

EXTRACT OF LETTER

From C. E. S. to D. S., dated Malvern,

June 12th, 1884.

DEAR BRETHREN IN THE LORD,

The following Letter was written by Mr. C. E. Stuart, in reply to an enquiry I made to him last year regarding statements in his pamphlet entitled "Christian Standing and Condition." It did not satisfy me *then*. As I read it again to-day I am astonished that I should have allowed the thought for a moment to remain in my mind that there was anything contrary to the gospel which "we have received" from Scripture "and wherein we stand" in the paper above referred to.

I send it forth in the confident expectation that some will be thankful for it, and will refrain from condemning as a "heretic" one of whom that beloved Servant of God,

Mr. Wigram, said here that "he knew no one who more simply took from Scripture what he found in it."

If one with the Bible open will quietly sit down and read the pamphlet, he will allow, I am confident, that the doctrine taught, which has been so severely objected to, is not an exception to Mr. Wigram's remark.

I only add, the writer of the "letter" has no knowledge that I print it.

Yours affectionately in Christ,

D. S.

ABERDEEN, *31st March, 1885.*

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dated Malvern, June 12th, 1884.*



I have referred to "Approach to and delight in God." I see no real difference in the teaching of it from that which I hold. I observed, but I quote from memory, the bullock tells of *our* standing, *i.e.*, really Christ *for* us. The blood of the bullock and that of the goat were treated in the same way and sprinkled on the same places, so the standing of Aaron and his house, typical of Christians, and that of Israel, was the same. They all really stood on the ground of the sprinkled blood. Hence all saints stand before God's throne on precisely the same ground, but the portion of all saints is not the same, as Heb. xi. 40 shows. A better thing we have than Old Testament saints have. We must keep

distinct the ground of standing, and the portion of those who thereon stand. Of course the individual Israelite, apart from the priests, never actually got beyond the brazen altar, but the standing really was before the throne, *i.e.*, the mercy-seat, for there the blood was carried on the great day, of atonement.

Now when one speaks of the value of Christ's sacrifice one necessarily includes the excellency of the person in whom God takes delight, who has made it. One takes in, in thought, the brazen altar, the incense, and the mercy-seat, all so closely connected on the day of atonement, and all surely to be connected in our minds when we contemplate the atoning sacrifice. So all that God is has been met and fully glorified by the blood on the mercy-seat, and His righteousness and holiness fully cared for, vindicated, and maintained. When we think of the standing, we necessarily think of

those who have it, but we cannot, at least, I should not, view it apart from the One, who by His sacrifice has made it.

The death of Christ does close what you call the Adam history for us before God. It shows what we were, what we deserved, and what we needed on the one hand, *i.e.*, Christ's atoning death *for* us. It shows too what the condition is really *now*, as in Him who died, for we have died *with* Him. This side brings in what I have called the Christian's condition. "In Christ" brings in the thought of a new race, not in Christ *risen* merely, but in Christ *ascended*. You must bring in the ascension if you think of this, because it is only consequent on the ascension that the Holy Ghost has come, (John vii. 39) by whom given to us we come to be in Christ, and Christ in us. To this Rom. viii. 9, 10 is the key. "If any man have not the Spirit of Christ—the Holy Ghost who dwelt in Christ—he is not

Christ's." Now as being in the Spirit and being a spiritual person (1 Cor. ii. 15) mean the same thing, so being in Christ and being Christ's, mean, I believe, the same, according to Gal. iii. 28, 29. 1 Cor. i. 30 speaks of the fact surely, Eph. ii. 4-10 tells of those who are in Christ, but Rom. viii. 9-10 tells us how this is effected, viz., by receiving the Holy Ghost. I believe "in Christ" always speaks of race and headship of race, never of the Body. "In Christ" speaks of us as saints, not as members of the Body, though, of course, that is equally true of each one who has received the Holy Ghost. The very language used—*in* Christ, shows it cannot be the same truth as the Body of Christ.

* * *Copies may be had by enclosing postal wrapper to H. G. R., 8 Crown Street, Aberdeen.*