doubtless the godly Jewish remnant whom the Lord added to the Church, rather than removed from earth to Himself. Because added by the Lord and not by man, each one would be a partaker of eternal life, and a member of the true Church, no less than of the local assembly, or house of God. But, seeing that God committed the building of His house to men, in co-operation with Himself (1 Cor. iii. 9) (upon the "foundation . . . Jesus Christ 1 Cor. ii), making Paul the first "wise master" builder" (1 Cor. iii. 10), the two soon ceased to be identical (2 Tim. ii. 19-21; 1 Cor. iii. 9-15).

The utter failure of man, as always heretofore, in the work then entrusted to him, is now visible in the ruin of Christendom. The "house of God" embraced the church within its limits. The church is still being built by Christ, for it has never ceased to exist since it was constituted. The church alone is imperishable; against the church alone, the gates of Hades will never prevail (Matt. xvi. 18). Christ cannot lay upon His own foundation a stone "disallowed" or rejected of God. The true church of Christ's own building is a superstructure raised upon that Cross which bore the Crucified One, dying under the guilt and burden of the sin of the world. Without this Cross as its basis the church could not exist. But the church could not be raised upon the Cross without being in perfect union with Him who was crucified upon it.

Corrupt as these assemblies became under the administration of man, who built the "house of God" within which Christ has been building His true church, men have, all through the ages, confounded the one with the other. And yet the former will be burnt (1 Cor. iii. 12-15), while the other will "shine forth as the sun in the Kingdom of the Father" (Matt. xiii. 43). To-day no human eye can see the church in its just proportions.

#### IT IS HOPELESSLY EMBEDDED,

and in large part lost to view amid that corrupt mass which has arrogated to itself the sacred name of "church."

\* The following passages have both a local and general application—Matt. xviii. 17; Acts v. 11, xv. 3; Rom. xvi. 23; 1 Cor. vi. 4, xiv. 4, 5, 12, 19, 23, 28, 35; Phil. iii. 6; 1 Tim. v. 16; James v. 14; 3 John 6, 9, 10. The word "Church," in Acts ii. 47, is not in some copies.

The rule of each true church is, no less truly than that of the coming Kingdom, from the heavens. No church existed, or could exist, *in time* until the risen, ascended and glorified Lord had led captivity captive, had taken His seat upon the throne at the right hand of His Father, and had received gifts for men. Of these gifts I may speak subsequently. Suffice it now to say that all rule, all authority, and all power in every true church has always proceeded direct from the once despised, rejected, crucified, but now enthroned Lord. The Lord Jesus Christ is, and ever has been, by virtue of His work upon earth, and of the purchase by His blood, the one absolute Head of every member of every church. The Holy Spirit is the sole dispenser and administrator of the gifts of the Lord by the Lord's own direction, and according to the Lord's own will. Hitherto the Lord has given, and He will continue to give, He has withheld, and He will continue to withhold, these gifts as it may please Him. The absolute lordship of Christ and the permanent indwelling of the Holy Spirit, who glorifies Christ in each believer, differentiate every child of God, every member of the true church from all the world besides. Such a one (but he only), is on the "rock," he only has eternal life. He is emphatically (but he only), a Christian! And all things are his: he is Christ's; and Christ is God's.

### THE HOLY SPIRIT.

As the One sent down from heaven to testify of Jesus, the Holy Spirit bears witness of the grace and mercy of God through Christ, and He *dwells in* the believer, revealing the glory of Christ to him. The saint is also "*sealed*" by the *Holy Spirit*. Compare Ephesians i. 13, with iv. 30. Anything contrary to *grace* or *holiness* grieves that blessed Spirit. And to despise His ministrations, either by restrictions falsely called "order," or to silence them because they please not *our ears*, is to *quench* the Spirit. May the Lord preserve us in this evil day, from questioning the Spirit's *presence* with us, on the one hand; and from *grieving* or *quenching* the Spirit on the other. May we practically know more and more of the blessedness of subjection to Him, as the Comforter and Guide into *all truth*.

### ANGELS' FOOD.

(Psalm lxxviii. 25).

**S**HEWBREAD fresh, on golden table,  
Crowned—its virtue rare to show.  
Manna sweet, in rich abundance,  
Falling fresh on fallen dew.  
Such the Christ of God—the Bread  
Sent of God to meet man's need.

Bread of God—the corn of heaven,  
Spirit-food for man to eat—  
God prepared from out God's garner  
First fruits He of harvest wheat.  
Jesus comes to bear sin's load—  
Victor—back returns to God.

Glorified with God's own glory,  
As the doer of God's will,  
Crowned with exceeding honour,  
Seated on God's throne until  
All in earth and heaven low  
At the name of Jesus bow.

First-born He of all creation,  
Thrones and principedoms, powers and  
might;  
All things first created by Him,  
Lord of glory! Lord of light!  
He, the Father's only Son,  
Hath the Father's will well done.

He of angels erst adored,  
He from whom their being came,  
Back returns—God's foe destroyéd  
By His cross, His death, His shame.  
Welcome, glad, and loudest praise,  
Angel hosts in myriads raise.

Ever and for ever centre  
Of His Father's full delight,  
Angels by God's call now enter,  
Fully now to see God's light.  
He for man—the bread of God,  
Light of heaven—is angel's food.

Praiseth Him the whole creation,  
Angels great in power and might  
Join with earth in adoration,  
As they see the wondrous sight:  
Jesus Christ—now crowned of God,  
Set on high—of all the Lord. A. O. M.

THE MODEL PRAYER.—VIII.

## SIN AND FORGIVENESS.

By Dr. J. N. CASE, Wei-hai-wei, China.

IN this prayer there is not a superfluous word. So the little word "and" which connects the cry for pardon with the petition for daily bread is pregnant with instruction. It summons us to recognise the fact that daily pardon is required as certainly as daily bread. It is the first sad note in the prayer. In the first three petitions we are contemplated as simple, happy children, desiring only the glory of our Father. The prayer for needed provisions for the body reminds us of our humble and dependent position as creatures. But when we say, "and forgive us our debts," we own to the most awful fact it is possible to admit:—that we were sinners, rebels against God, and that we are still stumbling, erring children. For the sake of definiteness we will group our few thoughts on this petition under three sections—

I.—Sin.

II.—Forgiveness.

III.—The Character of the Forgiven.

## I.—SIN.

Moral evil is a disease Protean in its manifestations. Its symptoms are many and varied, and differ in various individuals. The Bible, of all books, is that which diagnoses the disease. It describes the various forms the disease assumes; it traces it through all its ramifications; it gives no uncertain prognosis as to its cause and issue. So we should expect to find in the Scriptures a wealth of words to bring home to the mind and conscience the exceeding sinfulness of sin. And we are not disappointed. But it is far from my purpose to treat of the doctrine of sin from as many points as it is dealt with in the Word of Truth. We must content ourselves with examining it as viewed in this prayer and its connection alone. Our Lord used three words with different shades of meaning to portray the condition of the sinner, viz.: "debts," "trespasses," and "sins" (Matt. vi. 12-14; Luke xi. 4).

## (1) SIN VIEWED AS A DEBT WE OWE TO GOD.

He is our gracious Creator; from Him we have received gifts and kindnesses innumerable: to glorify and serve Him is man's first and great

duty. But alas! never for one brief hour have we fully met this obligation. The incarnation and death of Christ, the gift of the Holy Spirit, the possession of the Scriptures in our mother tongue, increase our debt beyond calculation. And day by day the debt increases, because God is ever giving and men are ever misusing His gifts. This is the simplest of all views of sin—the failure to render to God the honour, praise and service due to Him.

## (2) SIN VIEWED AS TRESPASS AGAINST GOD.

The word here used is variously translated in our English New Testament as "fall," "fault," "offence," "sin," and "trespass." Men are too hazy and indefinite in their thoughts of sin. But this word teaches that God views sin as a personal wrong and offence. He speaks of it as "this abominable thing that I hate" (Jer. xlv. 4). When men fail in their obligations to us, or overstep the boundary of what is right in their dealings with us we resent it or grieve over it. So is it with the Eternal. This aspect of sin is constantly brought before us in the Scriptures. A man may daily commit sin and yet not directly affect his neighbour; he may sin against one man and not harm another: but *all sin is against God*. And he who does not view sin as chiefly an offence against Jehovah has no true knowledge of the nature of his disease. Looking at sin in God's light, with David we contitely say, "Against Thee, Thee only, have I sinned, and done that which is evil in Thy sight" (Psalm li. 4). One with a less profound knowledge of sin would have exclaimed: "Against Uriah and Bathsheba, against my own family, against the nation have I sinned!" All this would have been true, sadly true: but to David and to every enlightened soul, the great overwhelming fact is that the infinitely good and righteous God has been personally wronged and grieved.

## (3) SIN LOOKED AT AS A MISSING OF THE MARK.

The true end and scope of a man's life is to so live that he may attain and retain the approval of God. The obligation to do this rests on man as man. But universal experience confirms the conclusion of Holy writ when it says—"All have sinned, and FALL SHORT of the glory of God" (Rom. iii. 23). Apart from divine grace no one of Adam's innumerable

children has ever so lived and acted as to merit God's approval. For "they that are in the flesh cannot please God" (Rom. viii. 8). May we elarn more and more the exceeding heinousness of sin, and hate it even as Godhates it!

But even with the truly regenerate this is not only a thing of the past. We still fail in paying to God what we owe Him. Not one of us so lives as at all times to deserve the Lord's approval. In thought, word or deed, we daily miss the mark. As long as we tarry here not one of us fully answers the end for which he has been created, redeemed, and regenerated. Sin is both *positive* and *negative*. In the present day much is made of overt acts of sin, but little is heard of the sin of not doing what should have been done. We are fast losing from our vocabulary the phrase, "*sins of omission*." But how much more common are they than sins of commission. And we need to remember that not to do good is oftentimes as essentially wrong and harmful as to actually do evil. And grace received and enjoyed enhances our responsibility, it raises the standard to be aimed at. "He that saith he abideth in Him ought himself also to walk even as He walked" (1 John ii. 6). Viewed in this way who would dare to say that he has ever for one hour been all to God, to Christ, to his brother, to the world, that he should have been? Who would dare affirm that he had walked even as Christ walked? And for a child of God, anything short of that is sin. So to the end of the journey we shall need to say: "*And forgive us our debts.*"

## II.—FORGIVENESS.

Well is it for us that God both gives and forgives. And the one as freely as the other. This is the central truth of the gospel: He has found a way whereby His just resentment against the sinner can be pacified. From Abel on to the last one gathered in, the *source*, *ground* and *method* of forgiveness are the same.

### (1) THE SOURCE OF FORGIVENESS

is the mercy of God. Because God is love He yearns over men and longs to welcome and pardon them. But He is the Ruler and Judge of all moral agents, and cannot show mercy at the expense of His justice.

### (2) THE GROUND OF FORGIVENESS

is the death of Christ. From the very dawn

of history God taught men the necessity of expiation for sin. That was the lesson so solemnly and constantly impressed upon men by the bleeding sacrifices and smoking altars of Mosaic and pre-Mosaic times. These all pointed to, and culminated in, the great sacrifice of Calvary—the Lamb of God that bore away the sin of the world. Abel, Enoch, Abraham, Moses, David, and myriads of others were all pardoned and accepted, because in the purpose of God, Christ was to be born and to die. They looked forward, we look back. They did not clearly understand the ground of forgiveness. The essential point was that *God knew*.

### (3) THE METHOD OF FORGIVENESS,

whether past, present, or future, is one. It is *the realisation and confession of personal guilt and belief of a God-given testimony*. Apart from a living, personal, faith no man has ever received a pardon from God.

It is a surprise to some that there is no reference to the atonement in this prayer. The reason is two-fold (1) The prayer was first taught to men who from earliest childhood had been familiar with sacrifices as the only means of acceptance with God; (2) the time had not arrived for the Lord to fully unfold the necessity of His death (see Matt. xvi. 21, "*From that time,*" &c.)

A believer in Christ has received a complete pardon for his every sin. And yet, if he lives long in the world, there are still many forgivenesses to be obtained and enjoyed. It is important to be clear on this point. The moment a sinner believes on Christ as the one who died to put away sin, all his past sins and iniquities are forgiven. The Word is fulfilled—"I have blotted out as a thick cloud thy transgressions, and, as a cloud thy sins" (Isa. xlv. 22, &c.) Henceforth, we are no more strangers and rebels, we are children in God's great family, and to our Father we daily confess our sins and shortcomings and receive a Father's forgiveness. It is strange that a Christian should ever raise the question, "Ought I to daily confess sin and seek forgiveness?" For us, too, true confession is the only method to secure pardon and *the joy* of God's salvation.

When conscious of sin a true child of God

cannot but confess and seek forgiveness. God forgives and forgets. But we may not forget. Till the end of his life Paul remembered his career as the persecuting Pharisee. He knew, full well that it had all been forgiven, but he never forgave himself. So is it ever. The renewed soul drags sin into the light, he lays his finger on the definite evil, he confesses it to his Father in heaven. It is only a true Christian who will do this. He knows already the joy of a full forgiveness, he knows the infinite ocean of divine grace, and he dares to look sin in the face and acknowledge it to God without excuse or extenuation. And because of God's gracious dealings he says, "For this let every one that is godly pray unto Thee *in the time of finding out sin,*" (Psa. xxxii. 6, R. V., mar.) And he himself will assuredly do it.

### REFLECTIONS ON THE EPISTLE TO THE ROMANS.

#### CHAPTER V.—Continued.

IN our last paper we were considering some of the happy effects of redemption upon the lot of the redeemed and reconciled here below. How God takes up our troubles as a craftsman does his tools, to cut, and chip, and square—to break up and make up—to produce His own blessed workmanship amid the wreck of nature.

It is happy to stand still and see God's salvation filling up every ramification of the suffering creature's need. For although we, His redeemed, are the predestined heirs of His incorruptible glory hereafter, still now we are suffering creatures in a creature scene of woe.

Here on earth, and by a wondrous process of His wisdom, tribulation works patience, and patience works experience, and

#### EXPERIENCE WORKS HOPE.

This *experience*, or as some authorities prefer to render it, *test or proof of one's condition*, is most important. It is a proof or test to my own heart of my true condition before God. As I am exercised by tribulation, and led to touch and handle the resources that are in God for me, I learn to know Him as my own God in a very intimate sense. And as the heart learns to flow out to Him in love, it becomes established—confirmed in grace; thus

does the full persuasion of assurance deepen in the soul, and so the test or proof inspires *hope*. God tests and proves us I know, but I do not think that is the thought here, for it is evidently some active state of the spirit producing hope, brought about, no doubt, by Divine discipline in the first instance.

#### WHAT IS THIS "HOPE" THEN?

Is it the "hope of the glory of God," spoken of in verse 2? Or is it a condition of soul into which grace matures us? The trend of the passage appears to have reference to the latter. The faculty of looking upward, onward, and upon the bright side of things continually, is developed in the soul, and God is better known. But with all emphasis let me say that the upward, onward look cannot fail to catch the inspiring rays of our blessed hope, the glorious appearing of Christ. Never! Ah! beyond all question this is the very brightest side of things, even as the silvery margin of yonder dark cloud tells of a side facing the sunlight. But we have hope in a very broad sense here. It is the mounting up with wings as eagles; it is the running and not being weary; it is the walking and not fainting. It is exchanging the bulrush for the sunflower. It is the language of a happy spirit that sings—

"Why should I droop in sorrow?

Thou'rt ever by my side;

Why trembling dread the morrow?

What ill can e'er betide?"

#### HOPE—HOPE—SWEET HOPE!

Thank God, many a flower that stoops in the night-time of sorrow to kiss the troubled waters that rudely sweep past with threatening force, well nigh washing away its little root and stem, will lift up the drooping petals at the rising of the sun. "Hope thou in God, for I shall yet praise Him." Perhaps you are too low and disturbed for praise now. Well, God knew you would be so, and he inspired these words for you. "I shall yet praise Him"—"I shall yet"—"I shall yet"—thank God! And what shall I praise Him for? "The help of His countenance." "They looked unto Him and were enlightened; their faces were not ashamed." And so hope maketh not ashamed. Never, never, never. Dear Christian reader, Christ will never suffer you to be put to shame.

SHADOWS OF CHRIST.—IX.

## "MOSES."

TYPE OF CHRIST AS THE GREAT RESURRECTION DELIVERER.

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall harken."—DEUT. xviii. 15.

**I**N Moses, the deliverer, the law-giver, and the mediator of Israel, much is to be learned of Him who, in each of these characters, is his great Antitype.

At the very outset, the circumstances of his birth are peculiarly suggestive.

As the time of the promise drew near, the chosen people—the elect seed—grew and multiplied in Egypt. But Egypt grew none the better, rather did the multiplication of the people of Jehovah's choice rouse the enmity of the seed of the serpent, until in fear and hate the edict goes forth that every male child shall perish at its birth.

## ANOTHER TIME OF PROMISE DREW NEAR

—even the birth of Israel's seed, of the man child who is destined to rule all nations.

Again the ire of the serpent's seed is roused to its fiercest pitch, and fear and hate combined to cause the issue of another murderous edict—that every child in Bethlehem of two years old and under should be slain.

But Moses in his day and the Lord Jesus Christ in His, were the God-appointed deliverers of a chosen race, and the purposes of grace that fill the heart of God are not to be frustrated, however they may be opposed or even seemingly deferred by the malice of the enemy.

The hiding of the child Moses for three months by his parents is, in Heb. xi. 23, attributed to their faith. He was a "goodly child" (Ex. ii. 2), "a proper child" (Heb. xi. 23), "exceeding fair" or "fair to God (Acts vii. 20). These expressions seem to indicate something more than that admiration of the parent for its own that is familiar to us all.

Something must have been seen by those believing parents that warranted their faith in his being the future deliverer of Israel. Perhaps they indeed regarded him as the promised seed who was to bruise the serpent's head—faith ever longed for this; to be the mother of

the Great Deliverer was the cherished hope of Israel's daughters. Often were fondly cherished hopes disappointed, as plainly appears in the case of Eve when she named Cain, saying "I have gotten the man from the Lord," and it may be that partial disappointment awaited the parents of Moses: but however that may be, their faith at least counted upon God for his preservation and waited for the fruit that would surely ripen from so fair a bud

But may there not be in all this a foreshadowing of Him who, though "His visage was more marred than any man's," was yet in His own person from infancy to glory "fairer than the sons of men," "the chief among ten thousand and altogether lovely."

Painters have sought with greater zeal than wisdom to depict the countenance of the Lord of Glory. But in no scripture of the New Testament do we find any allusion whatever to His personal appearance. On this the Holy Spirit of God has maintained strict silence. Nor is it for us to pry into that which God has withheld. By-and-by "we shall see Him as He is." But is it not rather the moral grace and beauty and glory of the Son of God that we are called adoringly to discover? and is it not as the wondrous beauty of His character is unfolded to our view that our hearts find suited expression in the very language of the seers of old?

Faith next commits the cherished one to the ark of bulrushes by the river's brink, and God's providences never fail to wait upon the motions of His grace. Still is this well known to those who have eyes to see it.

The mother is sent for to be the nurse; and in time the child is delivered up to Pharaoh's daughter, and she names him Moses (drawn out), "and, she said, because I drew him out of the water."

Connecting with this Psalm xviii. 16—"He sent from above, He took me, He drew me out of great waters"—a passage which evidently refers to the death and resurrection of the Lord Jesus, and in which the same Hebrew verb is used, it is not hard to see that even the name of Moses, and the circumstance of his being laid in the river, and saved out of it, tells the story of a Resurrection Deliverer.

The next time we see Moses, it is not hard to discern in him *the heart* of a deliverer.



"When he was full forty years old, it came into his heart to visit his brethren, the children of Israel; and seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian, for he supposed his brethren would have understood how that God, by His hand, would deliver them; but they understood not." (Acts. vii. 23-25.)

He "*visited*," he "*looked on their burdens*" (Ex. ii. 11), he "*defended*," he "*avenged*."

Such are the ways of our God in Christ Jesus. "Forasmuch as the children are partakers of flesh and blood, He also, Himself, likewise took part of the same, that through death He might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage." (Heb. ii. 14, 15.)

Thus the Lord of Glory, that he might be the Kinsman-Redeemer, identified Himself with the bondslaves of Satan. As it has been well said, "He came so near that He could redeem, but not so near that He could be defiled." And not only did He become partaker of flesh and blood; He visited and looked upon the burdens of those to whom He thus allied Himself.

Such was the spirit of His three years' public ministry. He was not found in kings' houses, or dwelling among those that are clothed in soft raiment, but amongst the poor, the blind, the halt, the maimed, the demon-possessed, the leprous, the dying, the dead. And with what a heart He looked on their burdens!

It is written that "the children of Israel *sighed* by reason of their bondage," but it is also written of our great Deliverer that, in the tender sympathies of His heart, He *sighed* as He looked up to heaven, finding in that glance up to His Father His resource and consolation, as He turned from the deaf and dumb, whom He was about to restore. (Mark vii. 34.) Again, at the unbelief of the Pharisees, "He *sighed* deeply in spirit." (Mark viii. 12.) Again, "He looked round upon them with anger, being grieved by the hardness of their hearts." Again see how He defends the Satan-bound woman in Luke xiii., so that "all His adversaries were ashamed."

And follow Him to the grave of Lazarus. Listen there to His groans; behold His tears, and

## LEARN THE HEART OF HIM

who has espoused our cause, and perfected Himself through sufferings to be the Captain of our Salvation.

But Moses was not understood. Even those he sought to deliver resented his interference as an intrusion.

And so thoroughly is man the slave of Satan, that yet he knows not the hand that would deliver. "He hates the light because his deeds are evil." He hugs the very chains that bind him. "Though He had done so many miracles" [all of them miracles of gracious deliverance] "before them, yet they believed not on Him." J. R. C.

## INTERCESSION.

THE highest of Christ's own ministries is intercession, which He is now ceaselessly carrying forward. How wonderful the love which leads Him to share this, His highest ministry, with all His members.

In Acts vi. 4 the Apostles placed their preaching of the Word in subordination to prayer. And it is, moreover, the most fruitful of all ministries; in fact, no other ministry is worth much, apart from the indispensable accompaniment of intercession.

The prayer is dead and formal which has not been inspired by love; while, again, the love is not genuine which does not excite fervent intercessions. No gift so grand can be bestowed by any human being on another, as his Christian prayers on his behalf.

Nothing makes love for anyone so warm and tender as earnest prayer for him. How beautifully suitable, then, is our Lord's injunction to us to pray for all who do us wrong (Matt. v. 44).

## FRETFULNESS.

Beware of the spirit of fretfulness, for wherever it obtains a footing its first act is to put peace to death. Whether found in the individual, or the family, or the assembly, by its bitter fruit it soon discovers itself.

Threetimes in Psalm xxxvii., the writer exhorts us to avoid fretfulness, and those who have ears to hear can discern the Spirit's voice in

this exhortation. But mark the various steps. There are three.

I. Fret not thyself because of evil doers (v. 1).

II. Fret not thyself because of him who prospereth (v. 7).

III. Fret not thyself in any wise to *do* evil (v. 8). Evil exists in this world, and will exist, for "evil men and seducers shall wax worse and worse," but our fretting ourselves into a discontented state of soul over these matters will not mend them. Again, some evildoers prosper in their evil doing, but if we would be kept from fretting, let us enter into the sanctuary of God (Psalm lxxiii. 17), and get there a thorough understanding of their end.

Again there is the danger of *so* fretting at the prosperity of the wicked, *that we may fret ourselves into the doing of their wickedness* that we may share their short-lived prosperity. Fretful, discontented souls often reason thus—"They do evil and prosper, why may not I?" This spirit largely prevailed among the remnant in Malachi's day (iii. 14, 15), but *some* feared the Lord.

Brethren, where there is *fret* there is little *faith*, and less *fruit*.

Fret robs the soul of rest,  
Fret fills the heart with care,  
Fret bids all comfort leave the breast  
Fret paralyzes prayer.

## Correspondence.

TO THE EDITOR OF *The Witness*.

A conference of Christians was convened by Mr. W. H. Bennet at Yeovil, Somersetshire, from September 3 to 6 last. It was largely attended and proved a most profitable, instructive gathering. On the morning of the 4th Mr. Bennet read an extract from a letter he had received, in which the writer referred with great regret to "The Increasing Worldliness of the Lord's People." A brother rose and mentioned some of the causes which he thought helped to produce this most deplorable condition. He instanced the *literature* of the day, especially the *religious* literature, which is largely *fiction*, and which draws off the mind from serious and even useful reading. The want of Christian training on the part of parents, and the neglect of requiring obedience and respect from their children were also mentioned.

As the subject created great interest, and many brethren desired its fuller consideration, a most interesting and instructive conversation occupied

the whole of the following morning—many useful, practical remarks being made, the result in some cases of large experience—and thankfulness for the consideration of the exceedingly important matter was very largely expressed. From the experience of this conference in allowing important *practical matters* to be considered, the writer feels inclined to suggest that it may be well sometimes to admit important practical subjects for prayerful, thoughtful consideration at conferences. This is a day when we indeed need practice joined with precept.

G. F. M.

## 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:—

ALMSGIVING.—In Luke vi. 30, the words include hypocrites as well as the children of God. How are we to understand the passage?

DAVID AND THE SHEWBREAD.—On what principle was David justified in unlawfully eating of the Shewbread (Matt. xii. 3, 4).

CHILDREN PRAYING.—What is the duty of parents toward their children when they are able to speak and have some knowledge of right and wrong, with regard to prayers and giving of thanks at the daily meal table, also before retiring to bed and on rising?

THE HIRE OF MINISTERING ONES.—Please explain Romans xii. 7, "Let us give ourselves to our ministry" (R.V.) also, 1 Timothy iv. 15, "Give thyself wholly to them," *i.e.*, the requirements of the ministry. Does this not indicate that ministers are not to have another business? Also 1 Timothy v. 18, "The labourer is worthy of his hire."

WHO WAS JOSEPH'S FATHER?—Could any explain why Joseph is said to be the son of Jacob in Matthew i. 16, while he is said to be the son of Heli in Luke iii. 23?

LEAVING FRIENDS AND LANDS FOR THE GOSPEL (Mark x. 29, 30).—Is this Scripture applicable to this dispensation and to the times in which we live, and if so in what sense is it to be understood?

IN THE FLESH.—Please explain Romans viii. 9. Can it be said (Scripturally) that saved ones are at any time in the flesh?

LAYING UP TREASURE.—How are we to understand Matthew vi. 21? Does our Lord teach that we are not to add to earthly possessions, if so, what way are we to interpret 2 Cor. xii. 14, also 1 Timothy v. 8?

**SINS AFTER CONVERSION.**—Say if there is sin *on us* after we truly believe in Jesus. I know there is sin in us as long as life is in us.

**CONTRARY EXPERIENCES OF THE CHRISTIAN.**—Can any one explain the contrary experiences, the extremes of pain and rejoicing, expressed in the present tense in the same Psalms? Compare in Psalm xxxi. verses 9-12 with verses 21, 23, 24; and Compare Psalm xl. verse 3 (present joy) with verse 12 (present misery). Are these conditions of soul possible simultaneously, or even approximately? Or are they to be understood as successive stages of experience? And if the latter, which represents the speaker's present state?

**ALL THINGS TO ALL MEN** (1 Cor. ix. 19-23).

**QUESTION 506.**—What are the limitations of the principle implied in these verses, and to what extent can the servant of the Lord legitimately avail himself of them now?

**Ans. A.**—First observe that the apostle writes here as an evangelist working for men the wide world over, not as a teacher among saints. There is therefore no instruction for Church fellowship before his mind. The great principles of righteousness and all-embracing grace that govern this are amply given elsewhere. Nor is the question of worldly associations in society, manners, religion, or pleasure before his mind. Here the preacher of the gospel is taught how to win souls; the fisher of men how to angle for his prey. The great aim should be to find some common ground to stand on with his audience. The essence of the gospel is love, and sympathy is the key to the heart. Get into sympathy with your hearers whatever you do. Take Acts xvii. for an example. Paul finds a heathen altar an unlikely source for a text we say; but its inscription is promptly seized on, not for controversy, but for adoption. He starts by awakening their sympathy through declaring his own. He was a Jew, but bearing in mind that his audience was Gentile he takes Gentile ground with them when he says, "God hath made of one blood all nations of men." But he goes further. In one of their own poets he has found, and stored up for use when occasion offers, the words that claim God as their Creator. He then preaches from that text. Thus three times, in as many sentences, he asserts his fellowship with his hearers. "He becomes to them that are without law, as without law, that he might gain them that are without law."

The well of Samaria teaches the same lesson. He who had meat to eat that they knew not of, who made wine out of water, five thousand loaves out of five, becomes as weak man to that weak woman that by her cup of cold water heart with

heart might find a link, though, in truth, as far sundered morally as heaven from earth.

To the Jew Paul became as a Jew. "Himself standing fast in the liberty with which Christ had made him free, he would willingly conform to legal usages, and submit to legal restraints, if by so doing he would gain a more willing ear for his gospel among those who bore still upon their necks the yoke of bondage."—*Pridham*.

But there were limits here, as we know, for others must not be compelled to walk where we walk in gracious condescension (Gal. iii. 14). Peter had, in grace, become as a Gentile to win the Gentiles, but he must not *compel* a reciprocal conformity upon the Gentiles towards the Jews. For if this conformity be not of grace, or if liberty be sacrificed to law, the whole virtue of the great principle of 1 Corinthians ix. is taken away.

G. F. T.

**Ans. B.**—The only limitation to the principle implied here is introduced parenthetically in verse 21, "Being *not* without law to God, but *under* law to Christ," and I am exceedingly thankful for this parenthesis.

"All things to all men" has oftentimes been urged as a sufficient excuse for the most unscriptural proceedings, but *God's work* must be done in *God's way*, and we need never hope to add to the number of the saved, by *going out* of God's way to save them.

Keeping, therefore, this limitation in view, we may safely follow the principle to the same extent as did the apostle. How did he follow it? Did he *literally* place himself under the different conditions he here describes. Ten thousand times *no*. When Paul approached a Jew, he did so from a *Jewish* standpoint (Acts xxii. 3). When he met those who were *under* law (Gal. iv. 21) he reasoned with them *out* of the law (Acts xvii. 2). When he had to do with Gentiles who were *without* law (Rom. ii. 14) he appealed to creation as revealing the "eternal power and Godhead" of God (Rom. i. 20). When he came across those who were weak, whether their weakness was *moral* weakness (Rom. v. 6), or weakness of faith (Rom. xiv. 1), he entered sympathetically into the *cause* of their weakness and sought to remove it. Thus, and thus only can we understand the apostle becoming "All things to all men." To say that he became *like* men in their different conditions is simply preposterous.

T. B.

**Ans. C.**—The principle set forth in the above passage was the governing principle of the apostle Paul's life, and the limits within which he applied it are clearly defined by the words, "And this I do for the gospel's sake, that I might by all means save some."

In the very chapter where the principle is

taught we find a deeply practical application of the same. The Corinthians seem to have looked with suspicion upon the preachers of the new doctrine, fearing that their only motive was a greed of filthy lucre. To meet this, the right of the Lord's servant to forbear working, to lead about a wife, if need be, is fully set forth, and on the other hand, the duty of the saints to support the Lord's servants is made equally clear. "But I am made all things to all men," therefore "I have used none of these things, lest I should hinder the gospel of Christ."

In chapter viii. we have a practical example of "To the weak became I as weak." The right to eat meat is there maintained; it is also made clear that the meat having been offered to an idol is made neither better nor worse. "For to us there is but one God, the Father, and one Lord Jesus Christ." "But all men have not this knowledge, for some with conscience of the idol eat it as a thing offered unto an idol; and their conscience being weak is defiled." "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

"To the Jews I became as a Jew," is aptly illustrated in Acts xiii. 14-32. "That I might gain the Jew," 23-39. Followed by a word of warning from the ancient prophetic writings 40, 41.

"To them that are without law, as without the law," is clearly set forth in Acts xvii. 22-29. Instead of the "God of this people Israel," we are told of the "God who made the world and all that is therein." He also made of *one blood all nations of men* to dwell upon the face of all the earth. Instead of quoting Scriptures as in Acts xiii., we find the writings of their own poets made use of. But as the needle to the magnet, so does the apostle turn to the other half of his motto, "That I might gain them that are without law," 30-31. These latter verses may seem somewhat vague, but they are not really so, for in verse 18 we find that he had made them familiar with the tidings of Jesus and the resurrection.

The latter part of the question may be best answered in the apostle's own words, inspired by the Spirit. "Those things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you," Philippians iv. 9.

#### THE ANTICHRIST.

QUESTION 507.—Which "beast" is the Antichrist in Revelation xiii.? Are there two persons in 2 Thessalonians ii.? If so, please harmonize the two chapters.

Ans. A.—The question is which of the two beasts in Revelation xiii. is properly the Anti-

christ. The first is clearly imperialism in the Roman world revived by Satanic influence, the dragon giving the beast his throne (verses 1, 2). It is a military power, "who is able to make war with him?" the deadly sword-wound having been healed (3, 4). Blasphemy and persecution are the great features of this last monarch of "the times of the Gentiles" (5-8).

The Roman government was in power when the Lord was born "King of the Jews," and in league with it Herod, the usurper of Idumea, was on David's throne,—both combined against the Christ. The second beast answers more to this petty king in Palestine, protected by the Romans, only what characterizes him is rather *religious deception* than political importance, though the name "beast" implies his being also a temporal power; but the great outstanding features of the Antichrist are playing the role of a pseudo Messiah and false prophet, using his league with the Roman empire, deceiving the Jewish people, and perhaps like Herod, helping to build their temple. The second beast compares more with "the man of sin," "the son of perdition" of 2 Thess. ii., who combines in himself two characteristics: fallen man in full blown development ("man of sin"), and apostasy ("son of perdition.") This title was first given to Judas, the apostate apostle (John xvii. 12), and it is remarkable that the passages applied to Judas from the Psalms merge into prophetic statements of the yet future enemy, "he hath broken the covenant," &c. What characterizes the second beast of Rev. xiii. is exactly what is predicted of the lawless one of 2 Thess. ii., *i. e.*, *imitation*, "has two horns like a lamb," which is the name Christ specially takes in the Revelation; works miracles, signs and wonders, as the true Messiah once did; "Jesus of Nazareth, a Man approved of God among you by miracles and wonders and signs" (Acts ii.). Thus He figures as the more direct agent of Satan of the two, the Dragon's mouth-piece, as the blessed Son of God spoke the Father's words of grace and truth.

The apostle John only uses the term "Antichrist," but with him he possesses no political features, rather those of apostasy and infidelity. He denies "the Father and the Son," departure from Christianity, and Jesus as the Christ come in the flesh, more specifically Jewish unbelief (1 John ii. 22; iv. 3). Perhaps a professedly "converted Jew," first apostatizing Judas-like, then lapsing into infidelity altogether, denying "the God of his fathers," according to Daniel xi.

Putting all together, my thought is the first beast is the last *Gentile* Emperor, the second an apostate *Jew*, answering to "the idol shepherd raised up *in the land*" (Zech. xi. 16, 17), the lawless King, of Daniel, the man of sin, and the Antichrist of the apostle John.

“A MAN IN CHRIST.”

Address by DR. NEATBY.

(Read 2 Cor. xii. 1-10. “The Lord” in these Epistles invariably means the Lord Jesus Christ—“I knew a man in Christ.”)

ONE difficulty that stares me in the face in opening such a portion as this, is the fact that I so little lay hold of the Truth in its power. But I would not, on account of that, bring down the truth of God to my experience. I pray God to bring my experience up to His truth. May our God use the truth so as to make our hearts to answer to it.

“A man in Christ” represents the work of God in one of its highest aspects. In Redemption, God has not merely made up a bad case. He has not repaired the mischief that the first man has wrought; He has brought in a new creation, where all things are of God. Let us remember it, my brethren, with worshipping hearts, God has not set Adam the First, upon his feet again. God has cleared him for ever out of the way, and has set up the last Adam—the Second Man. Now, this is not speculation; it is a fact, and it must be a reality in your experience and in mine. If we delight in the name that our God has given us—“saints”—let us be practically that which God says we are.

You, then, my brethren, and I, have been set aside. God has “condemned sin in the flesh.” Not only has He wrought out for us a pardon, not only has He “made peace by the blood of His cross”; all that He has done—blessed be His name—not a sin I ever committed against High Heaven, exists now, because “the blood of Jesus Christ His Son cleanseth us from all sin.” This is a real fact. But is it a fact in my apprehension, now in this world, that

SIN DOES NOT EXIST BEFORE THE FACE  
OF GOD,

because the blood atones for it? and the blood and sin cannot go together. But there is an additional truth, viz., that sin in the flesh, the root of sin, the evil fountain that sent forth such bitter waters. is condemned in the death of Christ.

My “old man” is crucified with Christ. God in effect has weighed me and found me wanting. The fountain is bad; what is the use of expecting it to send out pure waters?

The tree is corrupt. God says so. Why should it bear more fruit? God has cut it down. He has entered into judgment with sin in the Person of Christ, our blessed Lord. “In that He died, He died unto sin once”—“once for all,” it means; “in that He liveth, He liveth unto God.” Christ’s life down here was a perfect life; it was spotless; it was all that God could delight in. But He was made sin for us. He identified Himself by confession with our sins. “In that He died, He died *unto* sin”—not only “for sins.”

The life in which He bore sin has passed away. He takes it again, but He takes it in new relations. As a risen One, sin cannot attach itself to the Lord Jesus Christ. In that He liveth this free life, He liveth unto God.

It is all for me, without the question of sin. Thank God, in bearing sin He did the will of God as He never did it before. You cannot make comparisons where everything is perfect; but there was a depth of devotion, there was a sovereign unfathomable depth of love to His Father there, surpassing all else, as it is written, “Therefore doth my Father love me, because I lay down my life, that I might take it again.” He has taken it again, and no sin attaches to it. He is the Head of a new creation, where all things are of God; and, wonderful to relate, you and I, my fellow-believer, *we* have our place in that Christ risen from the dead; and when Paul sees himself “a man in Christ,” he puts language into your lips and mine that we can take up before our God. I, too, am “a man in Christ.”

The Epistle to the Romans down to the middle of the fifth chapter deals with sins; what we have done. After that it deals with sin—what we are. This chapter (Rom. v. 12-21) scarcely mentions “sins;” it is “sin,” the awful fountain of evil, the terrible tree ready always to bear fruit, that has gone for the judgment of God. “A man in Christ” stands beyond it—altogether beyond it. It is not that a man in Christ has no sin, but it is that as a man in Christ he is a part of

THE NEW CREATION WHERE SIN DOES NOT  
COME.

If I were to say that I have no sin I should deceive myself, and the truth would not be in me. But the sin in my nature must not be-

come sin in action. God's word is that it should not become sin in action.

There is no reason why it should become sin in action till the Lord come. If I am careless, and allow it to act, it will, oh, it will, it will, but it is a condemned thing, judged and condemned in the cross of Christ. A man in Christ is a man in the Lord Jesus as He stands before God. A man in Christ stands in all the perfection of Christ's obedience unto death. In that fifth of Romans we see the perfect disobedience of the first man and the perfect obedience of the second man. The disobedience of the first man I *have been* in. The disobedience of the second Man I *am* in. My place before God is in the second obedient Man. The first man completed his disobedience and became the head of a race; the second Man completed His obedience and became the Head of a race. I *did* belong to the first man. "Adam begat a son in his own image." I *do* belong to the second Man—the obedient One before God. I *was* a child of Adam, as guilty as he, as much a rebel against God, turned out of Paradise. I *am* in

THE OBEDIENT ONE WHERE GOD FINDS  
HIS PERFECT DELIGHT.

Never a thought that was not the perfection of what a man should be for God, in the Lord Jesus Christ; never a word that was not just what that word should be; and that is very little to say—that it was just what it should be. O the gracious words that proceeded out of His mouth! How He went about doing good! O what sympathies, what love! O what compassion—divine compassion in this world of sin! Contrast, if you can, the first and the second man, for there is no other in God's reckoning. All are lost in the first, or saved in the second. All are as like to the first or to the second as peas in a pod—just the same kind. Thank God for it, when one knows by faith that he is "in Christ." O what obedience, what love, does God contemplate when He sees Christ! And you know He sees Christ when He sees me, because I am in Christ. Will you take it, my brother, for yourself that God sees Christ, and when He sees Christ He sees all that are in Christ "a man in Christ." Thank God, it is worth while to be a Christian, isn't it? It is worth while to have lost our

life when that life was so bad, and to have got another life—the life of the blessed Lord Jesus. "If any man be in Christ, a new creation." The translators scarcely knew what to say. I do not wonder; I should not have known. They put in the margin, "Let him be," and in the text, in italics, "He is," and they did not know which it was. The Spirit of God says "any"—if "any man be in Christ—a new creation." God looks upon a new creation; He sees it in its Head. By-and-by He will see it complete, for "whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren." It is God's blessed thought, the original thought of God, that He would have many sons brought to glory after the pattern of the Firstborn. Now "He is not ashamed to call us brethren"—I wonder He should not be, but He is not. We should be very sorry indeed to call Him brother. We call Him "Lord," and He is "not ashamed to call us brethren." But, meantime, there is

A NEW CREATION WHICH GOD CAN BEHOLD,  
which God can do His pleasure in. "If any man be in Christ—"a new creation" "Old things"—(that which I was in Adam the first, thank God, the whole of it)—"old things are passed away." I might make an exception of my poor body. But I take His version of it. "Old things have passed away, and all things have become new, and all things are of God."

CONSOLATION.

"HOW sweet it would be to be a cup of consolation in the temple of our God. Well! if I have not that privilege, I hope to be a vessel of mercy through eternity. Yes, the poor sinner would not, if he could, be saved any way but as he is. Our proud nature at first rebels against being objects of *pity*; we should prefer having salvation as those who had no need, rich and increased with goods; but when forced to throw down our arms of rebellion, and come as beggars, wretched, miserable, poor, blind, and naked; then we feel it is such a blessedness to be objects of *pity* to a God full of compassion, that we glory in our infirmities, because they bring us into contact with Him for *everything*." LADY POWERSCOURT.

## THE TRUE STANDARD OF HOLINESS,\*

Remarks on some statements in Mr. Andrew Murray's Book, "The Holiest of All."

SIXTY or seventy years ago, when many of the Lord's people were recalled from tradition to the Scriptures, and, through a fuller acquaintance with them, were led into the liberty of Christ and the knowledge of their high standing in Him, the result was soon made manifest in holiness of life and separation from the world. A fuller knowledge of the Gospel led to a more simple proclamation of it, by means of which many others who had been exercised before God, and yet held in bondage, were set free and brought into the enjoyment of the same blessing of liberty. In course of time this gospel work extended, and souls that had known nothing of desire towards God were awakened and led into the knowledge of forgiveness and acceptance in Christ.

### THE GREAT THEME

of the preachers whom God thus raised up was Christ, and the sufficiency of His work for the believer, as accomplished outside himself and apart from his own varying experience.

\* Some have thought that (on the principle laid down in Matthew xviii.), instead of Mr. Murray's book being *publicly* criticised, he should have been written to *privately*. But is not this confounding things that differ? If Peter had simply trespassed against Paul, I have no doubt Paul would have gone to him *privately*; but, when Peter was, by his action, affecting "the truth of the Gospel," Paul withstood him "before them all" (Gal. ii.). Was not Peter a *goaly, earnest, devoted* man? Surely he was; and he had taught much *precious truth*; but all this did not prevent Paul's publicly dealing with an error that imperilled the Gospel. Had I heard Mr. Murray advance these things in *private conversation* I think it would have been my aim to shew him their wrong without exposing them to others, and had it been evident that the one word in the book that most readily strikes people was used *inadvertently*, I would have been the last to take it up. But, unless my first paper failed in its object, it shewed a vein of teaching running through his book which touches the foundation of the faith. When a book is *published* it is beyond the sphere of private remonstrance, and can only be dealt with publicly. As to Mr. Murray's *loyalty of heart to Christ*, or his conviction of the *true divinity and perfect sinlessness* of the Lord, I never raised a question. I simply sought to shew what is involved in his teaching, and should only be rejoiced to hear that, by grace and wisdom sought from above, he corrects himself with reference to these serious statements.

For those who had known real exercise of heart this was indeed a message of glad tidings, and while it was *heartily* received there was no fear of its being *lightly* received. It was, of course, equally true for *all* who sought salvation from sin and the judgment due to it; but where there was but little exercise of heart before God there was real danger of contentment with what Christ had wrought on the sinner's behalf, without a diligent seeking to prove the power of Christ dwelling in the heart by faith, and the grace to consider and follow Him as an example.

The corrective of all this should have been found in the gracious work of the Holy Spirit of God, which has not been sufficiently dwelt upon, and indeed has often been ignored. This has, in too many cases, led to a state of things which is unworthy of Christ—a resting in the fact that He has redeemed us from wrath, and will take us to heaven, while, instead of holiness being followed and cultivated, the world has been embraced, and an easy-going, half-hearted, respectable Christianity deemed sufficient.

That any should be dissatisfied with this is a matter for thankfulness, but when it is asked, "How shall it be overcome?" the one answer is, "*To the law and to the testimony.*" To the Church that prided itself on being rich and increased with goods, and knew not its poverty, the Lord said, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; . . . and eyesalve to anoint thine eyes that thou mayest see." The Holy Spirit of God has been given to us, as believers, that we may *know* the things that are freely given to us of God, and may *live in the power of them*. We are not to put the Holy Spirit in the place of Christ, or the work of the Spirit *in us*, in the place of what Christ has done *for us*; but, rather to remember that the work of the Spirit is to reveal Christ and His fulness, and to conform us to His example, which is the true *standard* of holiness, leading us in the way of *obedience* to the Word of God, which is the *practice* of holiness.

Now, in the book by Mr. Andrew Murray—"The Holiest of All"—on which something has already been said, the tendency is to put *the work of Christ for us* into the background,

and to make everything of *the work of the Spirit in us*. There is really a setting aside of the objective and a pressing of the subjective, which is like

AN ENDEAVOUR TO BUILD THE HOUSE  
WITHOUT THE FOUNDATION.

We are, indeed, told that the "suffering and death" of Christ "is substitution and atonement," and that pardon is "through His blood," and Mr. Murray certainly holds these great truths, though it would not be easy to gather from some of his teaching that he does so, and the assertion that

"The death of Jesus has its value and efficacy in nothing but obedience, our's as well as His" (p. 191) is, indeed, a strange one. The death of Jesus has its value from His own intrinsic excellency and perfectness, and from the fact that He was God as well as man.

That we may not misrepresent anything, we gather rather a long quotation:—

"It was by His union with us in our life in the flesh, by His identifying Himself with our nature, that Jesus was able to claim, and to work out, and enter into possession of the glory God has promised to man. It is by our receiving His nature, and identifying ourselves with Him in this life on earth, and in heaven, that what he has achieved for us can really become ours. Let us here, at the very outset of our epistle, get well hold of the truth that what Christ does for us as our Leader, our Priest, our Redeemer, is *NOT anything external*.\* All that God works in nature, in heaven, or on earth, in the stars, or in the trees, He does from within, by laws that pervade their whole existence. All that Adam wrought in us is from within, by a power that rules our inmost life. And ALL that Christ does for us, whether as Son of God or Son of Man, is equally and entirely a work done within us. It is when we know that He is one with us and we with Him, even as was the case with Adam, that we shall know how truly our destiny will be realised in Him. His oneness with us is the pledge, our oneness with Him the power, of our redemption" (pp. 73, 74.).

On the false idea of Christ's becoming "*one with us*," by becoming man, we have before spoken, and surely these words about "*all that Christ does for us*" being entirely "*a work done within us*" need no comment. But to such an extent is Mr. Murray carried away with this

INTERNALISM,

that he thus characterises God's speaking:—

"Just as God's speaking in Christ was an inward thing, so God can still speak to us in no other way. The external words of Christ, just like the words of

the prophets, are to prepare us for, and point us to, that inner speaking, in the heart, by the Holy Spirit, which alone is life and power. This is God's true speaking in His Son" (p. 36.).

That the power of God's Word can only be proved by any through the ministry of the Holy Spirit is a deeply important truth; but God's speaking "in the Son" was an *objective* revelation, independently of any effect thereof, as was His speaking in the prophets.

The idea of "two stages" in the experience of the believer leads to a curious statement about cleansing by the blood of Christ:—

"This is the power that cleanses the conscience from dead works to serve the living God. Not the blood only, as shed upon earth, as the first object of our faith for pardon, but the blood, as shed through the Eternal Spirit, and glorified in the spirit-life of heaven, brings us truly into the inner sanctuary, and empowers us to serve Him as the living God" (p. 305.)

Who can unravel this mysticism? Who can distinguish between the blood "*as shed upon earth*" and "*the blood as shed through the Eternal Spirit*?" Where does Scripture ever speak of the blood as "*glorified in the spirit-life of heaven*?" The inspired writers know nothing of such a distinction, or such language, but ask, "How much more shall the blood of Christ, who, through the eternal Spirit, offered Himself without spot to God, purge your conscience from dead works to serve the living God?" There is no blood "*for pardon*" at first save this, and, *because* this gives remission of sins, it "*brings us truly into the inner sanctuary*," as is affirmed in Hebrew x. 11-20.

The great and comforting truth that Christ, as the High Priest of His people, appears "in the presence of God *for us*," and "ever liveth to make intercession *for us*," is disallowed in the following words:—

"There is often danger as we listen to the teaching of Scripture about Christ as our High Priest, of regarding Him as an *outward person*, and His work as something that is done outwardly for us in heaven. This precious word [partakers of Christ] reminds us that our salvation consists in the possession of Himself, in the being one life with Him, in having Himself as our own. Christ can do nothing for us but as an *inward Saviour*" (p. 136.)

From Romans viii. 26, 27, we learn that the Spirit "maketh intercession for us," as one dwelling within us; but verse 34 as clearly shews that Christ "also maketh intercession for us," as the One "who is ever at the right

\* Italics and Caps. ours.



hand of God," and the whole of this Epistle to the Hebrews, which Mr. Murray is professing to expound, testifies to the same blessed truth.

Take from this epistle the truth of what Christ *has* done, and *is* doing, "OUTWARDLY FOR US," as an "*outward person*," and what sort of an epistle would be left?

We have quoted rather much, both to avoid misrepresentation, and with the feeling that the simple reading of some of these statements will convince careful readers of Scripture how contrary they are thereto? It is sad that teachings and exhortations on the subject of holiness should be marred by such serious blots; but, while we deplore this, we should only the more earnestly seek to *learn and walk in God's way of holiness*. The true knowledge of *grace* is the secret of *holiness*. After declaring that, "according to His *mercy*" God "saved us," and that we are "justified by His *grace*," Paul says, "These things I will that thou affirm constantly, *in order that* they which have believed in God might be careful to maintain good works."

#### THE BASIS OF ALL HOLINESS

of life and behaviour is what God has done for us by Christ. He has *justified* us—acquitting us of every charge that could be brought against us; *sanctified* us—separating us from the world, and from our very standing as children of Adam, and setting us in the glory of His presence as His worshippers; He has made us His *children*—embracing us to the bosom of His love in a nearness that can only be measured by the nearness of Christ; and He has "given us His Holy Spirit," that we may *know* all these things, that is, know them in *the deep experience of our souls*. This is true of every believer, and it is true the moment anyone becomes a believer, in the Scriptural sense of the word.

The great question for us all is, Am I so *learning out* the reality and power of these great truths that they mould my heart, my desires, my affections, my life? This is practical holiness. Let us, then, pray with the Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the *old way*"—not a *new* one, but the way those taught of God have ever pursued.

W. H. BENNET.

### THE MINISTRY OF WOMEN.\*

By JOHN R. CALDWELL,  
Author of "Things to Come: A Short Outline of Prophetic Truth."

V.—SPECIAL PASSAGES REVIEWED—Continued.\*

IT has been argued from Rom. xvi. 7, "of note among the apostles," that if women were dignified with the office of "apostles" there is no lesser position which they are unfitted to occupy. (Dr. A. S. Gordon in "Missionary Review of World," Dec., 1894.)

On this passage, Bloomfield remarks—referring to 2 Cor. viii. 23 and Phil. ii. 25, in both of which the word "messenger" is literally "apostle"—"In both these passages the article is not found, as here (Rom. xvi. 7), which I think determines it to mean apostle in the highest sense. Thus the "*En*" would signify "*inter*;" that is to say, "who were well known and held in consideration by or among the apostles." If this be correct, then the idea of

"FEMALE APOSTLES"

disappears.

But even if Bloomfield's contention be not admitted, it cannot be gainsaid that the word "apostle" is used in the New Testament in two senses. The major sense is defined by such passages as Acts i. 21, 22; Acts ii. 14; 1 Cor. ix. 1, 2; 2 Cor. xii. 12. They were "apostles of the Lord and Saviour Jesus Christ" (2 Peter iii. 2). None others were apostles in the same sense.

But there were those who were messengers, *i.e.*, apostles of the churches. Apostle signifies literally, one sent on a special service. Any one who had been sent forth on some special service or ministry of love by the Church might be called an apostle. And it is in this sense, we believe, that the word is used in 2 Cor. viii. 23, Phil. ii. 25, and *possibly*, also, in Rom. xvi. 7. In the same way the word "angel" (*angelos*), while generally used of heavenly messengers, is once used in James ii. 25 of the spies who came in to Rahab.

But, again, Alford remarks: "The person to be saluted may be Junia feminine or Junias masculine." If so, the foregoing comments, sound in themselves, are needless. But in any case this passage affords but a slender basis for the theory of female ministry and

\* These papers will be issued in book form at 6d.

apostolate that has been founded upon it.

Much is made of the rendering in the Revised Version of Ps. lxxvii. 11: "The Lord giveth the Word. The women that publish the tidings are a great host." But surely such a passage as this, occurring as it does in one of the loftiest poetic passages in Scripture, must be governed by the teaching of all Scripture. Does not the reference in verse 25, also in Ex. xv. 20, Judges xi. 34, 1 Sam. xviii. 6, to the custom of the women in Israel to celebrate in companies, with songs and dancing, the victories of Jehovah, quite explain the passage without doing violence to all Scripture by affirming that here, at least, is a warrant for the public preaching of women?

We admit the difficulty of

#### DEFINING BETWEEN PUBLIC AND PRIVATE.

To draw lines as to where the private passes into the public, may be perplexing, but let the principle be admitted and obeyed, and the details will adjust themselves in each case. It has been remarked that the same difficulty may arise in distinguishing between "long hair" and "short," yet the distinction is there in Scripture and we do not question it, but seek to be subject to it. So, also, between "young and old;"—who shall fix an age at which a young person becomes old? Yet we cannot but own and approve the instructions of Scripture as given for each.

"Certain women" accompanied the Lord Jesus and His disciples, and "ministered unto Him of their substance" (Luke viii. 2, 3).

To Him personally was their service rendered, and high was the honour thus put upon them, and precious the grace that accepted their ministry. He is not here now; but His members are. Of their substance still may women minister to Him in His members, and on His feet still may the ointment be poured which love has prepared. This personal service to the poor, the weak, the sick, the lonely, is part of woman's ministry to Him, a service in which she has the first place, and in which the man can only be her helper.

But in the ministry of the Word in the assembly, and in every public sphere, the man is given the first place, and woman comes in as his helper.

#### VI.—RESULTS OF WOMEN'S WORK.

One consideration must not be omitted.

None can deny that there are very many whose conversion took place through the public preaching of women. What God has wrought through any instrumentality ought ever to be frankly and fully acknowledged.

This indisputable fact is, however, adduced, as absolutely justifying their ministry. In the face of it, some seem to think that all Scripture must give way. With such, the test is the result. If the result be blessing to souls, the means, they say, are abundantly justified.

But let this principle be fairly tested. When Moses smote the rock the water flowed abundantly, and the people received the blessing. Did the end justify the means? Grace did not stint the blessing, though the God who gave it took in hand the discipline of the erring servant through whom the blessing came.

The crew of the ship in which the fugitive Jonah was found were blessed through his testimony. Did the fact that thus the knowledge of the true God came to them justify Jonah in his flight from God?

God blesses His Word wherever it is made known. Many have been blessed through reading the Scriptures apart from any human instrumentality. Others through tracts and booklets, others by a bill upon a wall. Even the Word from the lips of unsaved persons has been blessed, and many a time the Word has been used to conversion from the lips of children of God, who have owned to their life being at that very time unworthy of a Christian.

#### THE PHYSICAL CONSTITUTION

of the female is not fitted for a service involving so much excitement and effort. Many have gone on for a while, and have ere long broken down with irreparably shattered constitutions to sink into a premature grave.

Others have sadly lost their womanly modesty and reserve, their very countenance and demeanour telling the sad tale to others, denied by themselves, of their usurpation of the functions of the man. Others have become so engrossed with their public work that home and husband and children have been neglected and become a reproach in the eyes of the world.

God is a Sovereign, and can bestow blessing through any means He pleases; but His Word

cannot be set aside with impunity. Sooner or later it will be found that all-round blessing, blessing to the servant and to those ministered to, can only come through God's work being done in God's own way.

The work of the Lord at home and abroad is suffering sorely to-day from

#### LACK OF WOMAN'S HELP.

There are sick ones who need to be tended, but this ministry, so fitted to a sister, is left, it may be, to an unsaved neighbour.

There are houses to be visited, mothers to be helped and instructed, children to be gathered and taught—all suited work for women, and few to do it.

Many years ago an elderly Christian woman, long since with the Lord, visited in a city district from house to house. She approached the writer thus: "I will gather the neighbours into kitchens if you will give them the gospel." The writer gladly consented. It was his first gospel work, and none since has ever been so richly blessed. The memory of it is blessed still. He could never have gone in and out and entered into the circumstances and sorrows of the mothers as she did. It was her calling and her gift. She won their hearts, and secured their kitchens for the neighbours. Yet she felt she could not preach the gospel to them as the one whose co-operation she sought.

What a helper she was! Patiently she plodded on; kitchen after kitchen was open to her any evening of the week, and abundance of work provided for gospel preachers willing to fill an humble place. O that God would put it into the hearts of many even thus to *labour in the gospel*.

The women of India, China, Africa, are inaccessible to men. All their ancient habits of life are such as to impose an impassable barrier to any but their own sex.

#### HALF THE WORLD IS CRYING BITTERLY FOR WOMAN'S HELP,

and yet, forsooth, those who contend, with all Scripture at their back, that the public sphere is not for women, are regarded as if they would impose a limit upon woman's usefulness.

Let the reader judge whether the sphere which God in his Word has assigned to her, or that into which her own will has thrust her, is likeliest to end in glory to God and blessing to souls.

THE PARABLES OF THE LORD JESUS—X.

### THE PARABLE OF TEN THOUSAND TALENTS.

By THOMAS NEWBERRY, Editor of "*Englishman's Bible*."

#### MATTHEW XVIII. 21-35.

Verses 21, 22. "Then came Peter to Him, *and* said, 'Lord, how oft shall my brother sin against me, and I forgive him? till seven times?' Jesus saith unto him, 'I say not unto thee, Until seven times: but, Until seventy times seven.'"

A BELIEVER in Christ, even though he be a little child, is to be RECEIVED in His name (verse 5): he is not to be OFFENDED or STUMBLING (verse 6): he is not to be DESPISED however humble; for the angels in heaven minister to him, and the Son of Man came to save him (verse 10). If he STRAY, he is to be sought for and restored, for such is the will of the heavenly Father (verses 12-14). If he TRESPASS, he is to be dealt with privately, with brotherly fidelity, or, if need be, in Church discipline, in order that he may be regained (verse 15), and if all fail, disowned as a brother; but if it be a matter of PERSONAL forgiveness, though faithfully to be dealt with, he is to be received with unlimited forgiveness. See Luke xvii. 3, 4—"Take heed to yourselves: If thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, 'I repent;' thou shalt forgive him." Not only seven times a day on his repentance, but seventy times seven, after the pattern of Divine forgiveness, and as disciples of Him of whom we sing—

"Unworn in forgiveness still,  
His heart could only love."

Verses 23, 24. "Therefore is the kingdom of heaven [the heavens] likened unto a certain king, which would take account of [with] his servants [bondservants]. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents."

This is a parable of the kingdom of the heavens, illustrative of Divine acting in the present dispensation.

The King is God in His sovereignty taking account with His servants, who are regarded as His absolute property, and entirely at His disposal—His bondservants. This is the beginning of reckoning; it is not the final judgment of the Great White Throne, nor of the *bema*, or judgment seat of Christ, it is the

judgment which begins at the house of God (1 Peter iv. 17, 18). One case is taken as a specimen of others, and as showing the indebtedness of man to Divine justice as a sinner against God in thought, and word, and deed. Gen. vi. 5—"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

This indebtedness of man to the justice of God may be estimated in three ways.

*First*, If the talent be taken as a talent of silver; according to Roman calculation ten thousand talents would amount to more than one million pounds sterling. This may be regarded as the HUMAN estimate: such an estimate as civilised and educated man might form of sin.

*Second*, According to the Jewish calculation it would be more than three millions. This may be regarded as the LEGAL estimate: such an estimate as the Jew under law might form of sin against his God.

*Thirdly*, But if the talent be taken to be a talent of gold, it would be upwards of fifty millions. This may represent the DIVINE estimate, or sin judged of in the presence of God, and secret sins in the light of His countenance.

Verses 25-27. "But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, 'Lord, have patience with me, and I will pay thee all.' Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt."

Man has nothing wherewith to meet the claims of Divine justice, and the folly of promising to meet these requirements by future reformation is forcibly illustrated by this parable. For abstinence from sin in the future, if possible, could not wipe off the old score. And no amount of outward religious observances could ever atone for sin.

The mode of exacting payment by the sale of the persons and families of slaves was in accordance with ancient customs. See 2 Kings iv. 1—"The creditor is come to take unto him my two sons to be bondmen;" also Neh. v. 8.

Mercy alone can meet the case, and the ground on which God can be just, and yet the justifier of the ungodly, is the atoning sacrifice of Christ: and thus alone can man be set free

and forgiveness granted. On the ground of the sacrifice of Immanuel, the spotless Lamb of God, the victim provided and accepted by God Himself, infinite justice is satisfied, and pardon for all sins can be extended to the uttermost to every one that comes to God through Him.

Verses 28-35. "But the same servant [bondservant] went out, and found one of his fellow-servants [fellow-bondservants] which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, 'Pay me that thou owest.' And his fellow-servant [fellow-bondservant] fell down at his feet, and besought him, saying, 'Have patience with me, and I will pay thee all.' And he would not; but went and cast him into prison, till he should pay the debt [that which was due] So when his fellow-servants [fellow-bondservants] saw what was done, they were very sorry, and came and told their lord all that was done. Then his lord, after that he had called him, said unto him, 'O thou wicked servant, I forgave thee all that debt, because thou desiredst [besoughtest] me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.'"

One hundred pence or denarii, at sevenpence halfpenny the denarius, would be about three pounds two shillings and sixpence—out of all proportion with the debt which had been forgiven.

Grace bestowed lays the receiver under an obligation to manifest the same; he should forgive as he has been forgiven. "Be ye kind," says the apostle, "one to another, tender-hearted, forgiving one another, even as God for Christ's sake [God in Christ] hath forgiven you" (Eph. iv. 32). Failure in thus manifesting grace may be an indication of one or other of two things—either of failure in grace by a child of God who is really a subject of Divine grace, bringing such an one under Fatherly discipline, as our Lord teaches in Matt. vi. 14, 15: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Such an one is left to the upbraidings of his own conscience, or to the assaults of Satan, until he is brought to act in conformity with the will of God; the former act of pardon is not annulled, although he may himself lose the consciousness and joy of it, but payment is required for what had been contracted.

On the other hand, the forgiveness of sins may be received intellectually, as a doctrine, apart from faith in God and in Christ, and not in the power of the Holy Ghost. The doctrines of grace apart from the Spirit of grace will leave the heart still hard, and the conduct and character unchanged, so that, whatever the profession, the conduct of the individual may prove that he has neither part nor lot in the matter, for his heart is not right in the sight of God. A Spirit-taught apprehension of the grace of God in Christ will lead to a corresponding character and walk. But the nominal reception of the doctrines of grace, unaccompanied by the grace of God in the heart, leaves sin unpardoned, and the sinner exposed to the retributive justice and judgment of God.

### OUR BURDEN-BEARER.

"Blessed be the Lord, who daily beareth our burden" (Ps. lxxviii. 19, R.V.).

The years roll on, we journey home,  
With desert-trials called to share;  
A voice is heard thro' heaven's blue dome—  
"I daily *all* your burdens bear."

The voice is Thine, Thou living Lord,  
None other can with it compare,  
It sweetest comfort doth afford—  
Thou only can'st our burdens bear.

Our hearts would rest, nor henceforth be  
Weighed down by load of anxious care;  
He says to each, "I care for *thee*—  
Thy burdens I shall daily bear."

'Tis well! Our ev'ry care we'd cast  
Upon Thyself, and no more dare  
To try (so useless in the past!)  
Our burdens, great or small, to bear.

Each burden borne, Thou wilt sustain  
Thy saints by power divinely rare;  
So we repeat the sweet refrain—  
"Thou daily dost our burdens bear."

We bless Thee, Lord, our tribute pay,  
With Thee we ever "well" may "fare";  
We trust Thy word, and restful say—  
"Farewell" to burdens Thou dost bear.

We 'wait, Lord Jesus, Thy return—  
"Caught up," we'll meet Thee in the air;  
With rapture shall our spirits burn,  
No burdens left for Thee to bear.

Weston-super-Mare.

D. R.

### "SURELY I COME QUICKLY"

(Rev. xxii. 20).

SUCH were the parting words of the Lord Jesus as He closed the sacred volume. Twice before in that same chapter He says, "Behold, I come quickly." In verse 7 in connection therewith a blessing is promised to those who keep His word, and in verse 12 a reward is promised to the faithful. But this last word is spoken specially to the heart of the believer, and the true-hearted respond, "Even so come, Lord Jesus."

In the New Testament the Holy Spirit always speaks of the coming of the Lord for the Church as an event which may occur at any moment. When the two companies which compose the Church—the sleeping and the living saints—are spoken of, the "we" is applied to those who are alive when the Lord comes (see 1 Cor. xv. 51; 1 Thess. iv. 15-17). Thus signifying that He was expected by His people even in apostolic days. The language used regarding His coming for His heavenly people evidently implies that God would have the Church "looking" for her Lord all along the age.

It is a cause of much confusion when prophecies which apply to God's earthly people, Israel, are confounded with truth that applies solely to the Church. Of all the Old Testament prophets, Daniel would appear to have got the clearest insight into the lapse of time before the restoration of Israel in the "latter day" glory. He says, the "vision shall be for many days." And again, "the time appointed was long" (chap. viii. 26; x. 1). The simple, teachable student of Scripture, whose vision is not obscured by traditional prejudices, cannot fail to see that the spirit of prophecy in Daniel is speaking of the purposes of God concerning the earth, and makes no reference to His heavenly purpose regarding the Church.

Concerning the coming of the Lord for the Church it is written, "For yet a little while and He that shall come will come, and will not tarry" (Heb. x. 37). It is a pity that the expression, "If the Lord tarry," is so often heard. The right thing is often meant, but the words used are unscriptural. Whilst He has waited long,

HE IS NOT TARRYING,

in the sense of losing time or putting off. There must be Divine reasons why He has been so long in coming, when His disciples

were taught to expect Him so long ago. No prophecy concerning God's earthly people, or regarding this earth, must necessarily be fulfilled before that given in John xiv. 1-4. But there may be other reasons why He has waited so long.

This is the dispensation of Grace, and "God is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. iii. 9). Abraham's seed were held in bondage four hundred years, because the "iniquity of the Amonites was not yet full" (Gen. xv. 16). And it may be that the cup of the world's iniquity is not yet full, in its rejection of the "Gospel of the grace of God." Besides, God is a God of order, and in His dealings with the human race He has, whilst acting on the same eternal principles of truth and righteousness, varied His mode of "dispensing" these principles, and thus one age or "dispensation" has been distinguished from another.

His purpose regarding the Church would appear to be the highest of all His purposes towards the children of men, as it was evidently the first. In Revelation xiii 8, and xvii. 8, we read of those whose names were written in the book of life

#### FROM THE FOUNDATION OF THE WORLD.

These are evidently the names of those who will be God's witnesses on the earth after the Church is in glory. They do not belong to the "things that are," but to the "things which shall be hereafter" (chap. i. 19, iv. 1). When Scripture speaks of God's present purpose concerning the Church, a different thought is conveyed. In speaking of those who now compose the body of Christ, and who will in the future be the Bride of the Lamb, the Holy Spirit says, "According as He has chosen us in Him

#### BEFORE THE FOUNDATION

of the world" (Eph. i. 4); and again, we read of "His own purpose and grace which was given us in Christ Jesus *before* the world began"—"literally before eternal times"—(2 Tim. i. 9). Thus, as I have said, what God is doing in the present age would appear to be the highest, as it was the first purpose in the counsels of the Godhead. Whilst the Lord is not "tarrying," neither is there any prophecy concerning events which are to take place on earth to be fulfilled (necessarily) before the Lord come, yet He

cannot come for His Bride until she is complete; until all whom the Father has given to the Son according to John xvii. are gathered in.

This is not written in a spirit of speculation, but to stir up Christian workers to be looking for, and hastening the day of His appearing; and also to help those who are perplexed as to why the Lord was expected so long ago and is not come yet. Also, let us remember "*this one thing*, that one day is with the LORD as a thousand years, and a thousand years as one day."

G. A.

#### THE MODEL PRAYER.—VIII.

### SIN AND FORGIVENESS.

By Dr. J. N. CASE, Wei-hai-wei, China.

#### III.—THE CHARACTER OF THE FORGIVENESS.

TO some it is an insuperable difficulty that we are taught to pray to be forgiven "as we forgive" others. The word "as" does not refer to the measure of the forgiveness, limiting the proportion and manner of God's pardon to ours. Neither does it mean that our forgiveness is the procuring cause of God's forgiveness; or, even, that our forgiveness precedes His. God forgives, not only that we may escape punishment, but that we may become like Himself and manifest the spirit of forgiveness. To the same end He shews mercy, that we in our turn may shew mercy to others (ch. v. 7). It is a principle which runs all through the New Testament. Only as we shew mercy to others and forgive personal offences do we prove ourselves the elect of God, the called of Christ Jesus. Let it not be forgotten that it is the prayer of true children of God. And he who has had direct dealings with God will not dare to ask Him for what he of set purpose refuses to give his brother. Such conduct would be the sheerest hypocrisy, and would manifest that such an one was still a stranger to God's grace and pardon. A man on receiving the initial pardon of his sins, at the same time, "born again" of the Holy Spirit, and made a partaker of the Divine nature. To forgive is the natural instinct of God's heart. And knowing His forgiving grace we partake of His Spirit, and are willing to forgive those who trespass against us. It will be noticed that this is the one point in the prayer that our Lord again dwells on (v. 14).

He knew that men would find it hard to receive such a saying, so He emphasised it that there might be no mistake as to its meaning and application. To assert that the prayer

DOES NOT BELONG TO US,

therefore the truth does not now apply, will not in the least help us out of the difficulty, for it is a truth iterated and reiterated by the great Teacher. And by no theory yet invented can we deny its application, at least in some passages, to Christians (see ch. xviii. 21-35; Mark xi. 25; Luke xvii. 3). In the parable of the unmerciful servant the Lord solemnly presses home the truth that the one who does not forgive has not himself experienced forgiveness. We are not to infer from the parable that any of God's children can ever be lost. But it proves that if God's love does not lead us to act in love toward others, whatever our profession may be, we, in reality, know nothing of the joy and blessedness of God's forgiveness! A most solemn lesson! Let us not blunt the edge of Christ's teaching by passing it on to others.

Again, without this spirit we cannot truly worship our Father, or hold communion with Him. Hatred in the heart, an unforgiving spirit, hinders all this, and destroys our peace and joy. So, earlier in this discourse, the Lord said—"If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee . . . first be reconciled to thy brother, and then come and offer thy gift" (Matt. v. 23, 24). This is one of the great laws, the principle of which

APPLIES TO ALL TIME.

Thus, by nourishing an unforgiving spirit we grieve and rob God, we deprive ourselves of the joy and comfort of the Spirit, we hinder and wrong our brethren, and prove a stumbling-block to those still without. It is seemingly a small matter, but its results for ill may be infinite and eternal.

May we afresh enter into the truth of the divine forgiveness—that it is free, full, and eternal—and then we shall, by grace understand and heed the exhortation—"Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you" (Eph. iv. 32).

## THE HOPES OF THE BRIDE.

By MAX ISAAC REICH.

THE Church is the bride as well as the body of Christ. "The Spirit and the Bride say, Come!" That is the entire company of those on earth having a heart for Christ, "The Bright and Morning Star" (Rev. xix. 16, 17). Here are saints in the sweet consciousness of the place of dearness they have in Christ's matchless affections, having loved His own in the world He loves to the end, and the Spirit, the heavenly companion of the bride, makes them long for the meeting and the greeting, a longing they know the Bridegroom reciprocates.

Israel will not be in favour as a bride until *after* Messiah's return (Hos. ii.), when the Spirit is poured out according to Joel; till then she is as the unfaithful and divorced wife, having broken the covenant of her youth. But here the coming is still future, the object of desire, and the Spirit is there fostering that desire, and creating bridal affections for the quickly coming One. How strange to confound this with Israel, as some do.

The prospects of the bride of Christ are twofold: to be presented to Him, then to appear with Him. The rapture leads to the first, the second is the accompaniment of His display to every eye. The events are distinct as is the instruction derived therefrom, and there must be between them a necessary interval of time.

The presentation contemplates what will fill up Christ's cup of gladness in connection with His coming. Jude's dark record of ecclesiastical apostacy closes with a silvery beam of hope. He is able to keep us from falling, and *to present us* faultless in the presence of His glory with exceeding joy. It is Christ's joy in having us there. The counsels from eternity and the activities of Christ's love in time are focussed upon that hour. Christ also hath loved the Church, and given Himself for it that He might sanctify it and PRESENT IT TO HIMSELF in unfading beauty and attractiveness forever (Eph. v. 25-7). On the cross He procured her. Now He is preparing her. When He comes He will present her. So in the type. Eve was chosen in the man, taken out of him, built up for him, and then presented to

him. The blessed fulfilment in Ephesians is similar. The divine choice in chapter i., the "workmanship" in chapter ii., "quickeneth" first, then "buildd together"—the presentation, without a spot of evil, in chapter v.

As Christ's servants, Paul and his companions laboured in the light of this. "Whom we preach (as evangelists), warning every man (as pastors), and teaching every man in all wisdom (as teachers), *that we may present every man perfect in Christ Jesus* (Col. i. 28). Observe his anxious care for the holiness of the Corinthian assembly: "I am jealous over you with godly jealousy, for I have espoused you to one husband, *that I may present you as a chaste virgin to Christ*" (2 Cor. xi. 2). He would watch over the Church's purity until the marriage, as the Bridegroom's confidential friend. To see them thus in His presence at His coming was His joy and crown (1 Thes. ii.). John, too, exhorts them to abide in Christ so that he need not be ashamed before the Lord, his work looking badly on the exhibition day. (See also 2 John viii. ; 2 Peter iii. 14 ; and Rev. xix. 7, 8.)

Now the presentation will be in the Father's house, in that home circle of heavenly blessedness (John xiv.), followed by the marriage of the Lamb, while the judgment of Babylon is taking place on earth. This accomplished, He will proceed to take the kingdom, and immediately a new order begins—obscurity gives place to manifestation, whether of Christ or the Church. In its perfection this comes out in the New Jerusalem, *i.e.*, the glorified Bride, the glory of the Lamb streaming through its jasper walls. It is the seat of government. The kingdom will be administered from the heavenly city, the throne of God and of the Lamb is there. Now, dead with Him, our life is head with Him in God ; but when He, our life, shall appear, we shall appear with Him in glory (Col. iii.), hidden no more. For the present, "the world knoweth us not, because it knew Him not" (1 John iii.). The treasure hidden in the field has been *hid again* by the Finder and Redeemer thereof (Matt. xiii. 44). The sons of God are not yet manifested, and it doth not yet appear what they shall be, while the whole creation groans for that manifestation, the day when Christ is revealed to be admired in all

them that have believed in His name (Rom. viii. 19-22 ; 2 Thess. ii. 10).

How inconsistent for the Bride to seek eminence and prominence where Christ has neither. Mephiboseth walked in retirement while David was rejected (2 Sam. xix. 24). When "Christianity ascended the throne of the Cæsars" it got into Satan's seat (Rev. ii. 3). It became a conspicuous thing on earth, and it ended in the Romish apostasy, as it will in worse.

Are we content with a lowly sphere and a humble place as servants, satisfied with doors *He* opens, where we have His special support, if not man's? Should we wear the world's medals or grasp at its titles? Ah! let us bide the day when He will be crowned. At a coronation the nobility hold their coronets in their hands until the sovereign has been crowned. Dwelling more on the proper hopes and peculiar prospects of the Church to be realised at the presentation and display will preserve our spirits and restrain our feet.

SHADOWS OF CHRIST.—X.

### "MOSES."

By JOHN R. CALDWELL,  
Author of "Separation from the World," &c.

TYPE OF CHRIST AS THE MIGHTY DELIVERER.

**B**EING called of God to be the deliverer of His people, Moses is not sent to them without being duly invested with his credentials as Jehovah's servant.

Three signs are given, each expressive of divine power. The first, viz., the casting down of the rod and its becoming a serpent, and again the taking of it up and its becoming a rod—indicating, it may be, power over Satan ; the second, the healing of the leprous hand, indicating, it may be, power over sin and its loathsome effects ; the third probably indicating judgment—the turning of water into blood, being one of the ten plagues wherewith Egypt was smitten, as well as one of the many plagues yet to be poured out upon this guilty world. (See Rev. xvi.)

So our great Deliverer came, not only pointed to by every line of prophecy, not only heralded by the star from the East and by the ministry of John the Baptist, but accredited by the power of God in such a way as none had ever been before—"Jesus of Nazereth, a man



approved of God among you, by miracles, and wonders, and signs which God did by Him, in the midst of you." (Acts ii. 22.)

These "miracles," as they are called, were not merely superhuman works to be marvelled at—they were the

#### DIVINE CREDENTIALS OF THE LORD JESUS

appealing to the senses of the natural man, fitted to commend Him even to those who had not the power to discern His moral virtues and glories.

They were not acts of judgment, as many of the miracles of Moses, Elijah, and others had been, the only one approximating to such being the blasting of the fig tree—an exception that goes to prove the rule. As it has been often and well observed, when an example of His power in judgment *must* be given, it is a tree that is smitten, and not a man. So also when the multitude came forth with swords and staves to apprehend Him. For a moment it seems as if something of His divine majesty flashed forth, and they fell backward to the ground; but it was only for a moment. It does not appear that they were even hurt, for they arose, and, undeterred by what had happened, pursued their hellish purpose.

But whilst these solitary acts witnessed to His power to execute judgment, far otherwise were all the other miracles He wrought.

As in the first credentials of Moses, power over Satan, and

#### POWER OVER THE EFFECTS OF SIN

in nature and man are indicated, so the wonderful works of our Lord abundantly showed forth the same. He came into the strong man's house the stronger one than he, able to cast him forth and deliver the prey. Thus it was that by His word He cast out demons from those possessed, even a "legion" being powerless to offer resistance to His command. Thus He rebuked the wind, which doubtless had been raised, as the whirlwind of old (see Job i. 19) by Satan's power, and there was a great calm. Thus on the Sabbath-day he healed the woman of the infirmity wherewith for eighteen years Satan had bowed her down (Luke xiii. 16), and not only so, but even forth from the death chamber, the bier, and the sepulchre, as though storming the very citadel of Satan's power, He brought the captives of death and corruption.

And yet more triumphant was His victory when, rising the third day Himself from the grave, He "spoiled principalities and powers, and made a show of them openly"—purchasing in His death the right, and giving in His resurrection the pledge, that the bruising of the Serpent's head would shortly follow. (Rom. xvi. 20.)

Very blessed is it for those who have known something both of the greatness of Satan's power and the subtlety of his wiles, to be assured thus that He who has undertaken to deliver is both able and willing to do so. "Able to keep us from falling," "able to save unto the uttermost."

Others of the Lord's miracles show forth more prominently His

#### POWER TO DELIVER FROM THE EFFECTS OF SIN,

such as the cleansing of the lepers—leprosy invariably representing sin in the flesh in its hideous and incurable loathsomeness. The healing of the sick of the palsy, which miracle is specially connected with forgiveness of sins (Luke v. 24), showing that the same grace that brought pardon to the guilty brought power to those who were "without strength."

The giving of sight to the blind, showing power to open the eyes of the understanding, for men by nature "have the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts." (Eph. iv. 18). Thus Paul was sent unto the Gentiles to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they might receive forgiveness of sins," &c. (Acts xxvi. 18.)

And death having come by sin (Rom. v. 12), it follows that these instances recorded of His raising the dead to life not only demonstrate His power over Satan, but also His power to deliver ultimately and eternally from the bitter fruits of sin.

Indeed, there can be no doubt that the signs and wonders wrought by the Lord Jesus were each intended to convey some special instruction concerning His great redemption work. Looked at thus, they acquire a fresh grandeur and a new value. They are not only the credentials of the sent one of God, but

SPECIMENS OF THE DIVINE GRACE AND  
POWER

that have undertaken to meet the infinitely deep and varied need of lost and ruined humanity.

The ten plagues upon Egypt having been executed and the Passover kept, the people who had been sheltered by blood were to be delivered by power. The whole nation of Israel was committed to the leadership of the one man whom God had called thus to serve Him. One of themselves by birth, he identified himself with them unreservedly. Whatever their dangers or their provocations, the shepherd heart of Moses was ever loyal to its purpose.

Not long had they departed from Egypt, when Pharaoh and his hosts pursued. Helpless in themselves, and foolish as a flock of sheep, they were soon hemmed in with the armed hosts of Pharaoh behind and the Red Sea before. Escape seemed impossible. The enemy that hated them was behind, and death was before. Forgetting the wonders that God had already wrought for them, they murmured against Moses and provoked the Lord. But Moses meets their unbelieving complaint with the gracious "Fear not"—

## SALVATION WAS AT HAND ;

the salvation of the Lord, in which Israel had nought to do. "The Lord shall fight for you and ye shall hold your peace."

Before the uplifted rod of Moses the sea went back, and a path through the deep was prepared over which Israel passed as on dry land. The cloud of the Divine Presence passed over them, and took its place behind them to shield them from the Egyptians, whilst the waters were a wall on either side, and Moses their leader went before. Thus "were they all baptized unto Moses in the cloud and in the sea" (1 Cor. x. 2), passing with him, their leader and deliverer, in a figure, from death to life.

Even the beautiful New Testament symbol of immersion in water does not show forth more graphically than this magnificent scene at the Red Sea, the truth of the believer's death and resurrection with Christ, and consequent deliverance from the power of darkness.

The plan is divine, the salvation is wholly of

God. There stands the awakened sinner, with death before him and Satan's power pursuing him. He looks back and he sees a life of sin and a world lying in wickedness, and the fearful bondage of his service who is its prince and god.

He looks forward, and death, like another sea, stretches across his path. Whence is his deliverance to arise? He groans in despair and wishes he had never been born; when lo! the hand of One who is mighty to save is lifted up, a path is opened through death—

## THE LORD HIMSELF HAS OPENED IT,

has trod it every step; and all who hear His Word and believe in Him pass by that wondrous way from death to life. Like Israel of old who thus in a figure passed from death to life, and stood in resurrection with Moses their deliverer, so the believer in Jesus is "risen with Christ." He has everlasting life, and shall not come into condemnation, but is passed from death unto life. (John v. 24.)

Israel never returned to bondage in Egypt. They could not if they would. The sea that had separated them from the land of promise now rolled between them and the land of bondage.

So it is with the believer now. By the cross of Christ the world is crucified to Him and He to the world. Risen with Christ, his inheritance is not on earth, but in heaven; and now, in company with Him who is his life, he journeys through the wilderness seeking those things which are above, where Christ sitteth on the right hand of God. (Col. iii.).

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**THREE THINGS ABOUT ETERNAL  
LIFE.**

- I. Eternal life is God's *commandment*, (John xii. 50), who can annul it?
- II. Eternal life is God's *Promise*, (1 John ii. 25), and He will never break it.
- III. Eternal life is God's *Gift* (Rom. vi. 23), therefore money can never purchase it.

The Holy Spirit did not come until *Jesus was glorified* (John vii. 23), and when He did come His mission was to *glorify Jesus* (John xvi. 14).

## 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:—

**CHILDREN PRAYING.**—What is the duty of parents toward their children when they are able to speak and have some knowledge of right and wrong, with regard to prayers and giving of thanks at the daily meal table, also before retiring to bed and on rising?

**THE HIRE OF MINISTERING ONES.**—Please explain Romans xii. 7, "Let us give ourselves to our ministry" (R.V.) also, 1 Timothy iv. 15, "Give thyself wholly to them," *i.e.*, the requirements of the ministry. Does this not indicate that ministers are not to have another business? Also 1 Timothy v. 18, "The labourer is worthy of his hire."

**WHO WAS JOSEPH'S FATHER?**—Could any explain why Joseph is said to be the son of Jacob in Matthew i. 16, while he is said to be the son of Heli in Luke iii. 23?

**LEAVING FRIENDS AND LANDS FOR THE GOSPEL** (Mark x. 29, 30).—Is this Scripture applicable to this dispensation and to the times in which we live, and if so in what sense is it to be understood?

**LAYING UP TREASURE.**—How are we to understand Matthew vi. 21? Does our Lord teach that we are not to add to earthly possessions, if so, what way are we to interpret 2 Cor. xii. 14, also 1 Timothy v. 8?

**SINS AFTER CONVERSION.**—Say if there is sin *on us* after we truly believe in Jesus. I know there is sin in us as long as life is in us.

### DAVID AND THE SHEWBREAD.

**QUESTION 508.**—On what principle was David justified in unlawfully eating of the shewbread?—(Matt. xii. 3, 4.)

**Ans. A.**—Though we may not see at first sight how the conduct of David justified that of the disciples, it is clear that our Lord's argument went home to the conscience of the Pharisees. For it was to the conscience and not to the intellect alone that He addressed Himself. We see the same thing on other occasions, when the Lord argues from certain admitted exceptions to the letter of the ceremonial law, either expressly authorised by God Himself or rendered necessary by the demands of humanity and nature, to show that ceremonial precepts were never intended to over-ride the paramount claims of man's moral and physical necessities. Thus, if a child may be circumcised on the Sabbath, may not a lame man be healed on that

day?—(John vii. 22.) If an ox may be loosed for watering, may not one bound by Satan be loosed from her infirmity? (Luke xiii. 15; and so in other places, *e.g.* Luke xiv. 5, Matt. xii. 11.)

As to the law of the shewbread, the duty of the high priest, under ordinary circumstances, was perfectly clear; but how could he on this occasion have insisted on the literal observance of its instructions without omitting an even weightier matter of the law, namely, mercy to the needy (Deut. xv. 7, 8; Matt. xxiii. 23). If then, as was not disputed by the Pharisees, nature's necessities were in David's case a valid and sufficient reason for a temporary suspension of the ceremonial law even as regards the shewbread, was it not "straining out a gnat" to condemn the disciples for what they had done on the Sabbath-day?

Certainly there is nothing here to justify a lax observance of the commandments of God; but do we not need sometimes to make more allowance for the special circumstances and stage of spiritual experience of fellow-believers? and, while insisting on implicit obedience to some particular commandment which is clear to us, should we not avoid doing so at the expense of what may, for the moment, be even "weightier matters of the law." W. H.

**Ans. B.**—By quoting David's eating the shewbread in justification of the disciples plucking and eating the ears of corn, the Lord desired to bring home to the conscience of the Pharisees that they failed to apprehend the spirit of the law of the Sabbath which they professed to reverence. David was not in error, but acted according to knowledge and faith, and the faith, moreover, covered those who ate with him. He apprehended that neither the house of God nor the shewbread in it were holy in themselves. He worshipped God not in the symbols but in the spiritual truths signified by them. The shewbread was therefore, like the bread of the Lord's Supper, only bread, and either, under special circumstances, might worthily be used to satisfy the pressing need of hunger.

So far as the outward use of God's ordinances is concerned, God's judgment is that mercy comes before sacrifice, and we are at liberty to draw many valuable practical inferences from this doctrine if we only discriminate carefully between liberty and license. W. P.

**Editor's Note.**—Apart altogether from the substitution of the first day of the week for the Sabbath, and the mode of observing either there was nothing in the action of the Lord and His disciples really contrary to the very letter of the law as to the Sabbath. Only the notions of rigidly religious but utterly carnal men could be offended by the simple act of plucking the

ears of corn and rubbing them in their hands, and so satisfying their hunger. Conscience with the Pharisees was moulded by tradition rather than by the Word of God, and thereby oftentimes the Word of God was rendered of none effect (Mark vii. 13).

The principle asserted by the Lord is that God takes greater delight in mercy than in sacrifice. Sacrifice is good in its own place, but sacrifice at the expense of mercy is not pleasing to God.

The observance of every detail of the ceremonial law was incumbent upon Israel, and lightly or lawlessly to set it aside would have been evil; but the claims of mercy were in Jehovah's reckoning, and, in the reckoning of hearts that entered into His thoughts, higher than ceremonial observances.

And still the essentials of the divine life, righteousness and mercy, and the love of God are higher than all points of order or administration, important as these are in their own place.

#### IN THE FLESH.

**QUESTION 509.**—Please explain Romans viii. 9. Can it be said (scripturally) that saved ones are at any time in the flesh?

**Ans. A.**—The word in the flesh speaks of our old Adam standing (compare Rom. vii. 5 with Rom. viii. 9); in the Spirit, speaks of where God has placed us as born again ones. So that the Spirit of God can say, and does say, of every child of God, "that they are not in the flesh but in the Spirit." And in 2 Cor. v. 16 the apostle could say, "Wherefore henceforth know we no man after the flesh; yea, though we have known

Christ after the flesh, yet now henceforth know we him no more." But although believers are not said to be in the flesh, yet the flesh is in them (Rom. vii. 18-20), and unless kept in subjection to the Spirit we may be found fulfilling its lusts (Gal. v. 16), or we may sow to it (Gal. vi. 8). May we take heed to the injunction in 1 Peter ii. 11, to "abstain from fleshly lusts which war against the soul." c. c.

**Editor's Note.**—We fully endorse above reply.

There are other passages where "the flesh" has reference only to human nature corporeally, not morally. *Eg.*, see both senses in 2 Cor. x. 9; see also Phil. i. 22-24, 1 Peter iv. 2.

A child of God is never again reckoned by God to have any standing before Him in the flesh as a child of Adam. As such he is crucified, dead and buried, and alive unto God, as quickened and risen with Christ.

But he may, nevertheless, walk after the flesh, and act in a carnal or fleshly way, which is inconsistent with the standing that grace has given him. With such the Father deals in rebuke and chastisement.

#### ALMSGIVING.

**QUESTION 510.**—In Luke vi. 30, the words include hypocrites as well as the children of God. How are we to understand the passage?

In reply to the question, in Luke vi. 30. Verse 27 differentiates between those previously addressed and the children of God. "But I say unto you which hear," evidently, as was His way, regarding those only as truly hearing whose ears had been opened by divine grace (see John viii. 47).—Ed.

### THE 26TH YEAR OF "THE WITNESS."

**A**PPROACHING the beginning of another year, we would record our gratitude to God for the help vouchsafed, and for the blessing given through the truth ministered in *The Witness*, of which not a few have borne testimony, to our joy and encouragement.

We would also acknowledge, with unfeigned gratitude, the valuable assistance rendered by the many who have written for our pages.

As we invariably receive more than space will admit, many articles have not been inserted. For these we thank the writers, some of whom have bestowed much labour—though, on various grounds, they have been laid aside as being, in the Editor's judgment, less suitable than others.

We desire the continued assistance of those competent to write on Scriptural subjects, and we shall always value answers to questions, though, necessarily, only a selection of these can be inserted.

For 1896 we expect to have reports of addresses by Mr. Alexander Stewart, Dr. Neatby, Mr. J. G. M'Vicker, and others. Papers on "The Parables," by Mr. Newberry; on "The Model Prayer," by Dr. Case; on "Romans," by E. Logier; on "Shadows of Christ" and other subjects, by the Editor; and articles on various subjects of interest, by Geo. Adam, W. H. Bennet, A. Marshall, J. Hixon Irving, Alpheus Wilkes, B.A., Max Isaac Reich, and others. The Question Column will be continued as before, and the pages for items of Gospel work and workers.

We shall be thankful for the prayers of all who love the Lord Jesus for wisdom and grace to continue this service and for increased blessing thereon.