

# Things New & Old,

A

GOSPEL MAGAZINE,

WITH PAPERS FOR THE FLOCK OF GOD.



“Christ is all.”—Col. iii. 11.



**VOL. XXVII.**

LONDON:

G. MORRISH, 20, PATERNOSTER SQUARE.

1884.

[*New Series.*]

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# Things New and Old.



## LESSONS OF SHILOH.

JOSHUA XVIII.

GOD had now redeemed Israel from Egypt. They were delivered from the power of Pharaoh, separated from Egypt by the waters of the Red Sea; and more, they had seen the ark pass into the depths of Jordan; they had followed through that type of death into the land. They had been circumcised; the reproach of Egypt had been rolled away; they had kept the passover in the land, and had known some fighting, failure, and victory. And now "the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there."

Before we examine the first lesson of Shiloh, let us ask, How far have we travelled this journey? Can we remember in the days of our wretched slavery to Satan, that we had no power or means of escape? Did God, in His deep compassion for us, send His Son to redeem us by His own blood? Have we eternal redemption through His blood? Have we known real deliverance from sin and Satan? Have we been separated from the world,

Satan's world, by the death of Christ, as Israel were separated from Egypt? Have we had wilderness experience, and there learnt that in us, that is, in our flesh, there is no good? And, further, have we died to it all with Christ, and in Him entered the land? If dead with Him, and risen with Him, that is the end of wilderness trial of the flesh, of self, under law.

Have we, as dead and risen, been circumcised? that separation unto God, as a sign of that righteousness we had in Him when He called us, as ungodly, Egypt's reproach being rolled away? And have we kept our passover, entering with boldness into His presence by the blood of the Lamb? Do we know anything of fightings, failures, and victories?

Yes, Israel had now travelled as far as Shiloh. It is well to ask ourselves, Have we reached that point? Can we trace the hand of our God thus far with us? If so, let us ask, What is Shiloh? and what are its lessons to us? The first lesson we have is this—"And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there."

Shiloh was the place where the Lord set up His name in the land at first (Jer. vii. 12)—the tabernacle, His dwelling-place in the midst of Israel. Shiloh, the place where the Lord dwelt, was the very centre of all Israel. Is not Shiloh,

then, the gathering of the whole assembly of Israel together, a striking type of the church, or assembly, of God? There was one assembly of Israel, and the Lord in the midst. On the day of Pentecost, the one assembly of God was formed by the Holy Ghost sent down from heaven. There are, however, many points of contrast between the type and the antitype. Israel's redemption was temporal and earthly; the redemption of the church is heavenly—for heaven, and eternal. The Lord was in the midst of Israel, but the veil shut them out of His presence. When Jesus bowed His head in death for us, the veil was rent from top to bottom, the way into God's presence for ever opened. The calling of Israel was earthly; the calling of the church is heavenly. How much is involved in this! A great work had been accomplished for Israel, and they were now in the land; they had crossed the Jordan, and they had come to Shiloh, the place of gathering to the Lord.

What a work had been accomplished for the church, when the first great gathering together took place, and the assembly was formed! In one case all Israel were together; in the other, "all believers were together." (Acts ii. 42-47.) "And the multitude of them that believed were of one heart." (Acts iv. 32-37.) With Israel, "the land was subdued before them." And with the assembly, the church, what mighty power there was in those first apostolic days! Converts then,

by the power of the Holy Ghost, numbered by thousands.

Now, though Israel had passed the Jordan, and were in the very centre of the land, yet it was a well-known fact, that seven tribes had not yet received their inheritance. Is not this also the case with the assembly, the church, to this day? The church, in the person of its Head, is in possession of the glory, yet how many dear Christians there are who have not received the inheritance!

Have we really laid hold of this truth—that all believers are reckoned as having crossed the Jordan, dead with Christ, and risen in Him, partakers with Him of the eternal inheritance, joint-heirs with Christ? No doubt we cannot understand this, or enjoy it, though in the heavenly position; and we cannot possess it, unless we have reached our Shiloh—what God began to do at Pentecost. It is important to know what point we have reached in our own souls. How many have passed through deep distress of soul as to sin and its bondage, like Israel in Egypt! They have just reached the blood of the Lamb, having found there is no other shelter from judgment. And, through the mercy of God, they have taken shelter, though in the dark, beneath the blood-sprinkled dwelling in Egypt. There they remain in that house; truly they are safe, but have never known in power what deliverance from Egypt is. Redemption, in full eternal deliverance, they have never yet known.

Such souls can have no light, in that state, as to what Shiloh or Pentecost means.

Others may have travelled a step further. They may see distinctly they were slaves of sin and Satan, and, as such, may have learnt how they found shelter by the blood of the Lamb; and more, deliverance; yea, have been separated from Satan's kingdom and power through the death of Christ. But they have not yet learnt the surpassing grace of Ephesians ii. and Colossians ii., iii. 1-4. Have you, reader, passed through Jordan with the true Ark, which is Christ?

This will introduce you to God's thoughts of His assembly now on earth, and what He expects from it. "And Joshua said unto the children of Israel, How long are ye slack to go to possess the land which the Lord God of your fathers hath given you?" God had given them that goodly land, but they had not taken possession. He hath blessed us with all spiritual blessings in the heavenlies in Christ. How long have we been slack to go to possess our heavenly inheritance?

Shiloh, then, was not only the true ground of worship—there Jehovah dwelt amidst the people—but it was also the centre of all operations and conquests. From thence three men from each tribe were to go forth, and mark out the land that remained. "And they shall divide it into seven parts." "Ye shall therefore describe the land into seven parts, and bring the description hither

to me, that I may cast lots for you here before the Lord our God." They were solemnly charged to bring the description there to Shiloh before the Lord. And they did so, "and described it by cities into seven parts, in a book, and came again to Joshua to the host at Shiloh." Thus they went forth from Shiloh, and they "divided for an inheritance by lot in Shiloh before the Lord, at the door of the tabernacle of the congregation." (Josh. xviii. 1, 8-10; xix. 51.)

Here, then, we have two important principles—the tabernacle being set up at Shiloh as the dwelling-place of God, it becomes the centre of gathering for worship, and also the centre from which all operations have their source. It was so with the assembly once set up at Pentecost, it became the dwelling-place of God. (Eph. ii. 19-22.) "In whom ye are also builded together for an habitation of God through the Spirit." All believers were gathered together, were builded together; and from this centre, even from the Lord by the Spirit, all service had its spring and power. (Acts xiii. 1-4.)

The land was divided at Shiloh, and all cases for judgment were brought there before the Lord. It was there the fathers of the Levites came to Joshua, and unto the heads of the tribes, and there they spake unto them. (Josh. xxi. 1-3.) Was not this also, in like manner, in the beginning of the church? (See Acts iv. 32-37.) The

Holy Ghost had come down from heaven, had formed the assembly, and united it to Christ in heaven; had come to dwell and abide in the midst of the one church. The new Shiloh was set up in the wilderness of this world—the church, the dwelling-place of God the Holy Ghost. Oh, if our hearts realised this, would it not be enough to settle any and every question brought before Him?

We shall now find that Shiloh was not only a striking picture of the assembly, as Shiloh was first set up in the land, after the full accomplishment of redemption, but also of its subsequent history. Those are very significant words at the end of the book of Joshua: “And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord that he had done for Israel.” This closes the history of the Acts of the Apostles. Whilst the apostles and the elders who had seen the works of the Holy Ghost, lived, and those elders who outlived the apostles, the assembly served the Lord, and waited with joyful expectation for His return.

We now turn over the leaf to the book of Judges, and what a picture of the failures of the church! Who that knows anything of history can question the rapid increase of evil in the professing church? Let us not forget that all through the book of Judges, the tabernacle remained at

Shiloh. And, in like manner, all through the dark history of Christendom, the Holy Ghost has remained in it, however grieved. When Joshua and all that generation were gathered unto their fathers, "there arose another generation after them which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim. And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about," &c. (Judg. ii. 8-12.) Is not this a sad picture of the church, as seen in its responsibility on earth? How soon it linked itself with the idolatry of the nations of the earth. The presence of the Holy Ghost was soon practically set aside; yea, complete redemption almost forgotten. Where is it to be found in the so-called fathers of the church?

How little is said about the tabernacle at Shiloh during the days of the Judges! Yet it was surely there. It is not until chapter xviii. that it is even named. "And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh." (Judg. xviii. 31.) Have there been no graven images set up in the so-called church? Yet the Holy Ghost is still here. Again, we find a man going up to the house of the Lord. (Chap. xix. 18.) And what scenes of cruelty and fearful wickedness did he witness! This aroused

all Israel, and they gathered together, and came unto the house of the Lord, and wept, and sat there before the Lord, and fasted. (Judg. xx. 23-27.) What terrible destruction fell on Benjamin that day! This ended in leaving Benjamin without wives. And again Shiloh comes before us—yea, its locality needed to be accurately described. “Then they said, Behold, there is a feast of the Lord in Shiloh yearly, in a place which is on the north side of Bethel on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah.” And it was as the daughters of Shiloh came out of the city to dance, every man caught his wife, to go to the land of Benjamin.

Thus, in the book of Judges, we see the sad downward failure of Israel, with times of revival and deliverance, from time to time, as God raised up deliverers; but the very locality of the tabernacle at Shiloh had to be pointed out. Very, very little is said or known, apparently, about the presence of Jehovah, and the place where He recorded His name. Is it not equally so in what is called church history, after the first century? Failure, departure, and worldliness creeping in; but the true church of God, as seen in the Acts and Epistles, scarcely named, scarcely known; yea, the heavenly calling and principles of the church so effaced from men’s minds, that, even in this day, not a few lie in wait, and steal them, as the sons of Benjamin stole the daughters of

Shiloh. Yes, how many steal precious truths, not to remain at Shiloh, the gathering together unto Him; but to take and trade with them in the land of Benjamin! Yes, the books of Joshua and Judges read like a prophetic sketch of the church, as seen in its history on earth.

Before we proceed to that deeply interesting and solemn warning of our subject—Shiloh—as found in 1 Samuel, let us ask, beloved brethren in Christ everywhere, Are we not slack, in every sense, in possessing the land? The whole period of the history of Christendom, before its final apostasy, and perhaps into it, is also divided into seven divisions, or epochs, of its history. (Rev. ii. iii.) But at this time even, how many towns and villages are there, where the Lord's people have not got possession of the heavenly inheritance! Are we not slack to go up to help them? Yes, souls need help all along the way from the darkness of Egypt to Shiloh. Yea, do we not all need to arise, and take possession? If we are at Shiloh, God's centre, still let us remember we are in the midst of enemies, far more subtle than the children of Canaan. "For we wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places." (Eph. vi. 12.)



## THE PARABLES OF OUR LORD.

### THE NET CAST INTO THE SEA.

“The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: 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.”—MATTHEW XIII. 47-50.

THIS parable is very simple. In the Old Testament the people had been compared to fishes of the sea, and the same large net is referred to, called a “drag.” (Hab. i. 14, 15.) It is the large net, called in Cornwall and elsewhere a *seine*, which covers a large space, and is then drawn to the shore, with the fish enclosed.

The gospel is the net, it gathers good and bad. It must be noticed, that the bad are not discovered until the net is drawn to the shore. The thought is not that the gospel finds some good, and some bad (though, of course, some are morally better than others); but, at “the end of the age,” some are found to be bad, though, of course, they were known to God to be that before.

Our Lord gives His own interpretation: “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.”

The reader is referred to the parable of the Wheat and the Tares, to see how this gathering the good into vessels, and casting the bad away, falls in with our looking for our Lord from heaven. In that parable, the wicked being among the good is pointed out as the direct work of Satan; here it results from the gospel being sent forth, far and wide, as a draw-net is spread in the sea. Doubtless, Satan here is also busy, as we see in the parable of the sower. There he caught the seed away; here he is just as successful, when he allows his own to enter the gospel net, though really remaining *his*. Alas! how solemn to know that many gathered by the gospel into the various associations of Christians—it may be to attractive preachers, or to take part in a lifeless ritualism, anything, indeed, that will lull an uneasy conscience—but who are “wicked,” and who come not to Christ, whose blood alone can cleanse from every stain.

The parable is, in short, a faithful picture of Christendom, and depicts the solemn doom of all who will be found gathered by the sound of the gospel to that which bears the name of Christ. But the just—made just only by the transforming power of God—will be safely gathered into His vessels. Not one can be overlooked, or forgotten. To His name be all the praise !

## THE PHARISEE AND THE PUBLICAN.

“Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.”—LUKE XVIII. 10-14.

WE are told what was the occasion of this parable being given; it was spoken “unto certain which trusted in themselves that they were righteous, and despised others.”

The prayer of the Pharisee is full of “I:” it was what *he* was, and what *he* did. He thanked God, it is true; but not a word of what God had done for him; indeed, not a word that he needed God to do anything for him. No, he prayed “*with himself.*”

The publican, on the contrary, had not a word to say in his own favour. He felt, as well as owned, what he was. He stood afar off; he was not worthy even to look up unto heaven; but he smote upon his breast, owned he was a sinner, and cried for mercy.

The result was, that the publican went to his house justified rather than the Pharisee. The teaching is not primarily the way of salvation, though the sinner took his true place, and went to

his house justified; but it was spoken to those who justified themselves, and despised others; and thus our Lord says at the close, "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." These were, and are now, the principles of the kingdom of God. The two states are vividly portrayed in the first Adam exalting himself, and *falling*; and our blessed Lord humbling Himself, and being *exalted*.

It is to be feared that there are many in this day who answer to the Pharisee; they may, indeed, use very different language, but it is exalting self in some way, which can only end in shame and perdition; while the humble believer, who can take a low place, will surely be exalted by-and-by.

There are one or two points, however, that need to be guarded. A sinner has not now to call upon God with the thought of moving Him to be merciful. God is *waiting* to be gracious, and has sent His ambassadors, entreating men to be reconciled, and to accept salvation, full and free. But, as we have said, this is not the interpretation of the parable. On the other hand, redemption has now been accomplished, and a Christian is brought into close association with Christ, and is told to come *boldly* to the throne of grace; and he should surely take the place God has given him as *a son* and as *a saint*, and not be content to be classing himself habitually with "miserable sinners." Still, he is a debtor to mercy all through

his course, and in no way can talk, as the Pharisee did, of his good deeds. "Though I be nothing," is the true language of a Christian, and he has also Christ Himself as his example. He made Himself of *no reputation*, and is now exalted to the highest heavens. See Philippians ii. 5-11.

Alas how prone we are to like a *little* reputation! Surely many of us have yet to attain to counting ourselves as *nothing*, and making ourselves of *no* reputation; but "he that humbleth himself shall be exalted."



## NOTES FOR YOUNG BELIEVERS ON THE EPISTLE TO THE ROMANS.

### V.

#### CHAPTER IV.

WE must bear in mind that we are not on the subject here of righteousness before men. On that subject we must turn to James. There we should find the question of justification from an entirely different point of view. A man is not justified before his fellow-men by faith, but by works, proving the genuineness of his faith. (See James ii. 18-26.)

It may now be fairly asked, If the whole human race has been found guilty before God—Jews and Gentiles—on what principle could any have been justified? Clearly, on the principle of law, that

which condemns the guilty, none could have been justified, and two of the most remarkable cases are cited in proof. No less persons than Abraham, the very father of the Jews ; and David, the sweet singer of Israel. The one was justified four hundred and thirty years before the law was given ; the other, about five hundred years after, and that when he had merited its curse by fearful transgression.

As to Abraham, if any one could be justified by works, surely *he* could ; and if he were before men, as in James, he had to glory, “but not before God.” It is still the solemn question of man before God. Well, what saith the scripture about this man, before the law was given to any one, even to him ? “*Abraham believed God, and it was reckoned unto him for righteousness.*” This is the scripture answer and principle how a man can be justified without the deeds of the law. Abraham believed God, and *it* (his *faith*) was reckoned *as*, not *for*, righteousness. Very much depends on the true meaning of the word, translated “imputed,” “reckoned,” and “counted,” in this chapter, the same word in the original. It means reckoned as such, or esteemed so ; it is not the word which is used to mean simply *imputed*, or set to the account of a person ; that word is only found twice in the New Testament, in Romans v. 13 : “But sin is not imputed when there is no law.” It is not placed to the account of a person

as transgression of law, when no law has been given which could thus be transgressed. It is more fully and correctly translated in Philemon 18: "If he hath wronged thee, or oweth thee aught, *put that to my account,*" impute it to me. Let us illustrate the two words. We say, Such a person has paid into a bank £500 to the account of another; it is set to his account. In the other case, a nobleman marries a poor woman. Is she reckoned poor after that? She has not a penny of her own right, but she is reckoned as rich as her husband, judicially accounted so, or reckoned so. Abraham believed God, and it was reckoned as righteousness. This may also be seen confirmed in Abel. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts," &c. In both cases the principle of faith is the same. Abel believed God, and brought the sacrifice. Abraham believed God. Both were reckoned as righteous.

And this is not on the principle of works, not on the ground of what Abraham or Abel was to God, but God reckoned faith to them as righteousness. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned *as* righteousness."

I met an aged man the other day, with hair as white as snow, and said to him, "You have made a profession of Christ, more or less, for many

years, and yet you do not know that you have eternal life, you are not sure you are justified, and if you should die, you have not the certainty that you would depart, and be with Christ." The poor aged countenance fell; he said, "It is all true." "Let me, then, tell you the reason of this. You have never yet seen God's starting-point. You have been striving all these years, more or less, to be godly, believing that God justifies the godly. You have never yet believed that God justified the ungodly; there is the starting-point. Godliness will come after. 'But to him that worketh not, but believeth on him that justifieth the *ungodly*, his faith is counted as righteousness.'"

"I never saw that before," said the aged man.

We ask you, reader, solemnly, Have you ever really seen this, and believed God that justifieth the *ungodly*? You may have striven long to take the place of a godly man before God by ordinances of men, and so-called good works, trying hard to falsify this scripture. Yes, it often takes a long life of failure to bring a soul to this true starting-place of *grace*. Certainly it must be on a different principle from law that God can justify the ungodly. To him that worketh not, but believeth.

Now let us have David's inspired explanation of this matter. "Even as David also describeth the blessedness of the man unto whom God reckoneth righteousness without works, saying, Blessed are

those whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin;" or, "to whom the Lord shall not at all reckon sin." It is not that they are reckoned righteous because they have never sinned, for all have sinned; but whose sins have been covered, whose iniquities have been forgiven. It is not, however, that their past sins only have been covered by the atoning death of Christ, but there is this further statement of infinite grace, and that in perfect righteousness: "The Lord shall not at all reckon sin." This is indeed marvellous, but in perfect harmony with all scripture.

Such is the efficacy of that one sacrifice, the value of the blood of Jesus, that it cleanseth from all sin. There needs no more sacrifice for sins—there is none; and God remembereth their sins, who are once purged, no more. (Heb. x.; 1 John i. 7.)

Thus, as to the reckoning of guilt, or sins, to the justified, they are reckoned righteous, as righteous as though they never had, and never did, sin. As to his standing before God, sin is not at all reckoned to the justified man; he is thus truly and continuously blessed. Will such love and righteousness as this, such eternal salvation, make the enjoyer of the blessing careless, and say, Let us, then, continue in sin that grace may abound? We shall see, as to that, further on.

But is not this the very truth revealed here? It was utterly impossible for God to have justified the ungodly in this way, on the principle of law; but the propitiation, through the blood of God's eternal Son, explains the righteousness of God in thus not reckoning sins unto him that believeth.

It may, however, fairly be asked, Does that propitiation apply to the future as well as to past sins? That is exactly what scripture does teach, and, strange as it may seem, the knowledge of this very fact is made known to us that we may not sin. "My little children, these things write I unto you, that ye sin not: and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." (1 John ii. 1, 2.) And in another place, speaking of believers: "Who his own self bare our sins in his own body on the tree," &c. (1 Pet. ii. 24.) And again: "When he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. i. 3.) Oh, wondrous grace--free grace! "Blessed is the man to whom the Lord will not impute sin." He will not, He cannot, in righteousness reckon them to us. We shall see this still more fully explained as we go on. Reader, do you really believe God? Yes, the question is this, as we read these pages of the riches of His grace, Do we believe God? Remember we are yet only on the entrance ground, the very beginning of the gospel of God. Does

then this blessedness come upon those under law only, that is the circumcised, or on the uncircumcised? Well, it was an undeniable fact, which the Jews at Rome could not deny, that faith was reckoned as righteousness to Abraham when he was uncircumcised long before the law was given. What an overwhelming argument then, that it must be all of *grace* and not of the law at all! And mark, he received the sign of circumcision, a seal of the righteousness of the faith which he had, being uncircumcised. That is, circumcision was a mark of his separation to God: he was the first person, the father of it; but mark, it had nothing to do with justifying him—he was reckoned righteous first, entirely apart from all works or circumcision. Is it not so with every believer? His separation to God and a holy life, are a sign that he *has been reckoned righteous first*, apart from law or works. But God calls him and justifies him whilst ungodly. That is, it is there where God begins with man. Has He so begun with you, or are you seeking to be justified by works when you become godly?

Now another principle of great importance is brought out. PROMISE clearly depended alone on God, and this was given to Abraham long before the law; therefore it could not be through the law, but through the righteousness of faith. The covenant of Sinai was in direct contrast with promise: there the blessing depended on man's

obedience, and he utterly failed to keep the covenant. Man could fail under covenant, and thus forfeit all claim on the ground of works; and he did fail. But God could not fail, therefore the promise still standeth sure, to all who believe. "Therefore [again] it is of faith, that it might be by grace; to the end the PROMISE might be sure to all the seed," &c.

Thus Abraham believed the promise of God, because God could not fail. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was reckoned to him as righteousness." He considered not his own body, &c. Now, such confidence as this in a covenant of works would have been confidence in himself, which would not have been faith, but presumption. His faith has unbounded confidence in God alone: in the promise of God. Therefore faith was reckoned as righteousness. He, even Abraham, was justified by faith, reckoned righteous before God. This was written after Abraham, even for us. For blessed as this was to Abraham to believe the promise of God, there is something still more blessed, "for us also, to whom it shall be reckoned, if we believe [or, believing] on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." Abra-

ham believed the promise of God. We believe these two facts of God: the promise is fulfilled. We are thus reckoned righteous before God.

But it may be asked, Do not many still rest their soul's salvation on the promises? What would you say if a wife rested on the former promise of her husband for evidence, that she was his wife? Would not this shew that she was doubtful as to whether the marriage had really been accomplished or was valid; or, to say the least, that she did not understand it? Is it not something like this, when we try to rest on the promises? There must be some doubt or misunderstanding about these two accomplished facts before us. Doubtless there are many precious promises on which we do well to rest. But this is not now a promise! *Righteousness is reckoned to us, believing on Him, that raised up Jesus our Lord from the dead.* It is reckoned to us: that is not a promise. No, if we are believers the righteousness of God is upon us. We are reckoned righteous. Then the resurrection of our Lord is not now a matter of promise. God *has* raised Him from the dead. If not, there is no gospel, and we are yet in our sins. (See 1 Cor. xv. 14-17.)

Let us then proceed very carefully here. Only let us note there is a change in the language. It is not now the propitiatory view of the death of Christ, as in chapter iii. 22-26. There, that death has first glorified God. The blood before Him,

His righteousness is maintained, established on His throne, the mercy-seat ; and thus mercy toward all without infringing on the righteousness of God. But here (chap. iv. 24, 25) Christ is the Substitute of His people, answering to the second goat of atonement. The sins of Israel were transferred to that goat—laid on it and borne away. Just so here. “Who was delivered for our offences.” Was He delivered for the sins of the whole world as their Substitute, to bear them away? Then clearly they would have been borne away; for God has accepted the Substitute. This is certain, for He has raised Him from the dead. This would teach the fatal error of universal redemption. Hence the need of carefully noting that these words are distinctly limited to believers. “If we believe” or “believing.” Abraham believed God, and that was reckoned *to him* as righteousness. We believe God that “He hath raised up Jesus OUR Lord from the dead; who was delivered for OUR offences, and was raised again for OUR justification.” The next chapter will also shew that this must be limited to believers. “Therefore being justified by faith, WE have peace with God through OUR Lord Jesus Christ.” To apply these words then to all, is to destroy their effect to all, or to teach, what is false on the face of it, that all will be saved.



## AN EXTRACT.

“THE whip and the scourge may be righteous, but there is no winning the heart of man with these. Nor is it righteousness which reigns among the saints of God, but grace, through righteousness, unto eternal life. Alas! how many sins that might have been washed away (John xiii.), have been retained! How many brethren alienated for all time, that might have been won back to God and to us, because we have hammered at the *conscience* merely, with the heart ungained—with the heart, I may say, *almost unsought!* We have not overcome evil, because we have not overcome it with good. We have taken readily the judge’s chair, and have got back judgment; but the Master’s lowly work we have little done.

“But how little yet do we understand that mere righteous dealing—absolutely righteous, as it may be—will not work the restoration of souls; that judgment, however temperate, and however true, will not touch, and soften, and subdue hearts to receive instruction, that, by the very facts of the case, are shewn *not* to be in their true place before God. Man is *not all conscience*; and conscience reached, with the heart away, will do what it did with the first sinner among men—*drive him out* among the trees of the garden, to escape the unwelcome voice.”

J. N. D.



“TIS I, BE NOT AFRAID.”

WITHIN the gloom of this dark day,  
When nature gropes, and finds no way,  
That “still small voice” to faith doth say,  
“ ’Tis I, be not afraid.”

When billows round our bark appear,  
And tempest’s angry voice we hear,  
Above it all sounds rich and clear,  
“ ’Tis I, be not afraid.”

When troubles gather fierce and strong,  
And weary ones for respite long,  
This fills the heart with joyful song,  
“ ’Tis I, be not afraid.”

When sorrows and afflictions stand  
Around the saint on every hand,  
By this, the spark of faith is fann’d,  
“ ’Tis I, be not afraid.”

In pain and sickness, or in health,  
In greatest poverty or wealth,  
The power of this sweet word is felt,  
“ ’Tis I, be not afraid.”

In every circumstance we trace  
Thy wisdom, power, and boundless grace,  
Which whisper, in this desert place,  
“ ’Tis I, be not afraid.”

Oh! blessed Lord, we cease to fear,  
Our troubles bring Thee still more near,  
Where Thy blest voice doth sound more clear,  
“ ’Tis I, be not afraid.”

## CORRESPONDENCE.

1. "C. H.," Broadbridge Heath.—The persons who shall not inherit the kingdom of God, described in 1 Corinthians vi. 9, 10, are evidently such as continue unrepentant rejecters of the gospel. "And such were some of you," &c. Now the man in chapter v. did not remain unrepentant. He evidently had judged his sin. (2 Cor. ii.) And he ought therefore no longer to be delivered unto Satan for the destruction of the flesh. "So that contrariwise ye ought rather to forgive him, and comfort him," &c. Such is the heart of our Father towards a fallen saint.

The "kingdom of heaven," as used in Matthew, refers chiefly to the kingdom whilst the King is in heaven. "Kingdom of God" is the more universal aspect of all being brought into subjection to God. "Defiling the temple of God," as is said in 1 Corinthians iii. 16, 17, is a deceiver or heretic seeking to destroy the church, the temple of God, by false doctrine. He himself will be destroyed. Proverbs v. 22, 23 describes the terrible end of an impenitent sinner.

"If a man turn from his wickedness and do that which is lawful and right, he shall live thereby." This is still true in the moral government of God. The opposite also is true. (See 1 John v. 16, 17.) This is the death of the body. (1 Cor. xi. 30.) Your questions present serious matters for reflection. "Hold thou me up and I shall be safe."

2. "A. T.," Larkhall.—The information you require as to Jewish and Roman time, you will find in a small book, "Dates and Chronology of Scripture" —(G. Morrish, London.)

Will you read 1 John iii. 20? Is it not evident if your heart condemn you, as to this worldly, wasteful habit of smoking, that you should lay it aside, looking off to Jesus, the Author and Finisher of faith? (Heb. xii. 1, 2.)

3. "W. C.," Leamside. The day of the Lord may be said to commence, in its terrible character, when the abomination of desolation is set up in the holy place. Then shall be the great tribulation. (Matt. xxiv. 15.) This will culminate in the personal coming of Christ (2 Thess. i. 7-10; ii. 1-12), and go on through the whole reign of Christ in the millennium.

The mystery in Colossians i. 26 is the mystery of the church, the body of Christ, which had been kept hid from ages. The mystery of Colossians ii. 2 is not the same, but the mystery of God, and of the Father, and of Christ—the mystery of the glorious Godhead revealed. The mystery of God, in Revelation x. 7, is the mystery of the times of the Gentiles, or the parenthesis of the present unmeasured period in which we are now found. Prophetic time shall be no longer delayed.

The gospel preached by the apostles (Mark xvi. 15) was the glad tidings of salvation to every creature during this period, though their commission did not go so far as Paul's—the gospel of the glory. The gospel of the kingdom is the glad tidings of the coming reign of Christ on earth.

"We see not yet all things put under him." (Heb. ii. 8.) At present He is cut off, and has nothing as Messiah. He does not take the book of judgments and inheritance until the redeemed are with Him. (Rev. v.) All who compose the full complement of the first resurrection live and reign with Christ a thousand years. May our hearts be kept patiently waiting for Him. (Rev. xx. 4, 5.)

## GROWTH IN GRACE.

ONE mark of a *true believer*, is, that he has the consciousness that he needs Christ—that whatever else he can do without, he cannot do without Him. He so knows that all his springs are in Christ, and that nothing can make up for a lack of occupation with Him, that he says—

“ Wither'd and barren should I be,  
If sever'd from the Vine.”

A true mark of a *thriving soul*, is, that he searches the scriptures for Christ, because he knows, on the authority of the Lord Himself, that they testify of Him. He remembers, too, that after Christ rose from among the dead, how He instructed and comforted His disciples, by ministering to them out of the ancient scriptures the things concerning Himself. And though he thanks God for giving unto him eternal life, and making him His child, he is well aware that there is progress in spiritual life, and that we are enjoined to “ grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” (2 Pet. iii. 18.)

In Peter's first epistle we are also admonished as to growth: “ As new-born babes, desire the sincere milk of the word, that ye may grow thereby, if so be ye have tasted that the Lord is gracious.” (1 Pet. ii. 2, 3.) It is clear, then, that the written word is that by which we grow, through

its being received into our hearts by faith. And it is also equally true that those who neglect to read and ponder the scriptures, cannot expect to grow in grace.

We read that our God is "the God of all grace." Precious truth! God, then, is the source of all grace, and it has come to us by Jesus Christ His Son, who was "full of grace and truth." Thus, though "the God of all grace" is the *source*, the *channel* through which it has come to us is Christ, and the *ministry* of it to our souls is through the written word, in the *power* of the Holy Ghost. In this way we are "established in grace," know we stand in grace before God, and that we are under grace; so that, dwelling in the favour of God, we can rejoice in hope of the glory of God. Thus drinking into our souls the precious word of the God of all grace produces grace in us, and the love of God being shed abroad in our hearts by the Holy Ghost which is given unto us, we have both spiritual strength and enjoyment, so as to walk in grace toward others. Hence, when faithful service is spoken of, we are first exhorted to "be strong in the grace which is in Christ Jesus." By the grace of God we understand not only the full favour in which He has made us to stand, but as having loved us while we were yet sinners, and having brought us into the same nearness and relationship to Himself as Christ, making us His co-heirs, thus giving us the

hope of sharing His glory with Him; and not only so, but, by His present offices in heaven, providing for us as to every possible need in our pathway to the glory. The more the word of God is brought home to our hearts, and received in faith, by the teaching and power of the Holy Ghost, the more we increase in the knowledge of God, and the more the grace of God melts and moulds our hearts. In this we know there is progress, and we become more able to shew forth practically the characteristics of Him "who hath called us out of darkness into his marvellous light."

Growing in the knowledge of our Lord and Saviour Jesus Christ will also accompany growth in grace; only there seems to be a tendency among us to be taken up with one or two views of Christ, to the neglect of others. Some Christians are like a person with a box of precious stones before him, and all of them different, who selects one or two, and never looks at the beauties of the others. Judging from the prayers and conversation of many beloved saints, there is little reference to the Lord Jesus Christ, beyond what He did for us as a sacrifice on the cross. Others may add something about His Priesthood or Advocacy, and some may speak of Him also as Head of the body; but few of God's dear children seem aware of the immense variety of ways the Saviour is presented to us: what He is in His own Person, His moral perfectness, and offices; what He is to

God, and what God has made Him unto us. To confine our thoughts to what Jesus did for us on the cross, must always be connected with serious loss. So far as it goes, it is certainly most precious, because *all* our blessings are founded on the work of the cross; but on taking up some of the books of scripture, we find a great deal more than that, and our souls become astonished at the vast variety of ways in which His word is given for our profit, and through which Christ is ministered to our souls.

Take, for example, the Epistle to the Hebrews. Perhaps you cannot find saints in a lower state anywhere than the Hebrews were, for they were thinking of going back to Judaism, and thus abandoning christian ground. To such we find the inspired writer ministering Christ in a great variety of aspects. In running rapidly through this precious letter, we may observe, in the first chapter, the Son of God looked at as to His Deity; and in the second chapter, His perfect Manhood. In the third chapter we see Him as the Apostle sent down from heaven, and the High Priest gone up into heaven; also One greater than Moses, and Son over His own house. In the fourth chapter He is greater than David and Joshua. In the fifth chapter, He is seen to be greater than Aaron, and the Author of eternal salvation to all them that obey Him. In the sixth chapter He is spoken of as the Forerunner for us

entered. In the seventh chapter, He is shewn to be greater than Abraham, having, as the Son consecrated for evermore, an unchangeable and unsuccessional priesthood. Between the second and ninth chapters, He is presented to us as a merciful and faithful High Priest, Jesus, the Son of God, passed through the heavens, able to succour us in temptation, sympathise with us in our infirmities, and ever living to make intercession as to our need ; and though carrying out Aaronic functions, is after the order of Melchisedec. In chapters nine and ten, the eternal value of His one sacrifice, giving remission of sins, a purged conscience, with liberty, through His blood, to enter into the holiest, where our High Priest is ; and other weighty truths, are blessedly set forth, introducing the believer now, by faith, inside the veil, as a purged worshipper. In the eleventh chapter, we read of "the reproach of Christ," as connected with the walk of faith. In the twelfth chapter, we are called, while running the race of faith, to look off unto Jesus, now seated on the throne of God, as the One who began and completed the path of faith. Thus, in this epistle we are directed to Jesus as now seated on the right hand of the throne of God, as the One who purged our sins, as the sitting Priest, and as the Forerunner, who, while here, trod the path of faith perfectly. In the thirteenth chapter, after looking at Him, the virtue of whose blood has been brought within the

veil, and His having suffered without the gate, in its practical bearing on us, the epistle concludes with another contemplation of the abundant glories of the Son, as the great Shepherd of the sheep, whom the God of peace brought again from the dead, through the blood of the everlasting covenant.

Now, we affectionately ask the christian reader, Is it possible thus briefly to look through this epistle, without being struck with the variety of aspects in which the Person, accomplished work, moral glories, and offices of Christ are set forth, with a view to raising souls from their low estate, and establishing their hearts in the goodness and grace of God?

We shall find much the same in most of the other epistles. Let us take a brief glance at the touching letter of the apostle to the saints at Philippi. They are addressed as saints "in Christ Jesus." In the first chapter the inspired writer is so occupied with the glory and worth of Christ, that he estimates everything he speaks of according to Him. Hence, as to service, he looks forward to the day of Christ, he rejoices wherever Christ is preached, looks at the chains he wears as his bonds in Christ, and says, "For me to live is Christ." When he thinks of fruit-bearing, it is "the fruits of righteousness which are by Jesus Christ." His whole desire was, whether in life or in death, that Christ should be magnified in his

body. If he thought of departing, it would be "to be with Christ;" and he never seemed to forget that this was the place where we have, on Christ's behalf, "to suffer for his sake."

In the second chapter we have Christ as our Exemplar, in His perfect path of unselfish lowliness and obedience, tracked out for our imitation. The apostle also speaks of himself as ready to be offered as a sacrifice for Christ; of Timothy, as one who was devoted, not to his own things, but to Christ; and of Epaphroditus, as sick, nigh unto death, for the work of Christ.

In the third chapter, the excellency of the knowledge of Christ seen in heaven is brought out, as the mighty power which delivered Saul from all confidence in the Jews' religion, and made him a heavenly man on earth. It enabled him to suffer the loss of all things, and to count them but dung. As a heavenly man on earth, he now runs on to Him as the prize he hopes to win, and possess for ever. He desires to know Christ better, to have the power of His resurrection more fully working in him, and to experimentally enter into the fellowship of His sufferings as the rejected One by man. The apostle weeps over those who called themselves Christians, and yet whose walk was so in the flesh, and like the world, that they were enemies to the cross, by practically denying God's judgment of the flesh and sentence on the world by that cross. He could say of himself and others that they were

heavenly people on earth, serving Christ in a world where He is disallowed, with resources, joys, and home in heaven, and looking from thence for the Saviour to come, and change our body of humiliation, and fashion it like unto His body of glory, and thus give us bodily capacities to serve and honour Christ in eternal glory.

In the fourth chapter, we are reminded that God will supply all our need here, not grudgingly, but according to His riches in glory by Christ Jesus; and that, however trying the path, we are competent to go through it all, through the strength which Christ supplies. Paul can rejoice in the Lord always, though a prisoner for His sake. He speaks of the ministration of temporal supplies, sent to him from Philippi, as an odour of a sweet smell, a sacrifice, acceptable, well pleasing to God.

We trust we need not bring further testimony from the scriptures to shew the great variety of ways Christ is presented for our soul's blessing; and when this is considered, does it not behove us, if we would be wise and faithful servants, to heed the inspired exhortation, to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ?"

H. H. S.

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## LESSONS OF SHILOH.

## II.

## 1 SAMUEL I.

IN Elkanah we have an Israelite who fully recognised the place of Jehovah in Shiloh, as He says, "where I set my name at the first." (Jer. vii. 12.) This is the more cheering, after all the failure and forgetfulness of their history during the period of the Judges. Was it not sad that they should so soon turn aside from the centre that God had set up—His dwelling-place amongst them—and set up their own idolatry in their high places? Is it not still more strangely sad, that the church should have so soon, and for so long, turned aside from God's centre—God's gathering-place—the Person of Christ, and set up churches of men's own in every land?

After all the forgetfulness and departure, Shiloh was the only place where the name of the Lord was recorded. It was as yet still the same. The mercy-seat, cherubim, golden altar, candlestick, laver, altar of burnt-offering—all were there as at the first. Thither did Elkanah bring his whole house, all his sons and daughters. There they came to worship. "This man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh."

Is not this a refreshing sight? They came to that place where all Israel had been gathered together in the days of Joshua, as we have seen. Has there not been a little reviving in our day, after the true Shiloh had been almost forgotten? Have not a few believers been gathered together to worship, even to the name of the Lord Jesus, in His presence, owning the presence of the Holy Ghost, as in the days of the apostles? After centuries of forgetfulness, like the days of the Judges, have not souls been awakened to inquire what is, and where is, Shiloh, that is, the quiet, true place of the assembly of God? Shiloh means "quiet," or "peaceful"—and, oh, the blessed peace of being in His presence as worshippers! Yes, the true Shiloh is wherever two or three are gathered to His name. For a time the sceptre has departed from Judah, and the period of gathering together to Him has come. Even as it will be in another way, and in a future day.

Happy is the Elkanah of our day, who, with his whole household, is gathered to the true Shiloh, even unto the Lord, to worship. There is one remarkable member of this household—we might say a true Philadelphian in her day. Shall we now observe closely Hannah before the Lord at Shiloh? She was a despised woman, of little strength, and, to look at, of little worth, for she had no child, "and her adversary also provoked her

sore." She was of a grieved spirit, but she held fast the word. What earnestness of prayer! She asked for what she wished to devote to the Lord in Shiloh. She "prayed unto the Lord, and wept sore." And "she *continued* praying before the Lord." "Now Hannah she spake in her heart; only her lips moved, but her voice was not heard." She was greatly misunderstood, even by Eli the priest. There were others at Shiloh—we will notice them soon—but how far do we answer to Hannah at Shiloh? She could say, "I have drunk neither wine nor strong drink, but have poured out my soul before the Lord." The Lord heard her cry, and Samuel was the gift in answer to her prayer at Shiloh. The Lord's presence was very dear to Hannah at Shiloh, and to all Elkanah's household.

And what was the inmost desire of Hannah for her precious babe? Let her tell us. She says, "I will bring him, that he may appear before the Lord, and there abide for ever;" and she "brought him unto the house of the Lord in Shiloh; and the child was young." She does not say, He is only a child, I will leave him at home in Ramah. No, she brings him to the house of the Lord in Shiloh. Is there no voice in this to us? Have we less privileges, as to our children now, than Hannah had then? Then, as now, it was to the overcomer. Who would have thought that sorrowful Hannah was the overcomer? Read her

triumphant song of faith—what a key-note: “My heart rejoiceth in the Lord.” Faith, that soars beyond all difficulties, evils, and judgments, and looks right on to Israel’s—nay, Messiah’s—glory. Here, then, is one, not only on true ground, at the place where the Lord had placed His name—the true gathering-place and centre of all Israel; but she is in the state of heart suitable to that place.

It is sometimes said we do not see that those gathered to the Lord, as at the beginning, are any better than others—evil shews itself there as elsewhere. In plain words this means, It is no matter whether we do the will of the Lord, or not. After all the evil recorded in the Book of Judges, was not Shiloh still the only place Jehovah owned as His dwelling-place? The ark was still there, and those who sought the Lord, like Elkanah, came there. There Hannah prayed and worshipped. There she brought her young child. There she rejoiced in the Lord. The more we study the case of Hannah at Shiloh, the more we must own it to be of the Lord.

Now let us look at the warning this scripture affords. There was terrible evil at Shiloh, evil that must be, and was, judged. Could we have a more striking contrast than Hannah and the sons of Eli? In one case a worshipper filled with joy in the Lord; in the other, the most daring wickedness—yes, wickedness that refused to be restrained,

and carelessness that neglected to restrain wickedness.

Yes, all this is a picture of the once one assembly of God, and now the great house of Christendom, but to the faith of Hannah or her child, it was still as yet Shiloh, the quiet place of communion with God-Jehovah. Did not the Lord speak there to Samuel? "And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord." (1 Sam. iii. 21.) Shiloh was the gathering-place of Israel, and however few were gathered to Him—yea, to *even one*—He thus reveals Himself. It is so where two or three are gathered to Him now. It is in Shiloh, so to speak, He appears again. He reveals Himself to those really gathered to Himself in a way unknown elsewhere, and this by the word of the Lord.

No one will question that there may be in our closing day two persons, both, as to position, gathered on true ground, both professedly in the dwelling-place of God. The one hears the distinct voice of the Lord by the word; the other does not hear, has no real communication of God's thoughts. How is this? Have we not the answer here at Shiloh?

There is the stout and aged Eli, the very priest of Jehovah. Yes, age, antiquity, office, authority—all these he has, and he is in the dwelling-place of God; but he does not hear a word. He had

grieved the Lord *by the allowance of evil*. Is it so with any of us? Can we hear and understand the voice of the Lord, if allowing evil? Impossible!

There was another person in the same house of the Lord. But what a contrast! It was the little child, Samuel. Are we like this little child, or like the ancient, aged Eli? There were two things very striking in the case of Samuel. He had been first weaned before he was presented to the Lord in Shiloh. You see that man of importance, who fails to hear the voice of the Lord in the assembly gathered to Him in Shiloh. Ah, he never was weaned. Reader, have you been weaned? Or did you take a place at Shiloh with your heart still linked with the world, and like it in your ways? It was after Hannah had weaned him she "brought him to the house of the LORD in Shiloh; and the child was young." (1 Sam. i. 24.) "And they slew a bullock, and brought the child to Eli."

Samuel was not only weaned, but presented to the Lord, through death. Have we been separated from the world, and from all human religious efforts to improve the flesh, by the cross of Christ? Weaned, dead with Christ, and as a little child listening to the voice of the Lord in His word; it is not enough to be in the right place or position at Shiloh. But, oh, to be as a little child; yea, to be nothing, with the ear open to hear what the

Spirit speaketh. Lord, search us by this Thy word! If we are treading in the steps of Eli, we cannot have communion with the Lord. Oh, to be as a little child, weaned—yea, presented to our God through death!

And mark, it is only as such that we can be used in communicating the word of the Lord to others. Read, again, 1 Samuel iii. 16-21. Whatever the Lord reveals to us in His word we must faithfully declare to others, even to the Elis of this day. Judgment was at the very doors of Shiloh. And is not judgment at the very doors of Christendom? Surely holiness became the house of the Lord at Shiloh! And as surely holiness becomes the house of God in Christendom. But what has it become? And what will it yet become? Soon will Ichabod be written upon it. And how terrible its destruction may be seen in Revelation xvii., xviii. But, beloved children of God, very great are our privileges during the brief moments that remain. If we are little, we shall grow. "And Samuel grew, and the Lord was with him." Oh, to thus grow in grace, and in the blessed consciousness of the Lord's presence with us, where two or three are gathered to His name. There is no doubt that men are more determined than ever to reject the testimony of the Lord Jesus. But the Lord did "let none of his words fall to the ground." May we be fully persuaded of this, that the Lord will let none of His

words, at this time of rejection, fall to the ground. Judgment must begin at the house of the Lord. In one sense it has begun—the *whole* church is no longer gathered as one to the Lord. The ark has been in the hands of the Philistines, and the little Samuels have to go to Ramah. Ramah was his home. And whilst the ark has outwardly been a long time now with the Philistines—the world, those in Canaan, but not of it—yet the Lord has never failed to find a Ramah, a blessed home, for His twos and threes in His presence, and to them that home is their Shiloh.

How blessed, even at this day, is the home of His dear presence! Though Christendom be like ancient Shiloh, though there be not a stone in Shiloh that bears the slightest resemblance of its original form or purpose; and though there be not one thing left in Christendom that bears the slightest likeness of its original design; how blessed to any who are truly weaned, and presented, through death with Christ, to God, to find Him with them in Ramah.

In conclusion, we would desire, with our readers, carefully to consider those words, “And the *Lord* appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.” Let us be careful, on the one hand, not to disconnect the word from the Person of the Lord, and so become mere intellectual students of scripture, which gives no spiritual power to the

soul; and, on the other hand, be equally careful, lest we separate the Lord from His word, and thus become fanatical, and trust in feelings or visions, or so-called inward light. May we see and hear the Lord Himself in every scripture. Thus may the Lord reveal Himself to us by the word of the Lord!

It will be seen in Hannah's song that the Lord is before her soul in every thought; His salvation and His Person fill her soul with joy, at a time when there was everything to discourage in Israel. So may it be with us. C. S.



## NOTES FOR YOUNG BELIEVERS ON THE EPISTLE TO THE ROMANS.

### VI.

#### Chapter iv. 25.

LET us, then, take the facts in their order. God is speaking to us here. Do we believe Him, that He hath raised up Jesus from among the dead? That alone would not be enough, the devils know that that is so, and many an unconverted man does not doubt that. But mark the next fact: "who was delivered for our offences." Had it said, "our transgressions," it would not have taken in Gentiles, who were not under law; but this is a word that takes in all our sins—under law as transgressions, or sinners without law. Now, do

you really believe that Jesus was delivered up to the cruel hands of men, yea, nailed to the cross, and there to bear, and did bear, the wrath of God due to *your very sins*? Before you read another line, we entreat you to answer that question in the presence of God. Can you look back, and see the Holy One of God bearing your sins, as truly as if there was not another whose sins He bore on the cross? Oh, what a sight, and your Substitute!

And, if we may use the word, not only did His death make the infinite payment that infinite justice demanded, but He “was raised again for *our* justification.” Thus God has shewn His acceptance of the ransom—the death of *our* Substitute; but He could in no way more distinctly have shewn our everlasting discharge, than by raising up the Substitute for our justification. Oh, how wondrous! He was raised up from among the dead, that, believing God, we might justly be reckoned, accounted, righteous before God; our sins as truly borne away, never to be reckoned to us, as though we had never sinned—justified, reckoned righteous before and by God our Father. Thus we have more than promise—all is accomplished fact. All *our* sins—for they were all alike future then—have been borne by Jesus. “Who was delivered for our offences.” God has raised Him again for our justification. Believing God, we are justified, reckoned righteous. Mark, “raised again *for* our justification” cannot pos-

sibly mean because we were justified ; this thought entirely sets aside faith. It is evidently “for,” in the sense of, for the purpose of our justification ; that is, when, through grace, we believe. “Therefore, being justified *by faith*”—being reckoned righteous on the principle of faith—“we have peace with God, through our Lord Jesus Christ.” (Chap. v. 1.) Many souls are perplexed as to whether they have the right faith—“justified by faith.” If we separate this verse from the end of the previous chapter, we get occupied with faith as an abstract matter ; and indeed we make faith that which, somehow, merits justification, and very soon it becomes a question of examining our own feelings. It may be said, But did not “many believe in his name when they saw the miracles which he did ; but Jesus did not commit himself unto them, because he knew all men” ? (John ii. 23.) Just so ; but what did they believe ? No doubt they believed in Him as the Messiah, when they saw the miracles that He did. But that was quite a different matter from what we have before us here. “Well,” you say, “I am sure I long to have peace with God, but I am not sure I have got it. How is this ? You say, Partly because I ask myself, Have I the right faith ? but the fact is, my horrid sins and iniquities rise up before me, and press me, until I am almost ready to conclude I have no part in Christ. Conscience also says it is all true.”

Was not Jesus, the Holy, Holy One, delivered for those very iniquities? Do you believe God has raised Him from the dead—He “who was delivered for our offences”? This is a very different affair from miracles, important as they are in their place. Mark, this is real substitution—Christ, the delivered Substitute of His people, of the believer. We must not confound this with the propitiation, which was not only for us, but for the whole world. God is glorified about sin, so that free pardon is preached to every creature—to all men.

Let us take a picture, or type, of this; indeed this scripture seems to refer to it. After the blood of one goat had been sprinkled on the golden mercy-seat before God, shewing the righteousness of God met by the blood of Jesus, before the eye of God—then “he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away, by the hand of a fit man, into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited.” (Lev. xvi. 21.) Now compare this with another scripture: “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned

every one to his own way; and the Lord hath laid on him the iniquity of us all. . . . And he bare the sin of many." (Isa. liii. 5-12.) The scriptures do not teach that He bare the sins of all; but, as the Substitute, the sins of many; and this in contrast with the doom of those who reject Him, and must therefore be judged. Yes, mark the contrast. "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of *many*; and unto them that look for him shall he appear the second time, without sin, unto salvation." (Heb. ix. 27, 28.)

Now faith is not believing that I feel, or that I do believe. But do you believe this amazing fact, that God hath raised Him from the dead who has been thus, as your Substitute, delivered for your offences? This is the first question as to all your iniquities. Were they transferred to Christ, laid on Him? Not the sins of one year, like Israel on the day of atonement, but all your sins and iniquities before you were born. Did He take the whole responsibility of them, according to the righteous claims of God? Did He come, and was He delivered for this very purpose? Was it bearing the wrath of God against your sins, that made Him cry out, "My God, my God, why hast thou forsaken me?" Oh, love beyond all words or thought! Did He fail? Nay; hear His words: "It is finished." Yes, that work He came to do

is finished. God is glorified. Our iniquities have been laid on Him, transferred to Him, borne by Him; not some of our sins, but all our iniquities, were laid on Him. The Lord Jehovah laid them on Him. And it is finished. Oh, my soul, ponder this well—"It is finished!" He hath made thy peace with God by His own blood. And now what does He say to thee? "Peace unto you." Dost thou say, But, oh, my horrid sins! He replies, They were all laid on me; "peace to thee." He shews His hands and His side. But I have denied Thee, Lord, when I ought to have confessed Thee. "Peace unto you."

Now God, having judged our sins, all our iniquities, on His Son, can He again in righteousness judge them on us? Do you say, "I do not for a moment doubt Jesus died on the cross as my Substitute, and bore my sins in His own body on the tree; still, I have not the blessed certainty that I am justified, and have peace with God; I do not experience that happiness I ought." Does this scripture, or any other, say we are either justified, or have peace, by experience? Does it say that we are to look at our feelings for evidence that we are justified? God has done a certain thing, to give to faith the certainty of our justification, and that one thing, which He has done for this very purpose, has been greatly overlooked. Jesus not only was delivered for our offences, but we read, "and was raised again for our justification." Yes, God

raised Him from among the dead, not *because* we were justified, but for the express purpose that, believing Him, we might be justified. Thus, if Christ be not raised, we are deceived, and yet in our sins. (1 Cor. xv. 17.) But He is raised; the whole question is settled to faith.

Do you say, "But must not I accept the atonement of my Substitute?" Nay, in this case it is God that has shewn to us that He has accepted the one sacrifice for our sins, by raising Jesus from the dead, and giving Him a place above all heavens. And now, as to your sins, fellow-believer—where are they? They have been transferred to your Substitute. Well, they could not be on you, and on Him. No. Where are they, then? Are they on Christ? No. But they must be on Him, if on any one, as He has taken the whole responsibility of them before His God. They are not on Him. Then they cannot be on you. Oh, wondrous grace! God says He will remember them no more. If He did, He must remember them as against Christ, and this is impossible. Christ is in the unclouded presence of God in light. Then so are you justified from all things—not hoping to be so. Could anything be more certain than this resting on the very words of God? Did not God give His beloved Son for this very purpose, that we might have unclouded peace with Him? Why should we doubt Him?

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## THE PARABLES OF OUR LORD.

## THE TWO DEBTORS.

“There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.”—LUKE VII. 41-43.

THIS parable had been called forth by the remark of the Pharisee in whose house our Lord sat at meat. A woman, who had been forgiven much, came and washed His feet, wiped them with her hair, and anointed them with ointment. This led the Pharisee to say within himself, “This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner.”

Yes, she was a sinner, and our Lord knew it well; but the love and attention she bestowed upon Him was more precious in His eyes than all the cold hospitality of the Pharisee. And it was a lesson the Pharisee had yet to learn, that, though sin abounded, there was grace that much more abounded, and that could freely forgive the debtor that owed the five hundred pence, as much as the one that owed but fifty.

Our Lord goes on to explain the parable. It was quite right to suppose that he who had been forgiven the more, should love the more. The Pharisee had then to hear what he had *not* done,

placed in comparison with what the sinful woman *had* done. One short sentence explained it all : “ Wherefore I say unto thee, her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, the same loveth little.” She was not forgiven because she loved much, but, as is clearly stated, she loved much because she was forgiven much.

This brings out the power and value of grace in a wonderful manner ; it exalts the forgiven one into a loving one, and the one who feels more deeply the many sins he has been forgiven, is given to love the more. Like Mary Magdalene at the tomb of Jesus : His disciples had gone away to their own homes, but her love binds her to the spot ; she would take His dead body, rather than be without Him she loved.

There is one sentence we must not overlook. There was something that equally characterised the two debtors : whether they owed much or little, they had *nothing* wherewith to pay. What a bringing down of the proud Pharisee to the level of the poor sinful woman ! For him to have *nothing*, when he thought he had so much that he could despise the woman as a sinner. Ah, this is one of the hardest lessons men have to learn, especially those who cannot take the place of lost ones, so well satisfied with themselves and their own righteousness, as to despise others—a lesson that we all need to learn—that the grace of God

can cleanse the vilest, and can raise him up into a loving one now, and who shall by-and-by be a "jewel" in the Redeemer's crown to all eternity.

### THE UNJUST JUDGE.

"There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?"—LUKE XVIII. 2-8.

The context tells us that this parable was given to the intent that "men ought always to pray, and not to faint." And this is an important lesson, in more respects than one. There is force in the word *always*. Some can pray, and be at peace, when things are smooth and easy-going, but who are disconcerted when troubles arise—it is then that they faint. Others are too apt to neglect prayer when things are easy; they become indifferent and slothful, but are roused unto prayer when dangers arise. The parable was related, that men might learn to pray always, and never faint.

The parable is enforced by contrast, rather than by example. An unjust judge, one who fears not God, nor has respect for his fellow-men, will listen to an importunate widow, rather than be

worried by her perpetual appeal. And then comes the conclusion. If an unjust judge can be thus moved, what may we not expect from a just and merciful God? He will avenge His elect speedily, though He bears long with them.

But who are the "elect"? Israel was of old God's elect nation (Isa. xlv. 4); and then there are those chosen of God to eternal life, as we see plainly in Romans viii.; Colossians iii. 12; 2 Timothy ii. 10; Titus i. 1. And this brings out the contrast still stronger. There was no relationship between the widow and the unjust judge, and still she got what she required. But God has chosen His elect, brought them into relationship with Himself; how much more, then, will He hear and answer their cry? Yea, in Romans viii., He asks, "Who shall separate us from the *love* of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . . Nay, in all these things, we are more than conquerors through him that *loved* us." Neither can anything separate us from the *love* of God. Then we see that God loves those He chooses, and He will surely answer those He loves, and will do it "speedily," in His own time.

Still, we doubt not that the "elect" in the parable refers primarily to Israel, as well as the sentence that follows: "When the Son of man cometh, shall he find faith on the earth?" Here our Lord is referring to His earthly people. The

church will have been taken up, but His elect nation will still be on the earth. Will He find them exercising faith in their God, and at peace ; or will there rather be a cry of distress, when their Messiah appears? Many passages point out the distress of God's ancient people at that time (Zech. xii. 10), and it will be only such as can by faith enter into the spirit of this parable that can be at peace. What power will these words have then—"Shall not God avenge his own elect, which cry day and night unto him?"

"How long, O Lord?" will be one of their bitter cries (see Ps. lxxix. 5, &c.). Though He bears long with them, I tell you "He will avenge them speedily." Though sore judgments await unbelieving Israel, God's chosen remnant will be heard, and be avenged.

And as surely will He hear *us*. The parable speaks of *a widow*, and in the East none are more forlorn and despised than a widow. It reminds one of our Lord's words: "The days will come, when the bridegroom shall be taken from them, and then shall they fast." (Matt. ix. 15.) She had an adversary, too, and so have we—a subtle and dangerous foe. Let us, then, pray *always*, and faint not, for we have One who can deliver us from our adversaries, and who is more ready to answer than we are to ask, and who bids us open our mouths wide, and He will fill them.



## “FOUR WORDS.”

“For the Son of man is come to seek and to save that which was lost.”—LUKE xix. 10.

“Who hath saved us and called us with an holy calling.”—2 TIMOTHY i. 9.

“For where two or three are gathered together in my name there am I in the midst of them.”—MATTHEW xviii. 20.

“If so be that we suffer with him, that we may be also glorified together.”—ROMANS viii. 17.

THERE is one word in each of these portions of holy scripture to which we would call the special attention of our readers. The first is the word “*lost*.” This is God’s own word, used by Him to describe the state of every man, woman, and child, *by nature*; and there is no possibility of excluding ourselves from the ranks of the lost. People may, as they often do, compare themselves with others, as to the measure or number of sins they have committed; and frequently the self-righteous person congratulates himself that he has never been guilty of any gross or flagrant sin. Such would perhaps pity a drunkard, a thief, or even a swearer; but these self-righteous ones are just as much *lost* sinners before God, as the most grossly immoral: “*lost!*” “*lost!*” “*lost!*” applies to the entire human race without one solitary exception. True, the lost child, if it die, will be saved, on the ground that Christ came to save the lost; but you or I, intelligent reader, can never be saved till we

have first discovered that we were lost. The question is, has this solemn and sad truth been brought home to the soul in the awakening power of the Holy Ghost. Doubtless the terrified jailor of Philippi (Acts xvi.) felt under the mighty power of God his lost condition: hence his alarm and fervent exclamation, "What must I do to be saved?" Unbelieving reader, do you question that you are a *lost* sinner? Then let us remind you that Christ came to seek and save *none but the lost*. God says you are lost, and His dear Son would never have left the glories of heaven to come and seek you had you not been lost; but for His wondrous grace and immeasurable love, we must have been all lost for ever. Yes, lost for time, and lost for eternity. See to it, then, that you do not fail to seek your true place before God now as a lost, guilty, and ruined sinner; and then God would have you see and know that in His infinite love He has provided a present, perfect, and eternal salvation for you in the present work of His own dear Son.

We now come to the word to be noticed in our second text, and that is "saved." God has now on this earth a saved people. Mark the language of the apostle Paul in this verse—"Who hath saved us and called us with an holy calling." We have noticed that all were once in the ranks of the lost; but now thousands on this earth are seen and known by God as His saved people. Once they

were enemies; *now* they are reconciled by the death of Christ. (Rom. v. 10.) Once they were "far off," *now* they are brought nigh by the blood of Christ. (Eph. ii. 13.) Once they were guilty, now they are forgiven (Rom. iv. 7), "justified," sanctified, "children of God" (1 John iii. 1, 2), "heirs of God and joint heirs with Christ." (Rom. viii. 17.) And God has given to all such His Spirit, that they may cry to Him, "Abba, Father." Oh, happy people! Already accepted before God in the Beloved (Eph. i. 6), "and made fit to be partakers of the inheritance of the saints in light." (Col. i. 12.) Possessors of eternal life; "guarded by the power of God;" they have a Priest who is able to save right through to the end, "all that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. vii. 25.)

We now proceed to our third word from the text of Matthew xviii. 20—"Gathered." What infinite grace! oh, how it bespeaks the tender love of God. He not only saves the lost, and makes them His own people; but He gathers the saved ones around the adorable Person of His own dear Son; and, although that Son is not visibly in the midst, as He was when He came into the presence of His assembled disciples after His resurrection (John xx.), yet He is as truly and really "in the midst" of His gathered people now, save with this difference: now He is present

for faith to see and enjoy ; then it was for sight. He Himself, who foresaw the difference, has said, "Blessed are they that have not seen and yet have believed." What joy it was to the disciples to have "Jesus in the midst;" and so now many a Christian knows what it is to taste the joy and sweetness of His presence, when gathered to His name. But, alas! how many there are who own the grace of God in saving them, and yet are strangers to the same grace that shews itself in "gathering" the saints to the name and Person of the Lord Jesus Christ. We need not say that no unsaved soul, no unconverted one, can be truly "gathered" around Christ. This unspeakable privilege belongs solely to the children of God. They are first saved, then "gathered."

One Lord's day morning, a dear child of God was accosted by another with the inquiry, "Where are you going?" The ready, simple, and yet wonderful answer was, "I am going to meet the Lord!" The inquirer, himself a child of God, was arrested by the answer: "going to meet the Lord!" That was a thing of which he knew nothing: he did know what it was to go to hear a good sermon, or an eloquent preacher; but to be going to a meeting with just the simple object of meeting the Lord—that was altogether a new thing to him—a provision of God's love which he had never enjoyed. He thought perhaps, with many, that so long as he was saved and taken to

heaven at last, it was of little moment how saints came together on earth; forgetting that the same God who has made known His way how people are to be saved, has also made known how the saved ones are to be “gathered.” Frequently one has heard from the lips of a Christian, “Oh, I am no bigot; I like to go to any chapel or church;” or, “I say, Let every man do what he believes to be right: we shall all reach the same end.”

Such language would imply that God had left His children full liberty to act as they please in the matter of assembling themselves together; but this is far from the case, for the blessed God loves us too well to leave us to ourselves, and has therefore graciously caused instructions to be written for our guidance. Can it be unimportant whether we conform to those instructions or not? How jealous was God in the days of Moses, that His people should do His will and not their own when coming together as worshippers. (Deut. xii.) “Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.” “There shall be a place which the Lord your God shall choose, to cause his name to dwell there; thither shall ye bring all that I command you,” &c.

In our day is it not an allowed principle with many to do that which is right in their own eyes, and thus practically to ignore the will and love of that One who has left that wonderful and ever

faithful fact, "Where two or three are gathered unto my name, there am I in the midst"? True, God does not now say to His people, as of old, in the matter of worship, "Thou shalt do this," or "Thou shalt not do that:" such language was characteristic of being under law. But because we are not under law, but under grace, should we be less careful to follow the revealed will and mind of God? Surely not. Should not God's voice in love and grace command our unfeigned and ready obedience? We may notice too in Deuteronomy xii. that these statutes and judgments are given to a redeemed people to observe when they came into the land, and those statutes open with what was pre-eminently important to that purchased people, called to the holy place of worshippers, and that was that they were to be in entire separation from *the enemies of the Lord*. And how essential is this to the redeemed of the Lord now! The holy privilege of worshippers belongs peculiarly to the ransomed of God; and there can be no common ground taken with "believers and unbelievers." (See 2 Cor. vi. 14-18.) To be saved by God in grace, is that we may be separated for God in testimony whilst in this sinful world. In love Christ died for us—in love He has saved us—and in the boundless love of His heart He has provided a way for us to be gathered as His worshipping people. True, many have doubtless gone, and may still go, to heaven, who never knew the

blessedness of being gathered as a separated people to His name on earth. Inasmuch as they have believed on Him as the One who died for them, heaven is secured to them, by virtue of His finished work on the cross; but have they lost nothing? Truly much. They have lost the richest provision of His love for their enjoyment and blessing whilst in this wilderness scene; and lost the precious privileged opportunity of doing His will, and thus glorifying His name on earth.

Oh what attraction should His name—His presence afford to every child of God! what untold value should our hearts put upon being gathered to the place where He is “in the midst”! One of old could say, “My soul longeth, yea, even fainteth, for the courts of the Lord:” and if such an experience could be found in connection with an earthly tabernacle, how much more so should it be realised in connection with the “spiritual tabernacle”! His presence will be the joy of heaven, and He would in His precious grace have His own enjoy a foretaste of that joy whilst here on earth.

Lastly, we turn to our fourth word, namely, “Glorified.” God’s people, every one now on this earth, redeemed by that precious blood, are only waiting the sound of the archangel’s voice and “the trump of God:” and in the twinkling of an eye they will be glorified and clothed with a likeness like His own. (1 Thess. iv., v.; 1 Cor. xv.;

Phil. iii. 21.) Those now justified will soon be glorified. (Rom. viii. 30.) Quickly will that prayer be fulfilled, "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory." (John xvii. 24.) "A little while and he that shall come will come and will not tarry." (Heb. x. 37.) Then will every blood-bought one "see his face," and "be like Him." Oh! what a sure and blessed destiny awaits His beloved people, and if He longs (as He surely does) to have His own with Him in the glory, how should the heart of every saved one cry, with unhindered delight, "Even so, come, Lord Jesus." (Rev. xxii. 20.)

R. A.



## THE PARABLES OF OUR LORD.

### THE LABOURERS IN THE VINEYARD.

"The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give

them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen."—MATTHEW XX. 1-16.

THERE is one passage in this parable that explains it: "Is it not lawful for me to do what I will with my own?" It is God, in His sovereignty, dispensing His gifts as it pleases Him. What was given to the last in no way infringed upon the rights of the others; for of those first employed, we are told, an agreement was made for "a penny a day." To the others it was said that they should receive what was right, and it was a simple act of benevolence to give the last more than they had earned.

It vividly brings out the discontent of man. They who had agreed for a penny, received a penny, and therefore could have no just cause of complaint; and yet they could not bear to see others receive as much as themselves. To such it was said, "Is thine eye evil because I am good?" Yes, the very goodness of God calls out the evil

in man, who is, in many ways, ready to charge God with injustice. But the God of all the earth will surely do what is right; but He is a sovereign, and will dispense His gifts when and where it pleaseth Him. In His grace He calls some at the eleventh hour, and gives to them the same as those called much earlier.

We doubt not there is another lesson to be learnt from this parable, because of the last sentence: "So the last shall be first, and the first last; for many be called, but few chosen." God is the dispenser of grace, and He dispenses it as, and when, and where it pleases Him. The Jews were first, now they are last. Paul was as one born out of due time, and yet he became a chief apostle. God will not be unjust to any, but He calls whom He will, and of them He chooses whom He will, and makes them, in His grace, *what* He will. Let each be content to fill the place in which God has put him, counting it all grace to be sent by God to work in His vineyard, and then seek to be faithful therein; and, while enjoying the grace thus given to himself, be happy in recognising the grace given to others whom God may please to choose, and endow with greater gifts than he possesses. Let not our eye be evil because God is good.

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THE WAY OF GOD IN BRINGING INTO HIS  
KINGDOM.

## THE LOST SHEEP.

MATTHEW XVIII. 12, 13; LUKE XV. 4-7.

“What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.”—LUKE XV. 4-7.

It helps us to understand this parable, and the two others in Luke xv. (if indeed the three are not one parable, see ver. 3) to see that they immediately follow the accusation of the Pharisees and scribes who said, “This man receiveth sinners, and eateth with them.” Yes, blessed be God, He receiveth sinners, yea, and eateth with them. (Rev. iii. 20.)

This parable is beautifully simple. The people had been compared to sheep long before. “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.” (Isa. liii. 6.) But in the parable it is not the sheep who are so much in question as the owner: the one who had lost the sheep. He calls together his friends and neighbours, saying, “Rejoice with me.” No doubt the sheep that had been lost and found

again was in very happy circumstances now ; but not a word is said of that ; it is the owner, and his joy that comes out so prominently.

It also shews the value the shepherd, whose own the sheep are, attaches to a single sheep. It is one in a hundred : only one per cent., as we say, and not of much consequence. But one of *such* sheep must not be lost. A place vacant in the glory would never do ; a void in the heart of the Good Shepherd could not be possible. The sheep must be sought and sought *till it was found*. No such thought is allowed for a moment that it might be lost finally and never found. " My sheep shall never perish," said our Lord : no, not even one.

But, as we have seen, it is the shepherd who is before us : it is *His* love—*His* search—*His* joy. And the interpretation is as unmistakeable as it is plain : there shall be joy in heaven over one sinner that repenteth more than over the ninety and nine just ones.

There is also another word that demands our attention—the sheep was *lost*. What a volume there is in that one word—lost ! Our Lord said He had been sent to the *lost* sheep of the house of Israel. (Matt. xv. 24.) Yet, Israel with all their privileges, and with the scriptures in their hands, are described as lost. And if this were true of Israel, surely it was and is true of those without God and without hope in the world. Yet this is

really one of the last things a man receives respecting himself. Many a one can see and own that he is not quite what he ought to be ; there is room for improvement, a need for turning over new leaves, &c. But it is so degrading to be told that he is a lost sinner and needs an almighty Saviour ! And yet everything short of this is speaking smooth things that only deceive and ruin souls.

And whence, indeed, have not men wandered ? Alas, they have gone to the very depths of degradation, to every imaginable height of infidelity, to all the crooked places of profane imagination. No other word will tell out their state by nature, as to all their wanderings, than the word *lost*.

And this needs one to seek them. The Good Shepherd of our parable “ goes after ” the lost one. A cold professional gospel (if such it can be called) may think all that is needed is to call after the lost one ; tell him of his wandering ; and exhort him to acts of charity and devotion *where he is*—in the vain hope that he will find himself right at last.

Not so the Good Shepherd : He “ goes after ” the lost one—goes till He find it. And even then He does not trust it to follow ; but He lifts the sheep on to His shoulder and brings it home rejoicing. He does not set the sheep in the right road, and leave it to do the rest. No, He brings it, not even to the ninety and nine, but right *home*—safe and sound ; and then calls his neighbours to rejoice with him over his once lost sheep.

Ah, but you will say, our Lord, in His application, says there is joy in heaven over one sinner that repenteth. If the above is true, where is there room for the repentance? There will surely always be repentance, for the *goodness* of God leadeth to repentance; and it in no way clashes with what we here read. In the parable, as we have seen, it is what the man did who had lost his sheep, and *his* joy when he had found it.

But who are the ninety and nine just persons who need no repentance? Scripture is quite plain that in and of themselves there is none righteous—no, *not one*; but there were and are many who consider themselves as such, and who judge that they need no repentance. Such were those who brought the accusation against our Lord that called forth this parable: “This man receiveth sinners, and eateth with them.” We get similar expressions elsewhere: such as, “the whole need not a physician;” not that there really are any who have no need of Christ; but they take the ground of being such, and are so treated. It is the sick who value the treatment of the physician, and it is the lost who need a Saviour.

Thus this parable shews how our Lord receiveth sinners, and eateth with them; yea, He rejoiceth over the recovery of each one. The work of salvation is *His*—He does it all. He puts the lost sheep on His own omnipotent shoulders, and brings it *home* safe and sound. To Him be all the praise!

## NOTES FOR YOUNG BELIEVERS ON THE EPISTLE TO THE ROMANS.

### VII.

#### CHAPTER V. 1.

CONNECTING, then, this verse—indeed the first eleven verses—with the last verse in chapter iv., we have three things made sure to us. Being justified, accounted righteous, before God, we have, as to all our sins, peace with God, yet fully recognising His holiness and righteousness; and this, not through anything we have done, but through our Lord Jesus Christ; peace resulting from the blessed knowledge by faith that all our sins have been put away by the blood of Jesus, so that God can have no charge of guilt against us. *We have* peace with God, through our Lord Jesus Christ. As to the past, all is cleared away.

Then, in the second place: “By whom also we have access by faith into THIS grace wherein we stand.” We enter by faith into the full, unclouded favour of God. This grace implies the free favour revealed in the redemption we have, being justified freely. This is our happy, abiding place. There we stand. What a wondrous, present peace! We need not say this cannot be enjoyed if we are walking carelessly, or allowing sin in any way.

And in the third place, as to the future, we “re-

joice in hope of the glory of God." We do not hope to be justified, or to have peace—these *we have*—but we hope, with rejoicing, for the glory of God. Is it not joy to our hearts to know that we shall soon be in the scene where all is to the glory of God, all suited to Him; all pure within and without? Yes, sinless purity suited to Him, when He who has redeemed us has come, and taken us to Himself. Can anything give our hearts such joy as this, to be with Him, and like Him?

Verses 3-5. "And not only so," not only have we peace with God, present access into the free favour of God, and the longing hope for His glory, but this enables us to glory in present tribulations also. "Knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; BECAUSE THE LOVE OF GOD IS shed abroad in our hearts by the Holy Ghost, WHICH IS GIVEN UNTO US."

We must notice a very common mistake as to these verses. They are often read as meaning the exact opposite of what they say, as though we must have this experience in order that the love of God may be shed abroad in our hearts; and if we pray much, and are very diligent in patience, experience, and hope, that then we may hope that the Holy Spirit will be given us. No words can tell how utterly wrong all this is. The Holy Ghost is given to us because Jesus has finished

the work of redemption; and He being now glorified, we are sealed by the Spirit, and the love of God is shed abroad in our hearts. Thus, to suppose that the Holy Ghost will be given because of any efforts, or experience, or devotedness of our own, is to set aside the perfect work of Christ. No, it is the very opposite; all this blessed patient experience is because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

Now just suppose you are invited to dine with her Majesty the Queen, and she shews you every possible attention and kindness; and, instead of enjoying that kindness, you propose to those present that you shall pray earnestly that you may have a queen, and a queen that will shew you kindness; what would she—what would any one—think of such conduct? Blind and deaf persons alone could make such a mistake. No doubt those who know such a Queen best are most loyal; and those who know that the love of God is shed abroad in their hearts by the Holy Ghost, which is given unto them, will love Him most, and have this blessed experience because of the very fact.

What shall we say of the blind and deaf who see nothing of God's love to us, or its being shed abroad in our hearts; but, turning this precious scripture into legality, think and say that God will love us only as long as we love Him? The more we love God, the more He will love us!

This thought is at the root of a great amount of spurious effort of holiness in man. Many would be startled to see it in plain dress. What would you say to striving to make the flesh holy, in order that God might love it? Are not thousands doing so? Is not this the very thing you have been doing? Have we not practically said the old "I" must be holy, in order that God may love me? Truly the flesh must be subdued, but not even that, that God may love me, but because He has. We will now consider how He has loved us, and in what state we were when He loved us.

Verses 6-11. "For WHEN we were yet without strength, in due time Christ died for the ungodly." Have our hearts been bowed down to this fact? Not only were we guilty, but we had no strength, were without strength to be better. Whilst we were in that very state, infinite love to us was displayed, "in due time Christ died for the ungodly." There was no other means possible for God to justify the ungodly, but by His Son dying for the ungodly. Yea, it is in this very thing the love of God shines out to us. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Was this on the principle, that the more we love God, the more He will love us? Can there be a greater display of His love than, "Christ died for us"? Impossible! But this was while we were yet sinners.

Oh, pause and dwell on the love of God to us.

Yes, not our love of God first. Not that we loved God, but that He thus loved us. The more this takes possession of our souls, the more shall we love Him.

Do you say, All this may be quite true as to the past; but may we not fail in the future, and then will not God cease to love us? Nay, having known the love of God, may we not at last be left to everlasting wrath? Let us hear the answer of the Holy Ghost to this most solemn question. If God has thus commended His love to us that when we were sinners, Christ died for us, "much more, then, being now justified by his blood, we shall be saved from wrath through him." Mark, *being* justified by His blood is always immutably the same; it is not having been justified once by His blood, we need to be again, but, being justified, it ever stands. His blood is ever the same before God, having atoned for all our sins. Therefore we are ever justified by His blood. There is no change. Then, not only we are, but "WE SHALL be, saved from wrath through him." Oh, precious, infinite grace!

And there is still more: "For if, when we were enemies, we were reconciled to God by the death of his Son, MUCH MORE, being reconciled, we shall be saved by his life." Oh, what pains our Father takes to convince us of His everlasting, unchanging love! Just think—the whole atoning work of reconciling us to God was done by the death of

His Son. God was glorified; our sins, all our sins, were transferred to Christ, and borne by Him, when we were enemies! And now we are justified from all things, redeemed to God, made His children. He who reconciled us by His death lives to serve, to wash our feet, to save to the end, by His priesthood and advocacy, should we fail. "MUCH MORE, being reconciled, we shall be saved by his life." Now this certainty as to the future removes every hindrance to the heart's full joy in God. Not only have we this certainty of being saved to the end by His life, "but we also joy in God, through our Lord Jesus Christ, by whom we have now received the reconciliation."

This ends the whole question as to our sins. God is absolutely righteous in the way in which He has put them away by the death of His Son. They have been laid on the atoning Substitute, in infinite love to us, when we were enemies, without strength. He who once bare them in His own body is raised from the dead for our justification. We are justified, and we have peace with God. The love of God is shed abroad in our hearts by the Holy Ghost which is given to us. The love of God and the righteousness of God are fully revealed and displayed in reconciling us to Himself by the death of His Son. Our future practical deliverance and salvation from wrath are absolutely certain. We have received in our souls the full effect of all this as to our sins. And, oh, won-

drous privilege! as to all our sins, we have now unhindered joy in God! Salvation is entirely of God, and we know Him, so as to have joy in God, according to all that He is. We need not say this could not be through the law. If even the law could have justified from past sins—which was impossible—yea who could stand on his own responsibility as to the future, and joy in God? No, it is all through our Lord Jesus Christ, from first to last. Let us beware of letting slip this perfect grace, of letting in the least bit of confidence in the flesh. It is Christ in the future, as Christ in the past.

This verse 11, then, closes the question of sins. The question of sin will come before us in our next, if the Lord will. May the Holy Ghost deepen in all our souls a sense of the infinite grace of our God, so that we may continually joy in Him.

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### EXTRACTS FROM THE EAST.

“It is a mighty gap from the dark and Satanic system of Islam into Christianity. . . . It is very different from the case of a (nominal) baptised christian sinner, although the remedy in both cases is the same, for it is Christ. But in this case you have no christian foundation to build upon. So far as your work is concerned, all must be new. You dare not take a single thing, even seemingly good, of his old system, for it is

Satanic. The Koran is to us an 'unclean book, whose authority we dare not admit, even as a witness. . . . I would not quote a single sentence from it as a means of dealing with souls.

"I was puzzled, for a good while, to find some line of truth to meet the state of mind amongst Christians. If you ask a man here, Are you a Christian? he says, 'Yes, thank God, I am a Christian.' And he will go on talking as piously as you can do. What I finally struck upon was very simple. I say, 'Well, my friend, if you should die to-day, where would you go to?' He replies, 'If my works are good, I should go to heaven; if bad, to hell.' I take him up on that, and insist to know how he estimates his works, if they have been of such a nature as to entitle him to go to heaven at once. It finally comes out that his works are not good. Well, I tell him that he would certainly go to hell, according to his own shewing. We then go on to the question of man's works, as measured by the law, and from that to Christ."

"I was once spending a few days in Ramleh, Palestine. People were coming and going. A man of some intelligence came in, and asked me if it were true that the English were going to make a railway from Joppa to Jerusalem. I told him I did not know. 'Well,' he said, 'it would be a great blessing, and make business good,' &c. 'Well,' I said, 'we may die before it is completed,

and what then?' He replied at once, 'That would be far better, for then we should go to Christ.' His remark being unusual, it struck me, and I thought I would probe it. I replied, 'Certainly being with Christ would be far better than remaining here. But will you kindly tell me *how* the like of you and me can attain such a great blessing?' Again he replied promptly, 'By faith *and* works.' 'It is, then, by faith and works?' I said. 'Yes,' he repeated, 'faith *alone* will not do.' (It seems he was a Greek.) 'Well, now,' I said, 'my friend, we must look into the matter; for if our getting to heaven depends partly on our faith, and partly on our works, we must look out that our works are of the proper kind and quality. We must have the right measure for them.' He replied, 'They must be measured by the law of God.' 'You are, doubtless, right,' I said; 'for if any part of our getting to heaven rests on our works, they must be according to God's law. Well, this law says we must love God with all our heart, and our neighbour as ourself.' 'Just so,' he replied. 'Now,' I said, 'we will admit that part that speaks of love to God, and look into the matter of love to our neighbour. If your house were on fire, and that of your neighbour at the same time, you will throw one jar of water on the fire in your own house, and the next on the burning in your neighbour's. If you receive one pound, you will divide it with your neighbour,'

&c. He was astonished, and said, 'Well, if that be true, hell is nearer to us all than heaven;' and bade me good-day; and I saw no more of him.

"A talk of this kind never fails to gain the attention of (nominal) Christians here, but would have no effect whatever on a Mohammedan. . . . The god the Mohammedan talks about is *not* the true God at all. His creed is, There is no god but God, and Mohammed is the apostle of God. That is, the god he owns has spoken and revealed himself by Mohammed. But this is not the God I know. Many Protestants seem never to have doubted that Mohammedans own the true God, but are only mistaken in their way of worshipping Him. . . . The god Mohammed speaks of has neither holiness, love, truth, justice, or any other of the true attributes of God. . . .

"There are many here who are instructed in the dark acts of Satan. One, who says he is Christ, wrote me a letter last year. It was inspired by Satan, and wonderfully adapted to deceive. I burned it. He referred to little things, known only between God and my soul, and I am sure he could only have referred to them by Satanic inspiration."

When we remember the above extracts refer to those very lands where the gospel was first preached—Palestine, Syria, and Egypt—surely there is much room for grave reflection.

And if this Satanic flood of apostasy and

iniquity rolls over those once favoured lands, is not a still worse apostasy foretold, soon to cover the whole of the restored Roman empire? (Rev. xiii.) And yet men will talk in their sleep about wonderful days of progress! It is a terrible thing to give up Christ, no matter what may be accepted in His place. The wickedness and darkness of those lands should be a solemn warning to us. Perhaps the best thing that Satan used, in Mohammedan apostasy, was total abstinence. May we be aware of his wiles.

Oh, fellow-Christians, was there ever a time when we had greater need to cleave to Christ with full purpose of heart? Are there not also many in these favoured lands in the same uncertainty and ignorance of a finished redemption, and justification by faith, as the nominal Christians of Syria? Is that thy state, beloved reader? Art thou nearer to heaven, or hell? Has God proclaimed to thee forgiveness of sins through Jesus, and art thou uncertain that God speaks truth to thee? Do we hear thee saying, Nay, I believe God, I believe that blessed message proclaimed to me. Then we hear God saying, Thou art justified from all things. (Acts xiii. 38, 39.)

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## CORRESPONDENCE.

4. "M. A. B.," Needham Market. Jesus claimed the elect remnant in Israel as His sheep. "This fold" (John x. 16) evidently refers to His sheep amongst the Jews for whom He laid down His life; and the other sheep, "which are not of this fold," evidently refers to His sheep found amongst the Gentiles. Precious words He says: "them also I must bring, and they shall hear my voice: and there shall be one flock (*not* fold), and one shepherd." Surely Jesus is that Shepherd. We do not see how any one can object to sing of Him as the Shepherd. May we have less criticism, and more worship.

5. "P. B.," Camberwell. The Spirit is not speaking, in James ii. 14-26, of the salvation of the soul, but of justification in the sight of men. You will not find one word in this epistle as to redemption by the blood of Christ; it is the question of works proving the reality and genuineness of faith. "Shew *me* thy faith without thy works"—this was impossible; it is not so—"and I will shew thee my faith by my works." Works are thus the evidence to us that a man who professes to have faith is saved. In this sense we are to make our calling and election sure—manifest to others.

6. Holloway. We do not approve of anonymous questions, but require the name and address of writers. Neither do we engage to answer mere profitless criticisms. Scripture fully bears out the *sense* of the writer of page 330 (December number). "Those who are redeemed are actually translated out of the kingdom of Satan, and into the kingdom of God's dear Son. Israel were redeemed

out of Egypt, and actually brought into another place—Canaan. What Pharaoh was to Egypt, Satan is to this world.” (2 Cor. iv. 4; Eph. ii. 2; see also Acts xxvi. 18.) Surely this is full deliverance from Satan, as well as translation into the kingdom of God’s dear Son. Various aspects of this great truth are found in the word—very notably 2 Corinthians v. 17, 18. What a translation from the *old* to the *new* creation! May we each of us know more of this in our souls. If you have never found in scripture the hiding of God’s face from His beloved Son, then surely you cannot have known how dreadful sin is in His sight—so dreadful, that when Jesus was made sin, and bare our sins, He cried out, “My God, my God, why hast thou forsaken me?”

7. “F. C.,” Grimsby. In Matthew xi. 22, 23, the judgment spoken of is not so much a question of time as of fact. It will be more tolerable for Tyre, Sidon, or Sodom, in the day of judgment than for those who heard the gracious words of Christ then, and rejected them. The *day* of judgment covers both the judgment of the living nations at the coming of Christ before the millenium, and the judgment of the great white throne, after it. The judgment of the land took place when the Romans destroyed it. But the chief point is the intolerable anguish of those who have heard, as those cities did, the very words of Jesus, and those who now hear His words, as written by the very apostles who heard them, and yet refuse the mercy and grace of God. When the inhabitants of Tyre, Sidon, or even Sodom, stand before the white throne, dreadful as are their sins, yet they will not have the awful remembrance of such mercy rejected. Thus this scripture, like others,

may have a double fulfilment; first, in the destruction by the Romans; and, finally, before the great white throne, at the judgment of the dead.

8. "J. M. N.," Oxford. Scripture does not speak definitely as to length of time elapsing between believing and sealing; but, as to order, it is definite. "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." (Eph. i. 13.)

In one case it would appear to be the moment after they believed. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." (Acts x. 43, 44.) On another occasion, it was some time after they believed that they received the sealing of the Holy Ghost. (Acts viii. 12-17.) The great thing to learn, is, that the Holy Ghost is not a seal to His own work in us, or on our devotedness, but to the testimony of a full redemption—the hearing and believing the truth of the Person and work of Christ—"the gospel of your salvation." The oil was not put on the cleansed flesh of the leper, but upon the blood. (Lev. xvi. 17.) The Holy Ghost is a witness of the unchanging efficacy of the blood of Christ; and if a quickened soul, through defective teaching, does not know this, he cannot be said to be sealed.

9. "G. W. P.," Bromley. On the principle of law the Moabite was under the curse, or shut out of the congregation of the Lord. (Deut. xxiii. 3.) But on the principle of free grace, Ruth, the Moabitish damsel, was brought to the place of highest honour in Israel. Very beautifully does her history illustrate the difference of the two principles. If under law, we should be under the curse; but, by the free grace of God, we are made even sons of God.

## PAPERS ON HOLINESS AND THE SECOND COMING OF CHRIST.

THE Lord Jesus said to the Father, "Sanctify them through thy truth: thy word is truth." (John xvii. 17.) There is one truth, perhaps, beyond all others in scripture connected with holiness—it is the blessed hope of the Lord's return to take His saints. This is often little thought of by those who speak and write on holiness.

We must, however, carefully distinguish the sanctification we have, that is, all believers, through the one offering of Jesus for us, and the sanctification wrought *in us* by the Spirit using the truth.

In the former it is all for us, and of God, in His infinite grace, according to the infinite value of the blood of Jesus. We shall see this very distinctly, if we turn to 1 Corinthians i.

Corinth was a city of Satan, of great darkness and gross iniquity. Yet the Lord told His servant that of that place—sink of iniquity as it was—He had "much people in this city." (Acts xviii. 10.) And by the preaching of the gospel the Lord gathered them out to Himself; and thus the church of God was formed. Thus the apostle by calling addressed them: "Unto the church of God which is at Corinth, to them that ARE sanctified in Christ Jesus, saints [holy ones] by calling." Yes, *in* Christ Jesus they were sanctified. They were con-

stituted holy ones—they were holy. As children of the Father, they must have the same nature as the Father. “But of him are ye IN CHRIST JESUS, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”

Thus, as to what they were in Christ, Christ was all, so that God can ever speak of them as sanctified in Christ Jesus. In Christ they are constituted holy ones by calling. And this is true of every one whom God calls by the gospel of His grace—he passes from death unto life. Nay, “Therefore if any man be *in Christ*, he is a new creature: old things are passed away, behold, all things are become new; and all things are of God.” (2 Cor. v. 17.) As to his standing, God does not see him in the flesh, or in his old Adam standing, but *in Christ*; Christ is his sanctification, therefore it must be complete.

But does this imply that his walk also is perfect? Far from it. Nay, these very persons who are addressed as sanctified in Christ Jesus, as holy by calling, are declared to be carnal, in the same epistle. (1 Cor. iii. 3.) It would be utterly impossible to understand this, if we did not see the distinction between sanctification in Christ, and sanctification of walk. It is not that we must understand the word, “carnal,” here as meaning sensuality, or persons practising sin. No person practising sin can think for a moment that he is sanctified in Christ Jesus. He that practiseth sin

is of the devil. The carnality here spoken of was that which grieved the Spirit, and grieved the apostle. They were forming divisions in the church, and walked as men, shewing that they who are sanctified in Christ Jesus may need much correction as to holiness of walk. No one can deny that the same persons are addressed as those that are sanctified in Christ Jesus, holy by calling, Christ Jesus made unto them righteousness, and sanctification, and redemption; and also as to walk: "For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men."

And further, before, or in order to rebuke them because of this low walk, he speaks of them thus: "so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end; *that ye may be blameless in the day of our Lord Jesus Christ.*" (1 Cor. i. 7.) Now, what a motive this is for all believers to seek unity, instead of division; one saying, I am Episcopal; another, I am Presbyterian, &c. If we were really waiting for our Lord Jesus Christ, and assured that He will confirm us unto the end blameless in the day of our Lord Jesus Christ, should we not be ashamed of our divisions? Thus the Spirit of God brings before us the riches of the grace of God to these Corinthians.

Read their previous character, in chapter vi. 9, 10. And then, "And such were some of you:

but ye are *washed*, but ye are *sanctified*, but ye are *justified*, in the name of the Lord Jesus, and by the Spirit of our God." (Ver. 11.) Do not reverse this order. Do you say, Justification is an imperfect thing, and after that comes sanctification? Depend upon it, God knows better than we do, and He says, *washed, sanctified, justified*. Thus, if you are a believer, you are washed—yes, whiter than snow—set apart to God; yea, accounted righteous before God, in the name of our Lord Jesus Christ. And "God is faithful."

Read on, and you find that all this blessed certainty filling the soul, waiting for the Lord Jesus is the ground on which he rebukes them for their divisions. Thus the knowledge of the sanctification of every believer in Christ, is not that he may sin, but that he may not grieve the heart of Christ. Do you really believe this? We are sanctified and holy by calling; therefore we should be holy in walk, and work, and devotedness to Christ.

We will now turn to 1 Corinthians xv. Is not the great subject of this chapter the resurrection of those that are saved, that are Christ's at His coming again? "But every man in his own order; Christ, the firstfruits; afterward they that are Christ's at his coming." (Ver. 23.) Some had said that there was no resurrection of the dead. But the resurrection of Christ—which none could deny—had made the resurrection of ALL that are His an absolute certainty; just as

His resurrection makes the fact of our sins being forgiven an absolute certainty. How wondrous! how blessed! If He be risen, we are forgiven. If He be raised in glory and incorruptibility, so must we be raised in glory and incorruptibility. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." What an event! so near, and so certain! Mark, it is, "AT HIS COMING." And not only so as to the millions who sleep with Jesus, but also, "Behold I shew you a mystery: we shall not all sleep, but we shall ALL be changed." Yes, ALL, *all in Christ* who are alive when He comes. Death shall then, to us, be swallowed up in victory. Yes, "thanks be to God, which giveth us the victory through our Lord Jesus Christ." Oh, all ye holy ones, sanctified in Christ Jesus, this is your glorious, soul-sustaining hope. Oh, think of that glorious moment! But what is the application of this blessed certainty as to our walk *now*? "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Weigh every word; could anything be more calculated to stir up our souls to devoted, stedfast, abounding service to our Lord, than the blessed hope of His coming again? Who can tell how near that day is!

Now turn to 2 Corinthians v. 9. "Wherefore we labour, that, whether present or absent, we

may be accepted of him. For we must all appear [or, be manifested] before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Mark, we do not labour to be accepted *in Christ*. We have seen that all the Christians at Corinth were sanctified *in Christ*. Like all others who are in Christ, they were *accepted* in the Beloved. But we labour that, whether we are absent from the body (that is, have died), or still present in the body, when He comes, and are changed in a moment; we labour that we may be accepted of Him. If we compare this with 1 Corinthians iii. 11-15, we see that some may have walked so as to please Him, and have a rich reward; and others may be saved so as by fire, like Lot, and lose all their labour. But what a motive here again for practical holiness, for diligence in seeking to please the Lord, is the solemn thought of soon being manifested before His judgment-seat! Not, surely, for our sins, or we are lost. No, He is the blessed One who has loved us, and washed us from our sins in His own blood. But should that infinite love make us careless whether we do the things that please Him, or not? The more we know His love, and the certainty of His promise to come, and receive us to Himself—and the more we dwell on that scene of promise, not of dread to us; the more we shall desire to obey that word, "Wherefore come out

from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." And though we are sanctified in Christ Jesus, yet shall we seek, with all diligence, to walk in practical separation from the world. "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." But let us ever remember, this diligence is not that we may be sanctified in Christ Jesus, but because we *are* holy by the call of God—sanctified in Christ Jesus.

May our God and Father use these divine certainties as motives to stir up our hearts for a separate, holy walk with Himself! How blessed to know we are *not only thus, if believers, sanctified in Christ, but shall be confirmed to the end, blameless at the coming of our Lord Jesus Christ.* Let us not, then, live to please ourselves, not even in our religious matters, but to be accepted of Him in that day. Have we ever truly asked the question, Am I doing that which is pleasing to my Lord? What will He say to me before His judgment-seat? All must be manifested there. How exceedingly important then, for practical holiness, is the coming of the Lord! We shall find it increasingly so as we examine other scriptures.



# NOTES FOR YOUNG BELIEVERS ON THE EPISTLE TO THE ROMANS.

## VIII.

### CHAPTER V.

VERSE 12. We now come to the question of sin, or the two heads of the two races : the one head, Adam, by whom sin entered into the world; the other head, Christ, by whom grace has abounded over sin.

Many souls are greatly perplexed who find, though they believe their sins are forgiven, yet they find the root, sin, in the flesh. Much of this confusion arises from want of carefully noticing the distinction between sins and sin, as in this epistle. As we have seen, verse 11 closes the question of sins. Verse 12 takes up sin. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Thus there are two proofs of the origin of evil : sin entered into the world by one man. Of the whole race of mankind, all sin, and all die. What absolute consistency in the word of God, and with facts ! And this has been found to be the case, whether man was placed under law, or without law. After sin had come in, and man fell, the law was not given for two thousand five hundred years. "For until the law, sin was in the world ; but sin is not im-

puted [or, put to account] when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." (Vers. 13, 14.) That is, they had not transgressed a given law; yet there was death, the proof that sin was there. Sin and death then came into the world by its head, Adam. Death, then, is not merely the penalty of a broken law; but sin having once come in, death is its result; or, as expressed in the word, "The wages of sin is death." Now, in contrast with what came in by the creature's sin, the first head—sin and death—God is pleased to reveal to us what has come in for a new race by the gift of His own Son—righteousness and life. Only the infinite gift *must* abound over the finite, dreadful as has been the result of that creature's sin. God could not, in His free favour to us, give a gift that would come short of our need. Hence, the care of the Holy Ghost to shew us how that gift of free favour has abounded over the sin, the root of evil, and death, that came in by Adam. "But not as the offence, so also is the free gift [the act of favour]. For if through the offence of one many be dead, MUCH MORE the grace of God, and the gift by grace, which is by one Man—Jesus Christ—hath abounded unto many." (Ver. 15.) No doubt the effect of the offence of Adam's sin on the many, even all his posterity, is great and terrible; and we

all belonged to that "many." Death passed upon all men. Yet if we have passed from death unto life in the risen Head of the new creation, we have now to see how the grace of God, and the gift, by grace, by One—Jesus Christ—hath abounded unto the many in Him.

Verse 16. "And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification." In Adam we see one sin, and the consequences that have flowed from it in judgment. Now look at the free gift. See Jesus, our Substitute: all our iniquities have been made to meet on Him, and this for the very purpose, that we might by faith be justified from them all. And, much more than this, not only justified from all our iniquities by His blood, but He, having died for our offences, was raised again for our justification.

Let us dwell now on this great fact—the resurrection of Jesus from the dead—and this for the express purpose of our justification—of our complete, abounding justification. When Jesus was raised from the dead, He took to Himself that eternal life He had, and was. He could take it in perfect righteousness, having glorified God; and having redeemed "the many," according to that glory, He could now communicate to them, *to us*, that same eternal life—and that, a justified life, in righteousness, unchanging, ever-subsisting. It

will be very blessed if our souls understand this reigning, subsisting justification OF LIFE, though fully admitting that our life, as children of Adam, was forfeited.

Verse 17. "For if by one offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one—Jesus Christ." This is the close of the parenthesis from verse 13. Can any one deny that death reigns over Adam's race through sin? Where is the physician that can stay the reign of death? And Jesus says of His many, "and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." Death has positively no claim on those who receive the abundance of grace, and of the gift of righteousness. They REIGN in life by One—Jesus Christ. Nothing can stay its course; none can pluck them out of His hand.

Verse 18. "Therefore, as by the offence of one [or, one offence], judgment came upon all men to condemnation; even so, by the righteousness of one [or, by one act of righteousness], the free gift came upon all men unto justification of life." The true sense of this verse is, as by one offence judgment *toward* all men; so, by one act of righteousness, the free gift *toward* all unto justification of life. That is, as in verse 19, the effect of the two acts—Adam's sin, and Christ's obedience unto death on the two "manys"—the two families.

“For as by one man’s disobedience many were made sinners, so, by the obedience of one, shall many be made righteous.” It is, however, of the utmost importance to see that this justification OF LIFE is connected with, and results from, His resurrection from the dead. It is not written that He kept the law for our justification, but that God raised Him from the dead for that very purpose—for our justification. It is not, and could not be, our life in the flesh under the law that is justified; that could not be in any way. It is judged, and set aside. The life that we have now before God is the eternal life that has passed through death for us; and everything that the righteous claims of God had against us is fully met by that one death of our Substitute. Christ is our life. Can there be a charge against Him, even as our Substitute? We have, then, through the abounding of grace, a life against which there is, and can be, no charge—therefore a justified life.

If in Adam, or in the flesh, under law, nothing can justify us, or that sinful life. Death and judgment are written upon it. If in Christ, we have a life that reigns, a life completely justified, that nothing can condemn. As to our sins, we are accounted righteous — faith is reckoned as righteousness, and, being justified, we have peace with God. As to our sinful Adam nature, life, and standing, we are no longer in it, but in Christ raised from the dead; and the eternal life we have

in Him is justified life—in Him, how completely justified! It is of the utmost importance to lay fast hold of this; completely justified from our sins by Him; and, as in the new creation, completely justified in Him raised from the dead. In both cases it is wholly of God, both by and in Christ Jesus.

Dear young believer, do you know that you are no longer in Adam, or connected with the old things that belong to him? The great point for you to see is this: “if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new; and all things are of God.” (2 Cor. v. 17.) What a sad mistake would you make to go back, or cling to, the old things—law and a sinful nature—and suppose that anything would improve the one, or justify you under the other, now passed away! And now mark, your righteousness and life is to you all new, and all of God. What is of God must be perfect. Thus we are perfectly and for ever justified in the risen Christ.

Verses 20, 21. Oh, marvellous free favour of God! Do you ask, Why was the law given, if man cannot be justified by it, or if it cannot give a justified life? “The law entered that the offence might abound.” It may even have been so in your past experience. It may have entered with killing power, and the more you have struggled to keep it, the more the offence has abounded. How

you may have struggled to make the flesh holy ! and the more you have struggled, the more you have failed. "But where sin abounded, grace did much more abound." Do you believe God as to this ? Can you now cease from works, and rest in the boundless, free favour of God ? "that as sin hath reigned unto death, even so might grace reign"—yes, and that "through righteousness, unto eternal life, by Jesus Christ our Lord." It is not grace alone that reigneth—*that* would be indifference to sin ; neither righteousness alone, or the sinner must be condemned ; but grace, through righteousness. Yes, it REIGNS on, on, unto eternal life.

But if we are constituted righteous by and in Christ, entirely apart from any works of our own, sins being forgiven, and sin not reckoned to us—a question is then raised as to practical righteousness—Shall we continue in the practice of sin ? The enemies of the grace of God always raise this question, or put it as a charge, that those who hold the doctrines of the sovereign grace of God, imply that they live in sin that grace may abound. The charge is as common in this day, as it was by the Pharisees in that day, against the apostle. In the next chapter we have his inspired answer to the usual calumny. But rest assured, nothing short of this abounding grace can give rest to the soul.



## THE PARABLES OF OUR LORD.

## THE LOST PIECE OF MONEY.

LUKE xv. 8-10.

“Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”—LUKE xv. 8-10.

THE sinner is here compared to a piece of silver. It reminds one of “the treasure hid in a field,” and “the pearl of great price.” It is too valuable to be lost. A candle must be ignited and the search continued until it is found. But here, as in the last parable, the piece of money does not come into prominence. It is the one who had lost it. The search is hers, and the joy is hers. “Rejoice with *me*,” she said, “for I have found the piece which I had lost.”

Attempts have been made to shew that there is an analogy between a piece of money bearing an image and superscription, and man still bearing the image of God from Genesis i. 27, which says that “God created man in his own image;” and James iii. 9, “men which are made after the similitude of God”—however much the piece may have been damaged and the image disfigured. But the coin actually named here is “a drachma,”

(valued about  $7\frac{1}{2}d.$ ) and this generally bore the image of an owl, a tortoise, &c. It was a Greek coin belonging to the kingdom then passed away, so that if there is any allusion in the money used, it would seem to point out, that man had lost his moral likeness to God, and now bore the impress of the unclean.

May there not be an allusion to the professing church in this parable, seeing that the piece of money was lost in "the house;" and alas! we fear there is many a lost one hidden away in some dark corner of the professing church. But it must not be lost. The candle must be lit and the house searched. Here again there may be allusions to the darkness and to the dirt and dust. As to darkness, nothing is more manifest. The very doubts and questionings once used by the openly sceptical are now adopted by many who bear the name of Christ. Truth is undermined, the scriptures torn into shreds, and philosophy and reason installed in the place of reverence and faith.

And surely many a one of God's own is hidden amid the darkness, and must sooner or later be found. But what a process! a light must be brought where all should have been light; and the house must be swept. Oh the dust that has accumulated in that beautiful house erected in the beginning of the Acts—a house in which everything should have been safe and should have been an ornament. But now it is where a piece of

silver may be *lost*. Alas! how wonderfully true is this picture.

And the woman had to search “diligently,” or “carefully,” till she found it. In the case of the sheep it was lost in the wilderness, and there could be no difficulty in discerning the sheep from any other animal; but in a dusty house—and it *is* dusty or there would have been no need of its being swept—how easily a small coin may be overlooked! But, thanks be to God, it must be found: the search is “till she find it.” When we look at the many ‘apartments’ in that house, and see the dreadful darkness and evils in many of its corners—how needful the light, the sweeping, and the careful search!

But it is found, and the woman calls together her friends and her neighbours, saying, “Rejoice with me; for I have found the piece which I had lost.” Who is the woman? May it not be the church in distinction from the house? \* Notice she does not say, “*My* piece of money.” The Shepherd called the sheep he had found “my

\* Israel was many times compared to an unfaithful wife; and the apostle says, “I have espoused you to one husband that I may present you as a chaste virgin to Christ.” (2 Cor. xi. 2.) The church is the bride, the Lamb’s wife. (Rev. xxi. 9.) This parable is often taken to refer to the Holy Ghost, as that of the Lost Sheep to the Son, and the Prodigal to the Father. But in this, the reference must be to the *light* rather than to the woman.

sheep:" but the woman says, "the piece which I had lost," as though it had been her carelessness or want of watchfulness that had caused the loss of the piece of silver that had been committed to her care. In like manner the enemy sowed tares in the field *while men slept*, in the parable of the Wheat and Tares.

And this brings out an important truth that we should have the same care one for another, seeing we are all members of the one body. Doubtless there are some gifted to be pastors and who watch for souls—to whom we do well to take heed—but in the divided state of the church, it surely devolves upon all to have the same care one for another, as the whole of our body feels the pain in any part, and when one part is honoured, the whole rejoices.

And when a poor straying one is "lost" amid the evils of the professing church, God is often pleased to bless the means used by throwing His light on some portion of His word—it may be by a simple tract—and the lost one is found, and restored first to Christ, and then brought to the communion of God's saints. And then there shall be joy and rejoicing. Oh that our poor cold hearts might enter more into the joy there is in heaven and before the angels of God\* over one

\* In the case of the lost sheep the joy is said to be "in heaven;" here it is "before the angels of God," if we had wisdom to see the distinction. Order is to be maintained in the house "because of the angels." (1 Cor. xi. 10.)

sinner that repenteth. It is one more snatched out of the kingdom of Satan or out of the great house of lifeless profession, and translated into the kingdom of God's dear Son, that shall be to His praise and glory to all eternity. But there should be *present* joy—joy down here as well as in the presence of the angels of God.



### EXTRACTS FROM THE EAST.

“You say, Will you please inquire if it is true, that the wild olive grafted into a good olive, makes the wild olive become good and fruit-bearing? In reply, I assure you that the olive is wild by nature, and instead of grafting the wild into a good one, it is the very reverse: they graft the *fruitbearing* into a wild stock.” The process is then described, similar to the grafting of the apple, or the rose. “The apostle says that what God did in the case of the Gentiles, that is, in grafting the *wild olive into* the good, was contrary to nature. (Rom. xi. 24.) For the natural process is just the reverse. If you get a copy of a book called, ‘The Land and the Book’ by Dr. Thompson, an American Missionary who resided here for about forty years, it will tell you the same.

“By the way, I have for a good while doubted the correctness of even using the process of *grafting* to illustrate the two natures in the believer.

I know it has often been thus used, when there was no thought of any wrong use that might be made of it. . . . The word for 'engrafting' in the New Testament is only found in this passage (Rom. xi.), where, as you know, the thought is dispensational, and has no reference to the new birth at all. James says 'The engrafted word,' but it should be 'the implanted word.' Really there is no such thing as grafting a new nature on the old; nor is there anything in common between the two, save that they are both existing in the one responsible person. Nor is there such a thing as cutting off the stock of the old, that it may yield its power to the new. The old is there in its entirety; and, as we know to our daily sorrow, if not practically mortified, it yields its fruit. The wild, and the good olive, are but two states of the one kind; but the old and new natures are two different kinds.

"The error of Dr. M. you refer to is simply current theology, that makes the new birth the reformation of man as he is: the only point of difference between him and other theologians being the degree to which this reformation can be now carried. I learned it in my boyhood in our Presbyterian Catechism, where the question is asked, 'What is baptism?' the answer there given is, 'Baptism is a holy ordinance instituted by Christ; wherein the washing of water in the name of Christ doth signify and seal our engraft-

ing into Christ,' &c. In fact the framers did not see the distinctness of the new birth at all.

“ You will be glad to know that the word from Upper Egypt is still very cheering. Thus far the Lord’s hand is very manifest, and it seems a point has now been reached when separation [from evil] must take place. I think in my last I stated the — had attacked the work, and published (or, at least sent written copies) of their official answers to these erroneous doctrines. Last month some five or six of those prominent in the work met together to give their answer on all these points. That is, they met to agree together on a written reply, and spent a month together. I had a letter from one of them this week. He closes by saying, ‘The Lord is working in every direction. He first awoke His saints, and is now loosing the bonds which bound them to human systems, that they may worship in spirit and in truth.’

“ I hope to see them when the Lord will. [He is now there] Communication between here and Egypt is still impeded by strict quarantine regulations. Added to this difficulty, there is now much anxiety about the general state of things in that country; and in fact the minds of Mahomedans everywhere are now much exercised about the expected ‘guide,’ or ‘Mahdi,’ whom it is alleged their prophet foretold God would raise up for them in the last days when the faithful would be in perplexity, and not know what to do.”

Other letters have come since from this servant of the Lord, relating to the deeply-interesting work of God in Upper Egypt. The world may not be able to understand the great wave of Satanic power in the Soudan; but those who know of the blessed work of the Holy Ghost in Upper Egypt amongst the Copts, will not fail to see it is the dragon's old hatred and effort to destroy that which is to the glory of Christ. May we all be much in prayer for these dear young converts to Christ and awakened Christians, and for the brother who has gone with his life in his hand.

A word of explanation may help the reader to understand the question of the wild olive. We were speaking lately with a great teacher of what we believe to be false views of holiness, namely, the improvement of man's sinful flesh into perfection, instead of God's judgment upon it in the cross of Christ as taught in the word. He denied the two natures in the believer as taught by the Lord Jesus, "That which is born of the flesh is flesh and that which is born of the Spirit is spirit," and said the two natures in the stock rose, and the apple, were not the correct illustration of the believer; but the olive was the true illustration; that it was contrary to all other trees—the bad was grafted into the good olive, quoting Romans xi. Thus the bad sinner was grafted into Christ, and became all good, no bad left; no bad root, or shoots. As scripture was so sadly

misapplied by this leader, we felt led to question the fact as to the olive as stated by him ; and we wrote to a beloved brother in Lisbon, who made careful inquiries. The answer we got from him was precisely in substance the same as this answer from Syria. The whole character of Christianity is involved in this question. Is the new birth the reformation or improvement of the old nature, or an entirely new creation? We quite agree with our brother: the mode of engrafting of the rose may be pressed too far, as explaining the mode of the new birth. But we have used it solely for the purpose of shewing that just as there is brier and rose in one stock rose, so there is the flesh, or the old nature, and the new in every Christian. His remarks are very valuable, as shewing that the two natures are far more dissimilar, in the one responsible person, than the two which are of a kind, in the stock rose, the olive, or the apple.

Surely such persons as Dr. M. can never have thought or meant what they say. If he reflects for a moment, he would not say it was possible for a sinful nature like ours, to be engrafted in the sinless Christ? Yet we have often noticed where there is a wish to glory in the flesh, to exalt human nature in its self-righteous perfection, there is also a similar tendency to depreciate Christ. He was made sin for us once on the cross—He bore the sins of many. There He, the holy One, was forsaken of God. But did not God raise Him

from the dead and receive Him to glory? But for a sinful human nature to be engrafted into Him now, in order to make that sinful nature all good, like this untrue statement as to the olive—could anything be more heretical?

We do trust all who are in danger, or may have imbibed these unscriptural views of holiness, will ponder this well. It is also a proved fact that if a bad or wild olive be engrafted into a good olive, the wild or bad overcomes the good. It would be so if this dreadful view of the new birth were true. If our sinful nature were engrafted into the sinless Christ, He would no longer be the holy, holy One. Oh Christians, beware! never was there a time when we needed to be more diligent in holding fast the truth of the spotless sinlessness of Him who is the Holy and the True. We scarcely need say there is no such thought in Romans xi. as the engrafting of Gentiles into Christ, but into the olive-tree of promise or Abrahamic privileges.



## PATIENCE.

PSALM XXVII. 14.

How needful this word of exhortation, uttered through the psalmist by the Spirit of God! "Wait on the Lord: . . . wait, I say, on the Lord," is for each of our poor hasty minds, that we may be found waiting on the Lord, in confidence and dependence, for everything, knowing that He will supply all

our need, and that, "As a father pitieth his children, so the Lord pitieth them that fear him."

We are apt to make our minds up first, and then go to the Lord, asking Him for His; but this will not do, if we want His guidance and direction, we must go in singleness of eye to get it. And, oh! what precious promises we have: "They that wait on the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." (Is. xl. 31.) There is a *promise* from One who cannot fail to perform His own word. Look at the apostle Paul, in Philippians iii. 13, 14, and see how he was sustained with needed grace to run his course down here. "This one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." He was contented to leave all temporal things in the Lord's hands, and the prize that was before him cheered him on—he knew he would soon be with Christ, the One who had won his heart and affections, and he could count everything loss for Him. And what a blessing, dear reader, to know that this same Jesus Christ is our object, the One who is "the same yesterday, to-day, and for ever." May we know more what it is to be continually hearing the voice of this great Shepherd, whose love and care we are daily

and hourly proving, while passing through this  
 "dry and thirsty land, where no water is," for it  
 delights Him to have us ever listening to His  
 voice.

F. T. J. M.



### HIS LOVE.

ABIDE thou, my soul, in thy Saviour's love,  
 For restless thou art as a timid dove ;  
 He seeth thy faithlessness day by day,  
 Yet bears with waywardness, guards thy way.

He calls thee to come and enjoy His peace,  
 To learn from His lips that thy fears may cease,  
 To take of the stream of eternal love  
 As foretaste of bliss in the home above.

"I give you my peace!" thus He greets His own ;  
 These words are eternal ! no change have known ;  
 Then make them thy portion and prove their power,  
 Receive them as comfort in trial's hour.

He ever is faithful ! and knows not change,  
 His sympathy's wider than thought can range,  
 His love is as vast as is space in sweep,  
 Unmeasured in flow as an ocean deep !

When wand'ring no more in this world of care,  
 Thou dwellest above in that mansion fair ;  
 There love in its fulness will flow around,  
 But drink thou its stream whilst on earth thou'rt found.

U. U.



## CORRESPONDENCE.

10. "G. T.," Brighton. We do not see why you should have any difficulty in seeing how souls are saved, as the result of the labour of the servants of the Lord. It pleaseth Him to use them, and that is enough. The angel of the Lord could have spoken to the eunuch, but He was pleased to send Philip. Is it not a part of the purpose of God to save souls by the foolishness of preaching? (1 Cor. i. 21.) God is pleased to answer prayer, and to bless the preached word, but He giveth not account of His matters to such as you and I—yea, is not prayer by the Holy Spirit, and so preaching? No man believed in God's election more than Paul, yet none laboured more for souls. We may cavil, or reject the truth, but the facts are all in the word of God. Paul preached forgiveness to all, and as many as were ordained to eternal life believed. We cannot go further, in our limited space; see a tract, "Election," to be had of the publisher.

11. "A. R. G.," Kent. Baptism for the dead (1 Cor. xv. 29) must be read in connection with verses 16-18; 20-28 being a wonderful parenthesis. The word, "for," has often the sense of, "in view of." God was pleased to let the church, during the first three centuries, be sorely subject to fearful persecutions. To be baptised was to take a step, with nothing in this world but death in view, or, as we say, death before them. They were baptised unto a crucified Saviour—baptised into His death, and, so to speak, buried with Him in baptism. And why should they take such a place, nothing but a cruel death before them? But Christ is risen, and this altered everything. Else what should they do

which are baptised for (or, in view of) the dead, if the dead rise not at all? It has been said, Why should they fill up the ranks that were being swept off by the most cruel deaths? Paul then seems to refer to this in his own history. But why do this, if there be no resurrection? Truly they were "as sheep FOR the slaughter."

12. "M. L.," by Kilmarnock. A railer is one who speaks evil of another falsely. If he is called a brother, we are not to eat with him, as in the scripture you quote. If he continued in this evil course, unrepentant, no doubt the assembly would have to judge his case in the presence of the Lord, even unto putting away. We should, however, seek, in the spirit of meekness, to restore such an one. Many such cases afford an opportunity of doing to one another as the Lord does to us—to wash one another's feet.

13. "F. J. H.," Bristol. It is quite clear there will be different degrees of punishment in the judgment. (Luke xii. 45-48.) Who can imagine the fearful horror of those who have taken the place and profession of being the servants of the Lord Jesus Christ, and yet have said in their hearts, My Lord delayeth His coming; and have beaten their fellow-servants, and eaten and drunk with the drunken! Read carefully every word in this solemn scripture: "For unto whomsoever much is given, of him shall be much required," &c. It is a searching question for every one who professes to know the will of the Lord.

As to your other question, we are not aware of any scripture that informs us whether the unconverted will see us when we are taken to be with the Lord; but as we shall be changed in a moment, in the twinkling of an eye, it would seem not.

## THE MIRACLES OF OUR LORD.

### MARK I.

“AND there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone: what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us?”

“And he preached in their synagogues throughout all Galilee, and cast out devils.” (Mark i. 23, 24, 39.)

Not only did there shine out the true Godhead of the Lord Jesus Christ in the miracles He performed, but in those miracles the moral condition of man is very distinctly illustrated, and God's way of meeting that condition in and by Christ. He was the true light that made all things manifest. Satan was in the world as the dragon, he was in the palace, the god of this world. But also there were demons in the synagogue. This is a very serious reflection. The synagogue was the Jews' meeting-room, or, as people say now, the place of worship. Men may admit that devils may be in the tavern, the theatre, the concert-room, at the ball, at the billiard-table, or the gambling-den; but how little is thought of Satan and his ministers in the meeting-room, or place of worship! But so it was; and if we look at a few scriptures we shall soon see that so it is now.

Let us look, then, in the first place, at man. All men by nature are under the power of Satan. We see men led by this wicked spirit, walking "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." (Eph. ii. 2.) There is no middle state. Men are either dead with Christ, and risen in Him, or led by the spirit that *now* worketh in the children of disobedience. One of these is assuredly the condition of the writer and the reader of these lines.

In another scripture we learn that men are now blinded by Satan: "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not," &c. (2 Cor. iv. 3, 4.) A blind man cannot even see the sun; and a morally blind man cannot see even the glory of God shining in the face of Jesus Christ, our Substitute and Representative. Oh, blessed light, to see my name, encircled in the radiancy of the glory, accepted in the Christ! But those blinded by Satan cannot see the light. But if that is the condition of all men by nature, what has that to do with the synagogue? Does Satan get into the synagogue now? Well, let us look, if we have sight, at what he was about, even whilst the apostles were here.

In this same epistle we read of the crafty and deceitful way in which Satan blinds and corrupts

the professing church by his agents. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." (2 Cor. xi. 13-15.)

Now, if Satan had his agents in the professing church so early, what is it now, as foretold? "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils . . . forbidding to marry, and commanding to abstain from meats," &c. (1 Tim. iv. 1-3.) Many more scriptures might be quoted. But how few believe or understand what we have already read! What power Satan has ever had since the first woman trusted his word, and distrusted God!

There are three ways, then, in which Satan has still great power over men. He leads men by their lusts, as the prince of the power of the air, the spirit that now worketh in the children of disobedience. He blinds the minds of them that believe not, and he transforms himself as an angel of light, in the synagogues, or so-called places of worship. Who would have thought this, if scripture had not revealed it? Mark, so great is the deception, that his ministers are transformed as

the ministers of righteousness. What matters it to Satan, whether he leads souls to destruction by an unclean, sensual demon, or by a demon leading them to the same end by self-righteousness?

The presence of Jesus at once greatly disturbed these demons in the synagogue. It is just the same now. If Jesus be truly preached, in the power of the Holy Ghost, there is immediate disturbance. The man in the synagogue, with an unclean spirit, cried out. Think of man in such a condition, in the very possession of a demon. And how terrible the state of every rejecter of the grace of God now! And what does he cry? He says, "Let us alone." Yes, this is the cry of every unconverted soul: Let us alone. Why cannot we have our own way, and do our own will? Why disturb us? "What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us?" Ah, it is the very demon that thus speaks in the man. How dreadful the condition of every unconverted man, whether the slave of unclean lusts, or the slave of false, deceitful ministers of Satan, as ministers of righteousness, like the serpent in the garden, professing only to seek the good of their dupes. Let Jesus, the present and eternal Saviour, be preached to such, and immediately they cry out, "LET US ALONE!" "What have we to do with thee?"

Oh, how often this is the case on a dying bed. Satan has succeeded as an angel of light, and by

His ministers, as ministers of righteousness, in lulling a soul into the false security of trusting in sacraments and his own righteousness. You will be kept from that dying chamber, if possible, but if you should enter it, and proclaim forgiveness of sins through Jesus alone, how soon, and how sad, the cry, "Let us alone!" "What have we to do with forgiveness of sins through Jesus? We do not need it, we are good religious people!" On the other hand, Satan may have held complete power over another case, and as the terrible hour of death approaches, awful despair already is settled on the dying countenance. Now, who but the Lord Jesus, the eternal Son of God, could meet this first condition of man, led, blinded, possessed by demons—yes, even in the synagogue? Oh, blessed be God, Jesus has power to deliver. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John iii. 8.)

Oh, beloved reader, are you possessed of an unclean spirit? Has Satan, by uncleanness and iniquity, complete power over you? Or has he deceived you as a minister of righteousness? Do you say, "I attend the synagogue, and my minister tells me how good I must be, and then God will love me"? If you do, mark that man, he is one of the ministers of Satan. God so loved the world, when it was as bad as it ever could be—yes, so loved it then—that He gave His only-begotten Son,

that whosoever believeth in Him, should not perish, but have eternal life.

Yes, yes, by that work which He finished on the cross for us poor sinners, He has power and title to deliver every sinner that believes on Him from the power of Satan; and no other name is given, by which Satan can be cast out, but the name of Jesus. Thus, not only did He, when here in flesh, put forth His blessed power for man, in casting out devils, even in the synagogue, but He has all power now to meet this desperate state of man—of all men; of you, my reader. How distinctly both His true manhood and Godhead shine out in this! Who but God could bind the strong man? “And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.” (Mark i. 34.) Yes, they knew Him to be God, and must submit to His power. And now mark His perfect, dependent manhood, in the next verse: “And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.” How blessed that we can thus go WITH HIM into a solitary place, and pray with Him as perfect Man, in all the tender love of His truly human heart! As such He maketh intercession for us. Do you sometimes—yea, often—feel cold and dead in prayer? Think of Him; as Man He prayed with and for you. Yet He is God over all, blessed for

evermore. And as God you can pray to Him; and in answer to Simon's question, or announcement, "All seek for thee," He said, "Let us go into the next towns, that I may preach there also; for therefore came I forth." Oh, ye who would serve this Lord and Saviour, retire with Him into the solitary place in prayer. Then go WITH HIM to the next towns, and preach there also.

The wind bloweth where it listeth; and, where He will, there will surely be the putting forth of His mighty power in the deliverance of a great number of souls.

"And he preached in their synagogues throughout all Galilee, and cast out devils." Yes, such was the condition of the synagogues then, and such is their condition now; and such is His power to meet this desperate condition of man. But do not go alone to this work—go with Him. He says, "Lo, I am with you alway, even unto the end of the age." Blessed Jesus, may all Thy servants, from this hour, be more with Thee in the solitary place, and thus more with Thee from town to town, until we see Thy face, and hear Thy precious words, "Well done." Thou hast said, "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be."



## NOTES FOR YOUNG BELIEVERS ON THE EPISTLE TO THE ROMANS.

### IX.

CHAPTER vi. 1. This, then, is the question, if grace has abounded over sins and sin—over all our iniquities which we have committed, and over the sin we have inherited, and where sin has abounded, grace has much more abounded—is it true, then, that abounding grace leads to continuance in the practice of sin? From that day to this, the rejecters of the gospel have always said it is so. If you are completely justified, not by your own works, but in and by the subsisting, unchanging righteousness of God in Jesus Christ our Lord raised from the dead—then that implies you hold that you may be careless, and indeed may practise sin!

Now what says the Holy Ghost by the apostle as to this? “What shall we say, then? Shall we continue in sin, that grace may abound?” Far be the thought; “How shall we that are dead to sin live any longer therein?” Here, then, is that principle of deliverance from sin so greatly ridiculed—deliverance from sin by death. Neither shall we find any other deliverance from sin in the word of God. For centuries, many sincere souls

sought deliverance by fastings, and seclusion in monasteries. Many sincere souls now seek it by efforts after a false perfection of the flesh. But here is the full truth of God—deliverance from sin by death.

Only mark, it is not the future death of our bodies, should we die, but this—“How shall we **THAT ARE DEAD to sin** live any longer therein?” What does this mean, “we that are dead to sin”? Do you say, “It may mean those who have attained to perfection?” Is there such a thought? Nay, in order to shew how assuredly this applies to all Christians, the apostle says, “Know ye not, that so many of us as were baptised into Jesus Christ, were baptised into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” (Ver. 3.) So that he is careful to shew that this principle of deliverance from sin by death applies to all who have been truly baptised unto the death of Christ. Nothing could be more plain, and yet nothing is less known. It ought surely to be well understood, for the apostle says, “Know ye not?”

Do you understand, reader, this great practical truth of deliverance from sin? Do you say, as an authorised teacher said to us a few days ago? “We are all sinners, and unfit for heaven; we must seek in every way to improve our sinful

nature; but I fear it will never, in this world, be quite fit for heaven." Fit for heaven! Is a corpse fit for heaven? It is dead, it is too loathsome for heaven or earth. It must be buried. Do you bury it, to make it suddenly, or gradually, perfect? It is a mass of corruption; there is no life in it, not a particle, nor can there be, until the putting forth of the power of God in resurrection.

Is it not so as to our whole moral being? Our neighbour, sincere as he is, is spending his life in seeking to improve himself—the flesh, by sacraments and ritual, he fears he will never be able to do it so as to be fit for heaven. How blind to that which even his baptism should teach him. The fact is, we do not believe God, that we are as bad as He says we are; so bad, so vile, so loathsome, so offensive, so dead to all that is good, in the flesh as children of Adam. Have you ever said, "I am only fit to be buried out of sight. Yes, bury me, bury *me* out of sight. I am not fit for heaven, I am not fit for earth. Oh, bury me out of the sight of God, and out of my own sight"? Here is water, said the eunuch, what doth hinder?

Mark well, then, the deliverance from sin is not the improvement of self, or an evil nature—the flesh, but "we ARE buried with him by baptism into death." We are not baptised unto the work of the Spirit in us, but unto His death, who died for us, and rose again. The *death*, then, that de-

livers from sin is not a death unto sin we attain to, but the death of Christ on the cross, and our identification with it—"buried with him." And you will notice, there is no thought of baptism communicating life. Baptism is unto death, and life in the risen Christ is beyond it. For Christ not only died, was actually dead, but He is "raised from the dead by the glory of the Father." How glorious the new creation! Christ, the beginning of that new creation, raised from the dead by the glory of the Father. "Even so we should walk in newness of life." Not only old things are passed away, and all become new, but we are in that new creation by the glory of the Father. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The resurrection side of this subject is brought out more fully in Colossians ii., only here let us note, that baptism unto His death is the chief point to shew what all Christians should know—the truth of deliverance by death.

Verse 6. "Knowing this, that our old man is [or, has been] crucified with him, that the body of sin might be destroyed [annulled], that henceforth we should not serve sin. For he that is dead is freed [or, justified] from sin." Now the question is this: Is the old man crucified when the believer attains to perfection, as it is called—that then the old nature ceases to exist, or is all

turned good? There is no thought in this text of its being a state peculiar to some Christians, and not the state of others. It is the very truth of our christian position. Knowing this that our old man has been crucified. WHEN? In our experience? That is not the thought here, but, "has been crucified with him." Surely that was on the cross. Not only He, in infinite love, bare our sins on the cross, but our old man was fully judged there too. It is indeed made good to our souls' experience when we become identified with this crucified Jesus, of which baptism is a figure. Are we thus *identified* with the death of Jesus? Not the improvement or restoration of our old nature, but can we look back to the cross, and say, There I was crucified with Christ? All that of which I might boast had to be crucified. Most assuredly this was so, that the body of sin might be annulled, made powerless; for a dead man is powerless, or he would not be dead.

We have seen how God justifies His people from their sins by the blood of Jesus. Now we see how He justifies them from sin, the root, or nature. "For he that is dead is justified from sin" (margin). Sins are forgiven, and now sin cannot be imputed to him that is dead, he is justified from sin.

But there would be no power for a holy life in merely being dead to sin. What true power is we shall find when we reach Romans viii. 2 ;

only we must carefully notice, that we are as truly identified with Christ risen, or more so, than we were identified with Him in death.

Verses 8-10. "Now, if we be dead with Christ, we believe that we shall also live with him." The one follows the other. And this for ever. "Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God." He has nothing more to say to sin, or sin to Him; He was here once, and bore its utmost curse; He was made sin, or a sin-offering. What sin? His own? He had none. Sin, our sin, has nothing more to say to Him, or He to it. It is all gone from the sight of God. He who was once under it, even unto death, now liveth to God. Oh, precious, soul-sustaining truth! And sin can have no more to say to Him, and no more to say to us. Once identified with Him in death—yea, more than identified, alive in Him for evermore. Oh, my soul, dost not thou believe God?

Verse 11. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Jesus Christ our Lord." Is it, then, that the old nature, or sin, is eradicated, dead? Does it no longer exist in the believer? There is no such thought here. If it were really so, really dead, we should have no need to reckon it so. Did you

ever hear that a corpse was reckoned dead? We are so identified with Christ, that God wishes us to reckon ourselves dead with Him, and alive in Him. He wishes us to treat the old nature as if it were dead unto sin, and alive in Christ risen from the dead; only, as we said, the latter ever goes beyond the former. For if any man be *in* Christ, he is a new creature (the word "through," in this verse 11, should be "in"). We have peace with God, as to our sins, through the work of our Lord Jesus Christ. But God, who raised up our Lord Jesus Christ, has also raised us up *IN* Him; so that we are alive unto God *IN* Jesus Christ our Lord. Now, nothing suits Satan's purpose more than to set all this aside; both the finished work of Christ, by which we are justified from our sins—our identification with His death unto sin, and also the work of God, in raising us up *IN* Christ, and thus delivering us from sin, alive unto God. Yes, instead of the plain truth of this scripture, deliverance from sin has been held out as a future attainment of the believer, attained only by some. This is the root of self-righteous perfection in the flesh.

Just what God says to us in these verses gives the only principle of deliverance from sin. All other methods are mere deception. But you say, "I find my old nature is not dead as to fact." Just so; but you are to reckon yourself dead unto sin, and alive unto God in Jesus Christ our

Lord. Much that follows we shall find to be the unfolding of this all-important principle. It will affect every step of our walk in this world. How ought we to walk to shew our identification with a crucified Christ? Yes, we are crucified with Him. You may know many who walk as if they were dead to the things of God and His Christ, and fully alive to the world that crucified Jesus. May God use these solemn truths in sanctifying power to our souls!



## PAPERS ON HOLINESS AND THE SECOND COMING OF CHRIST.

### II.

WE will now turn to Philippians iii. 17-21: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." Paul had been attracted to Christ in heavenly glory. He longed for the resurrection from among the dead, when he knew he should be perfect; that is, conformed to the glorified Christ. All else was as dung to him. He calls on the whole assembly at Philippi to be thus minded, and be followers of him. ("For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame;

who mind earthly things.") He does not say, "There are many such amongst you, the assembly, at Philippi, but with weeping he tells of such as had already come in amongst the general professors of Christianity. Neither do these seem to have been guilty of such sins as would have subjected them to discipline. What had they done? By their walk, minding (setting their hearts on) earthly things, they had denied all real identification with the cross of Christ. Now this minding earthly things, proved they were not Christians at all; for their end is destruction—yea, they are enemies of the cross of Christ.

What a searching word for our hearts. One man may say, "May I not set this aside, and mind earthly things, and possess as much of the world as I can get?" No; remember it is written, "whose end is destruction." Others may say, "May we not mind earthly things, and sit in the world's parliament?" And professors may say, "May we not mind earthly things, and take part in the world's politics? Are we not members of its commonwealth?" And thousands more may say, "May we not set our hearts on the acquisition of wealth?" God tells us all such are the enemies of the cross of Christ. "Whose end is destruction." Do we believe God? And if we do not, will that alter the fact, "whose end is destruction"?

If such be the case, (and can any deny it?) then

what is the mark of true holiness? And what marks those who really are true Christians? Let us hear the apostle: "For our conversation [commonwealth] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

It is a remarkable fact, that, not until the sanctifying hope of the Lord's return had been practically lost—yea, for the first three centuries—there is not a single fact on record to shew that true Christians ever took part in earthly politics. All true Christians acted on this principle of heavenly citizenship.

Failure there was, but the true heavenly character of the Christian was not denied as now. And it is no less remarkable, that the revival of the great and blessed truth of the coming of the Lord in these days, has been accompanied with the felt need of holy separation from the world. Beloved reader, if that hope is lost to your soul, you are sinking into minding earthly things. Remember, the end of this path is destruction.

No man can serve two masters. Our commonwealth is in heaven, the world's commonwealth is on earth. The world, having killed the Prince of life, is ever expecting in vain that a better day is coming to them. True Christians look for the Lord Jesus Christ as Saviour—that very Jesus, Saviour, whom the world still rejects and hates. Are you quite sure that when He comes, He will come as your Saviour? Are you waiting for Him

from heaven? Can you say you are not of the world, even as He is not of the world? When the soul is first awakened to wait for the Lord Jesus Christ as Saviour, he is lifted out of politics and minding earthly things, like a man when he is drawn out of a pit.

What a test these few verses are to every one of us. Though the apostle was perfect in Christ as to his acceptance in Him, yet, in this epistle, the eye of faith is fixed on that perfection we shall have in complete conformity to Christ at His coming. Who shall change (or transform) this vile body, or our body of humiliation, into conformity to His body of glory, &c. For the present our commonwealth is in heaven. We wait for the Lord Jesus as Saviour. Then we shall be like Him, transformed into conformity to His body in glory. Oh, the separating, sanctifying, holy influence of this blessed hope!

If we turn now to another scripture, we shall see the same effect of this blessed hope, not only as to earthly politics, and minding earthly things, but as to lust and sins in general. But first mark, in the scripture we have been considering, it is not looking for the Judge, or the Lord, to judge *us* for our sins, that has this sanctifying effect, but looking for the Lord AS SAVIOUR.

It may be solemnly taken for granted, that of those who deceive themselves by mere profession, whilst, by their worldly walk, they deny the cross

of Christ, and mind earthly things, their end is not to wait for the Saviour, but destruction. The minding of earthly things is not a fall, or the failure of a true Christian in the hour of temptation—the thing which he abhors, and deeply repents of; but minding of earthly things characterises a man—it is wilful—he delights in it—he defends it. It thus proves he has not been born of God. He is not a new creature, and delights only in the ways of the old nature. And, as to being dead with Christ, he is an enemy to such a thought. May the Lord awaken thousands of such, who are hastening on to eternal woe.

Now, will you turn to Colossians iii. 1-5. Here is the same truth more widely applied. With real Christians all is absolute certainty. As to themselves, they are “buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead.” (Chap. ii. 12.) They are quickened with Him—all trespasses forgiven. (Chap. ii. 13.) They are dead with Christ. They need no ritualism to improve what is dead. (Chap. ii. 20.) Yes, as to all thought of improvement of the flesh, they are dead with Christ. But not only so, “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection [or, mind] on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.”

What a contrast this is to the enmity against the cross of Christ, by minding earthly things. But surely true Christians, being dead with Christ, and risen with Christ, and their commonwealth being in heaven, they will delight to mind, to set their mind and heart on, things above. And then, mark the still further divine certainty: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Have you, beloved reader, this blessed certainty? When Christ shall appear in glory, will *you* be one of the glorified saints that shall appear, or be manifested, with Him? Is this divinely certain? We know some would say, Such a certainty would lead you to be careless as to holiness of walk—yea, would be license to sin. How differently the Holy Spirit uses this very certainty at the appearing of the Lord. Yes, note, He is not speaking to a backslider in a low condition of soul, but to you and the writer, if dead with Christ, and risen with Him; and because we have this blessed divine certainty of appearing with Christ in glory, He says, "Mortify, therefore, your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Yes, the most advanced Christian, complete in Christ, holy and beloved (ver. 12), has these members, or tendencies, in himself, and needs to mortify them; for, if not walking in holy dependence on the Spirit of God,

there is not one of these sins, or those named afterwards in this chapter, into which he may not fall. But if the believer, though, as to his standing in Christ, dead and risen with Christ, has not still this evil nature to contend with, or, as scripture expresses it, these members on earth, then there would be no meaning in the exhortation to mortify them. If that sinful nature be either made good and holy, or eradicated, then there would be no such members of evil to mortify. Instead, then, of false views of perfection, the coming of the Lord, and the absolute certainty that when He appears, every true Christian will appear with Him in glory, is made the very basis of exhortations to holiness, every one of which exhortations would have no meaning, if the believer had not in himself the tendency to do these very things.

Before looking at other scriptures on this subject, we would press the reader to well examine these facts. If you know that you are identified with Christ in death, dead with Him; and more, if you be risen with Christ; and further, if you have the certainty that when He shall appear, you will certainly appear with Him in glory; then remember that this is the very reason why you should mortify every evil desire that may arise. And surely there cannot be a greater motive for holiness.



## THE PARABLES OF OUR LORD.

## THE PRODIGAL SON.

LUKE XV. 11-32.

“And he said, A certain man had two sons : and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land ; and he began to be in want. And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat : and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger ! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son : make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet : and bring hither the fatted calf, and kill it ; and let us eat, and be merry : for this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry. Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in : therefore came his father out, and entreated him. And he answering said to his father, Lo,

these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found."

THIS parable is so full, and so exquisite, that one hesitates to add anything to it by way of comment. One can only admire it. What a picture of one throwing off all restraint! He goes *away* from his father, yea, far away, where he can indulge in his evil ways, unhindered and unchecked. But God knows how to bring back all such: the prodigal began to be in want. And then what had become of all those with whom he had spent his substance? Nothing met him but a cold world which had nothing to give. But he will not give up. He will try and earn his living, and becomes a swineherd, but even here he could not get what would satisfy him. He would have eaten the food of the swine, but could not. "And no man gave unto him."

No, all this was exactly as it should be: for thus God brings man to the end of all his own resources, that he may turn his eyes heavenward.

And then we read that remarkable expression, "When he came to himself." May we not ask, What—who had he been all this time? A profligate spendthrift. But now he remembers his

father's house, and the servants, and how well they were fed ; and he was perishing with hunger !

How many a person is brought to this ! One tries the world's honours ; another, its riches ; another, its pleasures. But all these leave the person perishing with hunger. And thank God it does, that then they may turn to Him.

The prodigal resolves to go to his father, confess his sin, own he was unworthy to be called a son, and ask to be made a servant. All very right and proper from the prodigal's point of view ; but, as we shall see, it was not to be thus from the father's side. But off he starts.

While he was yet a great way off his father caught sight of him, and *ran*, and fell on his neck, and *kissed* him. What a reception for such a sinner ! It was all measured from what the *father* was, and his love to the son.

Rightly, surely came the confession of sin, but note that it came not till after the kiss—it did not produce the kiss—and the owning of his unworthiness to be called a son. But his reception stopped his asking to be made a servant. Indeed the father said, “ my son.” And he called to the servants for the *best robe* (Zech. iii. 4)—a ring (2 Cor. xi. 2)—and shoes (Eph. vi. 15) : he must be clothed like a *son*. And the fatted calf must be killed, he must be entertained like a *son*.

And they began to be merry : *they*, the father receiving his son safe and sound ; and the son

received after such a fashion as his scanty thoughts had never reached to.

And this is a picture of what? Of how God receives sinners, and how He *rejoices* over them. Oh that we might better understand "our reception" by the God of all grace. There is joy in heaven over one sinner that repenteth. What an answer is all this to those timid ones who think of being just inside the door, content to share with the servants if only in at all. Ah yes, this may suit *their* thoughts; but not the Father's. He must receive according to his own heart as to what a *son* should have. "They began to be merry."

But we must not forget the elder brother—the self-righteous one who never had transgressed, but who could not understand grace. And though his father came out and entreated him, he would have no part in the joy that only grace can give.

Yea, more, he upbraids his father that he had not had even a kid given him, much less a fatted calf. But note, he does not say "that *we* might make merry; but "that I might make merry with my friends." To be merry with his father was not in his thoughts; he had friends more like himself.

The father said he was always with him—was not the father better than all the friends he was thinking of? and all that he had was his. But it was *meet* to rejoice over a dead one now alive again.

It has been a difficulty with many to know whom the elder son could represent, and chiefly because

of the father's saying "all that I have is thine." This is an illustration of how a parable cannot be interpreted in all its detail. The simile is that of two sons: one asks for "his portion of goods," and we read the father divided to *them* his living, and the younger son having had his portion, what was left would fall to the other son. This fully explains the expression, "all that I have is thine."

There can be no question but that the elder son represents the self-righteous scribes and Pharisees. It was *they* who objected, as we have seen, to our Lord because He received *sinners*. Yes, He did; and the three parables in one in this chapter shew *how* He received them—how God received them; and how there was *joy* in receiving them which the self-righteous ones to whom He spoke could not understand, and in which they would not partake.

These words are very significant: "he would not go in." When our Lord was on earth, preaching the kingdom, they would not go in, yea, they hindered those who would. And after He was risen, other appeals were made to them again and again, but alas! as to the mass of them, all ended in failure; they would not go in. Ah, are there not any such self-righteous ones now, going on, it may be, with all their observances as religionists, but who understand not, nor have any heart for God's way of receiving and welcoming sinners in His grace, and eating with them? May God open their eyes to their sad delusion.

## CORRESPONDENCE.

14. "J. H.," Fernihurst. The "Forty Days of Scripture," by F. G. P., is not printed in a separate form. The Lord alone be praised for the use He is pleased to make of this little magazine in isolated places. We look to Him to give food in it for the whole flock of God; and we especially wish those who read it to pass it on to others. In this way tracts and magazines are greatly used of God.

15. "W. C.," Sunderland. In 1 Thessalonians v. 2 (compared with 2 Thess. ii. 2, 3) the day of the Lord is the coming of the Lord Jesus in flaming fire, as described in chapter i.; at which coming He will destroy the wicked one, or man of sin. The important truth taught us in these chapters is this: Before the day of the Lord, He will come first to take His saints (2 Thess. ii. 1, 2), so that the rapture of the saints is not the day of the Lord.

Then, again, the apostasy and manifestation of the wicked one also precedes the day of the Lord. So that the judgments on this earth, during the full apostasy of nominal Christianity, and the period of Antichrist, whilst they are preliminary judgments, yet they are not properly the day of the Lord. (Joel ii. 1, 2; iii. 14.) These prophecies describe the introductory judgments. "The day of the Lord cometh, for it is nigh at hand." "For the day of the Lord is near in the valley of decision." (Mal. iv. 1.) "For behold the day cometh." Again, "Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty." (Is. xiii. 6-11.) "The great day

of the Lord is near." (Zeph. i. 14-18.) Thus the day of grace may be said to close when the Lord takes His saints, and judgments begin. And no doubt those judgments will be intensified when the abomination of desolation is set up. Indeed, then will be the time of tribulation, such as never was, and never shall be again. Yet it is immediately after this tribulation that the Lord Jesus comes in judgment; and that coming commences the day of the Lord. Terrible to a Christ-rejecting world; but how blessed for those who, having now believed, shall be manifested with Him.

We hesitate to answer your other question as to discipline. It is most important, in these last days, to avoid cavilling on such questions, and to walk in the fear of the Lord. Where this is the case, according to Matthew xviii. 20, there will be the sovereign guidance of the Lord by the Holy Ghost. You might ask, Is it right for an individual believer to think that he cannot err, or make a mistake? Surely it would be blind presumption to say *he* was infallible. But is that any reason why he should not walk in the fear of the Lord, and firm dependence on the Holy Ghost? Is it not the same as to an assembly? If they give up humble, yet firm, dependence on the Lord in their midst, what have they in His place? The Lord teach us more of His blessed ways. We are deeply convinced there is no remedy for cavilling and division but owning the presence of the Lord, when met together to consider cases of difficulty and discipline, and that in the fear of the Lord. And, no doubt, *all* who are walking in the same spirit will own at once the decision of such an assembly as of the Lord.

## PAPERS ON HOLINESS AND THE SECOND COMING OF CHRIST.

### III.

WE will now turn to 1 Thessalonians i. 9, 10. The gospel, as preached by Paul for three weeks, had the most blessed effect in this Gentile city. (See Acts xvii.) He could now say, "how ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." Holiness is a nature separate from all evil. Such was Jesus here below. Such were the effects of the gospel, and such the connection with the coming of Jesus from heaven. They were born of God, had the divine nature, turned to God from all the evil and iniquity of idolatry. From all false gods they were separated, to serve, in this new nature imparted to them, the living and true God. This is holiness. Turned to God from all evil, the eye lifted up to heaven, waiting for His Son. No other hope or expectation; as Paul says, further on, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (Chap. ii. 19.)

What a test of true holiness—holy separation from all evil—WAITING for Jesus from heaven.

Now if this were more the condition of our souls, should we not shrink from anything unsuited to Christ? Could we be waiting for Him from heaven at the concert, the shows, the bazaars, and amidst the follies of Christendom? How separating that blessed hope! Would it make any practical change in your behaviour, if really waiting every day for Jesus, if your eyes and ears were fixed upwards, and you heard Him say, "Surely I come quickly"? Do not talk of holiness, if you are saying in your heart, "My Lord delayeth his coming." Do you believe the gospel which they believed when they heard it, that Jesus must needs suffer, and rise again, and that this Jesus is the Christ? Has His precious blood washed you whiter than snow, and fitted you for His presence in light? Are you ready to meet Him? Are you expecting Him—waiting for Him? Lord, grant us more of this practical holiness. Yes, Thou art coming quickly, who loved me, and gave Thyself for me!

Soon we shall meet the Son from heaven, even Jesus. Being holy by calling and the new birth, we long for that moment when we shall be unblameable in holiness before God. And the more power this hope has in our souls, the more we love one another. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in

holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.”

This is the blessed state of spotless purity of all believers at the coming of our Lord Jesus Christ. We may see and mourn over many failures in ourselves, and in one another, now; but the more we think of that unblameable holiness in which we shall all eternally share at His coming, the more we shall love one another. Does it not make us long for His coming? How intimately, then, are connected holiness and the coming of the Lord! If we are holy by new birth, holy by calling, and about to be with Him unblameable in holiness before God, even our Father—yes, before God, even our Father—what motives are these for holiness of life now! Surely nothing can be more sanctifying, then, as to practical walk, than the coming of the Lord. When He shall be manifested, we shall be manifested with Him in glory, unblameable in holiness.

We will now notice, in these epistles to the young assembly of the Thessalonians, two very distinct aspects, or events, in the coming of the Lord. First, His coming for believers; and, secondly, His coming with them in judgment; and the practical application of both. However much it may have been overlooked, yet, it is certain they will come WITH Him. “At the coming of our Lord Jesus Christ *with all his saints.*” (Chap. iii.

13.) "Them also which sleep in Jesus will God bring WITH HIM." (Chap. iv. 14.) But, before this can take place, He first comes FOR them. "For this we say unto you by the word of the Lord, that we which are alive, and remain, unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive, and remain, shall be caught up, together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (Chap. iv. 15-17.) What comfort and rich consolation as to those that are asleep! We shall not be changed in a moment, and taken to meet the Lord, and leave the bodies of the saints in the grave; no, they shall rise first at that assembling shout. Then we shall be changed, and caught up with them, to meet the Lord in the air. "Wherefore comfort [or, encourage] one another with these words." What motives to encourage each other in holiness—separation from all the abounding evil! We know not the moment; it may be before we lay down this paper. It is the next event to faith. No one can shew us a single thing that *must* take place before this event. Just think: this day we may be, with all the saints, caught up to meet the Lord. The more our souls dwell in faith on this, the more shall we seek holy

separation from the world, which is hastening fast to judgment.

2nd. After this the Spirit brings before us a very different part of the subject—the day of the Lord. “For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape,” &c. (Chap. v. 2–8.) Yes, we learn from the lips of Jesus, that these shall be taken with as great surprise as the inhabitants of Sodom. “The same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed;” or, “as it was in the days of Noe, so shall it be also in the days of the Son of man.” (Luke xvii.—read 24–30.) Yes, this is the certain doom of this deceived world, with all its politics, religiousness, and iniquity.

What a voice there is in all this to the Christian! “But ye, brethren, are not in darkness, that that day should overtake you as a thief.” “Therefore let us not sleep, as do others; but let us watch, and be sober.” You will notice, that every precious precept that follows is based upon, and connected with, these solemn truths, however much they have been disregarded for centuries. See how the apostle sums them up, and connects them with the coming of the Lord. “Abstain from all

appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless *unto the coming of our Lord Jesus Christ.*" (Chap. v. 22, 23.) Yes, if, in our inmost souls, we are expecting the coming of the Lord Jesus, surely we shall wish to abstain from all appearance of evil. We shall long, individually, to be wholly separated from evil of every kind, whether sensual, intellectual, or ecclesiastical. The very God of peace sanctify you wholly. This is evidently practical separation from all evil. This is very different from self-righteous pretensions to sanctification in the flesh. Such persons never pray to be separated wholly from all evil, but will generally mix with ecclesiastical evil, without a desire to be wholly separated from it.

But if the coming of the Lord be distinctly our blessed hope, and we really believe, further, that the Lord is about to come in judgment on a sleeping world, we shall pray, for ourselves and for others, to be found in all things well-pleasing unto Him, acceptable to Him, when He comes. And, so far from self-righteous pride, there will be deep, humble dependence on God: "and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of **OUR** Lord." Yes, it is *our* Lord that is coming. We do not, then, need and desire merely to be preserved from outward gross sins of the body, but we need pre-

serving in our inmost springs of thought and desires. Yes, waiting for Jesus, may the meditation of our hearts, and the answer of our lips, be alike acceptable to Him, whose face in glory we shall soon see.

The apostle says elsewhere, "Knowing, therefore, the terror of the Lord, we persuade men." Blessed as it is for us, sanctifying as it is to us, who believe God, to dwell on the coming of Christ to take us in one moment away from this scene, to be for ever with the Lord; yet we feel it is due to all classes of men—especially unconverted professors—to dwell a little more fully on the *terrors of the Lord* at His coming to them; indeed, we shall find this to be largely brought out in the next epistle (2 Thess. ii.). The Lord keep us from mere intellectual or reasoning occupancy with these subjects. Whether He speaks in the whispers of His love, or with the voice of thunder, may the people of God be awakened from their long, long slumber! Jesus said, "While the bridegroom tarried, they all slumbered and slept." Lord, let the midnight cry be heard—"Behold, the bridegroom cometh, go ye out to meet him."

"The night is now far spent,  
 The day is drawing nigh,  
 Soon will the morning break  
 In radiance through the sky;  
 O let the thought our spirits cheer,  
 The Lord Himself will soon appear."

NOTES FOR YOUNG BELIEVERS ON THE  
EPISTLE TO THE ROMANS.

X.

CHAPTER vi. 12. "Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof."

Far be the thought that ye should practise sin, that grace may abound. To live in sin is the very opposite of death to sin, as seen above; dead with Christ, as professed in baptism, is surely not to live in sin. And now, also, alive to God *in* Jesus Christ our Lord. "Let not, therefore, sin reign in your mortal body." He does not say sin no longer exists. He does not say you are to reckon it extirpated. If an enemy no longer existed in a country, there would be no need to say, Do not let that enemy reign.

Neither could you say, "that ye should obey it in the lusts thereof," if there were no sinful lusts to subdue and to resist. But we are not to yield our members as instruments of unrighteousness unto sin, "but yield yourselves unto God, as those that are alive from the dead," &c. Yes, the very principle of a holy walk is our death with Christ, and our being alive unto God. It is not for a moment to attain unto this state; but, reckoning ourselves thus dead, and alive again, we are so to walk. Conflict is clearly recognised, but there is DELIVERANCE.

Verse 14. "For sin shall not have dominion over you, for ye are not under law, but under grace."

Thus, having life in Christ, we can now look at sin, at our old sinful self, as an enemy, but an enemy that shall not have dominion. What a deliverance this is! To one that knows the utter vileness of the old nature, no words can sufficiently express the greatness of deliverance from the reign of sin. There may be sudden temptation—yea, failure—but sin shall not have dominion—it shall not reign. But why shall not sin reign? "For ye are not under the law, but under grace." The whole history of Christendom, and the history of every individual believer, proves the truth of this statement, and also its opposite. Just in proportion as the free favour of God, through Christ Jesus, is known and enjoyed, is the deliverance from the slavery of sin, and we can live a holy life. The law can give no power to those under it, but can only curse them.

The moment you make the favour of God to be conditional, whether it be concerning the law of Moses, or the precepts of the gospel, you begin at the wrong end, and will soon find nothing but misery and doubt. You will say, I do not keep the commands of God as I ought; or, I do not love Christ as I ought; am I a Christian at all? Now, is all that law, or grace? Clearly it is law. And the word says, sin shall not have dominion

over you, for you are not under that principle, but under grace. There surely can be no holiness of life, unless the heart be perfectly free, in the unbounded, free, unconditional favour of God. Has He taken me up, an ungodly sinner, who deserved hell? Has He, in pure, unmerited love, given His Son to die for our sins? Has He raised Him from the dead for our justification? Has He given us eternal redemption through His blood? Have we thus peace with God, according to all that God is? Are we identified with Christ in all the merit of His death; and more, alive in Him to God? And all this absolutely free grace, the grace of Him who changes not? And now I am alive to God, I can reckon myself, my old man, dead. And thus I am delivered from myself, to live to God. And all unchanging grace to me, then I am not on the ground of law, or conditions for life, or salvation, or deliverance, but absolutely under grace, free and eternal. Oh, now I am free to serve the Lord, in real separation from, and abhorrence of, evil. Oh, glorious truth! sin shall not have dominion.

No doubt, dear young believer, many will tell you that such doctrine as that will lead you to sin as your old nature likes. "What, then? shall we sin, because we are not under law, but under grace? God forbid," or, far be the thought. They who talk so have never known what the grace of God is, or what true liberty is—not liberty to sin,

but liberty from sin. Mark, these words are not to such as are trying to experience that they *are* dead to sin, or dead with Christ, and alive to God. They have made the profession in baptism that they *are* dead and buried with Christ, identified with Him in death. They reckon themselves dead unto sin, and thus are justified from sin, and alive to God. Oh, wondrous, almost forgotten, truth! Death to sin—the only deliverance from sin. But what deliverance would there be without life in Christ to God? How can you walk in newness of life, if you have not got newness of life? If your old nature were placed under law, then, surely, sin would have dominion. But because God has given you a new life—and that His free gift—and now placed you in His own unchanging, boundless grace, “What, then, shall we sin [that is, practise sin] because we are not under law, but under grace?” Far be the thought.

We are quite sure all who would put you under law, have never yet truly known what the grace of God is. And do not forget that all this shews the connection there is between grace and practical holiness, or righteousness of walk. This is clear in the next verse.

Verse 16. “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?”

Once we were the slaves of sin —“ without

strength." Sin, as a slave-owner, was complete master. We have been redeemed freely from that condition, and delivered, by the death of Jesus, from that old master. It was then sin unto death. Which master do we obey, sin unto death, or obedience unto righteousness? Are we alive to God, that we should obey the old slave-master, sin? Is *that* the purpose of the grace of God? Far from it. Now, can you apply verse 17 to yourself? Can you, with thankfulness, own the full truth, "that ye were the slaves of sin, but ye have obeyed from the heart that form of doctrine which was delivered you?" Now, do not shirk this point.

A slave is compelled to do what his owner bids him. He has no power to resist him, though he may hate the thing, he cannot refuse to do it. Have you known this awful slavery of sin? Had sin the mastery? Did you do the things you hated, and had you no power to escape that cruel master? God be thanked, we can own it was so; and, God be thanked, He met us there. And what is that form of doctrine to which we were delivered? Was it not death with Jesus, as our baptism typified? Have you obeyed it? Identification with Christ in death, and in Him alive from the dead. Then the answer is this:

Verse 18. "Being, then, made free from sin, ye became the servants [or, slaves] of righteousness."

Yes, this is how you changed masters, through death, from sin to righteousness; and all this in perfect grace. Whilst under sin, free from righteousness; now servants of righteousness, and free from the slavery of sin. Yes, sin and righteousness are looked at as two masters. The Christian is perfectly free from the old tyrant. "So now yield your members servants to righteousness, unto holiness."

It is quite true man used the very law which God gave to prove his guilt, to set up his own self-righteousness. And others may abuse the grace of God as license to sin. Yet it is most clear, that the object the Holy Ghost has in unfolding these truths of infinite grace, is, that we may, as alive to God, yield our members servants to righteousness, unto holiness.

Verse 20. "For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are ashamed? For the end of those things is death."

Yes, that was our condition—slaves of sin. And, oh, how deep the shame upon us in all the terrible fruits of that slavery. But what a change!

Verse 22. "But now, being made free from sin [that is, from the slavery, not from conflict], and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

We must carefully note, there is no thought

here, either of improvement of the sinful nature, or of perfection of that nature. No, death is not improvement. But the greatest of all mistakes about this chapter, is, to suppose that freedom from sin is a matter of attainment. It is by death—the death of Christ—and that is not our attainment. And reckoning ourselves dead with Him is not attainment. It is not either by serving God that we become free from sin; that would be human merit. Is it not the exact opposite? Read the words carefully: “But now, being made free from sin, and become the servants to God, ye have your fruit unto holiness,” &c.

Thus every Christian is made free from sin, and, “Being then made free from sin, ye became the servants of righteousness.” (Ver. 18.) It does not say, Ye became the servants of righteousness, and then ye were made free from sin. There can be no true fruit unto holiness until we are made free from sin. These great truths will occupy us, if the Lord will, in chapter vii. In the meantime these are true, solemn facts!

“For the wages of sin is death, but the gift of God is eternal life, in Jesus Christ our Lord.” What a gift! Oh, how few believe this! We have no hand in meriting this, or it would not be the gift of God.



## THE MIRACLES OF OUR LORD.

## II.

“There came a leper to him.”

IN our last paper we saw Jesus meeting the desperate condition of man as in the possession of Satan and demons. We also saw Him as perfect Man, rising a great while before day, in a solitary place, in prayer. As God, we saw Him come forth in divine power, casting out devils in the synagogues of highly-favoured Galilee. Another sad picture of man's condition is before us. “There came a leper to him.” (Mark i. 40.) Whenever Jesus, by the Holy Spirit, delivers a soul from Satan, there is sure to be this discovery—the loathsomeness of sin. Not merely what we have done, as blinded and led by Satan, but what we are. What so loathsome as leprosy? It is incurable, getting worse and worse, until the destruction of the body, in one mass of sore disease, ensues. Just so the sinner—every sinner, every man by nature—his very nature poisoned by sin. It is incurable sin, to any but God. Just as none but God could heal the incurable leper, so none but God could devise a means to meet and cleanse the sinner of his sin. Go into the leprosy hospital, and see the patients, slowly getting worse, worse, to final destruction of the body. Go abroad in this world, and see every unsaved soul slowly going on to endless destruction.

There were two things this poor leper knew. He knew his wretched condition, and he knew who alone could heal him. This being the case, to whom could he come but unto Jesus? This is the exact case of a truly awakened sinner. He knows his own true, wretched condition. His whole being is poisoned with sin. He may have tried many pretended cures, but he has found them all false. Very often it takes years to learn that he is, as to all efforts of his own, and all the religion of men, an incurable. Thousands of remedies have been prescribed by learned philosophers and religious Jews, and by professing Christians, mixing both philosophy and religion; but all in vain. Man is just like that leper. "And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean."

Now, did he not come just as he was, in his leprosy? Did Jesus say, You must give up your leprosy first, and then come to me to be cured? Just as he was he came—an incurable, except to God. And God was there, God manifest in the flesh. Yes, just as he was he came straight to Jesus. Have you, as a wretched, incurable sinner, come straight to Jesus? He did not come to the blessed mother of Jesus, or to angels, or to any of His disciples—did he? Then why should you? That poor outcast came to Jesus, kneeling down to Him, and saying to

Him, "If thou wilt, thou canst make me clean." Precious faith! Have you ever thus come to Jesus? Read each sentence, and we ask you solemnly, Have you ever thus come to Jesus? If you have not, then you have never really known your true, incurable condition in the leprosy of sin. Oh, what mistakes are made on this subject. Men of great learning, and highly distinguished in this world, will, and do, direct thousands to seek the cure of their depraved nature by baptism, confirmation, and the Lord's supper; and will tell them, that if they do not feel good enough to take the Lord's supper, it is still safer to come to holy communion! Could there be greater ignorance of the gospel? Does not baptism shew the utter incurableness of the flesh, the old man—that it is only fit to be buried with Christ in death? Has it not been utterly judged, and set aside, in the cross of Christ? How, then, can that be confirmed which is to be reckoned dead and buried? And is the Lord's supper for poor deceived souls who think themselves good enough, or for those who were so bad, that nothing short of the atoning death of Jesus could redeem them? Nay, for those, and those alone, who can give thanks because they HAVE redemption through His blood, even the forgiveness of sins? To make the Lord's supper a make-up for those who are nearly good enough, is to lead souls to endless perdition.

## THE PARABLES OF OUR LORD.

## THE MARRIAGE FOR THE KING'S SON.

MATTHEW XXII. 2-14.

“The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.”

HERE God is the King, and Christ is the Son for whom He makes a marriage feast. The guests first invited were the Jews; the proclamation of the gospel was to begin at Jerusalem; but in perfect indifference those invited made light of the invitation. One went to his farm, another to his merchandise; others arose in rebellion and ill-

treated the messengers, precisely as we find in the parable of the Wicked Husbandmen. Only *there* it was God seeking fruit because of their privileges ; *here* it was an invitation to the gospel. But in both they were equally wicked. Our Lord came to His own, and His own received Him not.

And yet what a message it was—sent again and again, “I have prepared my dinner ; my oxen and my fatlings are killed, and all things are ready ; come unto the marriage.” But there was indifference, refusal, rebellion !

The King was angry at the treatment received by his messengers, and he sent forth his armies and destroyed those murderers and burnt up their city. This we know literally took place in the destruction of Jerusalem in A.D. 70.

But God will not have His Son to be without a wedding feast, His servants are sent into the highways and they gathered as many as they found—moral and immoral, and the feast was furnished with guests. In a word, it is God going out in grace to the Gentiles.

But alas ! there was one who had accepted the invitation, but who had not on a wedding garment. A little difficulty arises as to this part of the parable, inasmuch as it has not been ascertained that it was at all customary for a host to supply garments to his guests. But it was customary for persons to appear before royalty in a suitable dress, and here it was *the king* who had made the feast.

In the interpretation all is plain. Persons brought in from the highways were certainly not expected to have on a wedding garment. There were bad as well as good. They might be well dressed or be in rags—one would be as unsuited as the other, because neither would be a garment suited to such a wedding. One is at once reminded of Joshua in Zechariah iii. He was clothed in filthy garments—and all man's righteousness in God's sight is as filthy rags—but these were taken away and he was clothed in a garment of God's own providing. So it must be at God's marriage of His Son. He provides all, for surely nothing that man could provide would be suitable for such a glorious feast. But how solemn to think that one had neglected or refused the suited garment! He had accepted the invitation *nominally*, but that was all. In a word, it points out *a religious man without Christ*. Oh, is it not enough to make one's heart ache to contemplate how many there are in this highly favoured land in a like condition. They have accepted the gospel invitation *in name*; they are enrolled with God's people—meet with them, pray with them—but alas, will one day be found to be naked—without salvation, without Christ. O that God would open their eyes; for religion without Christ will only lead to outer darkness, where there is weeping and gnashing of teeth.



## EXTRACTS FROM THE EAST.

“You will be interested to hear a little of my visit to Egypt. I crossed the track of war, pestilence, and a work of God’s grace. The first thing I met in Alexandria was a work of grace that had taken place, and was still going on, among the English soldiers in Ramleh, at the outskirts of Alexandria. Within a few months a good many nice conversions had taken place. Before the work commenced, there was only one among them taking a decided stand for the Lord, and that was Sergeant H., a brother in fellowship, and a truly nice, godly man. When the soldiers were quartered there, he became known, and soon it appeared that there were some souls inquiring. One after another came to some quiet meetings, where they felt the warm atmosphere of christian love, and came under the power of the word. Converts in due time sought fellowship. Some were awakened remarkably, and were the subjects of deep conviction before finding peace. One dear fellow had been nineteen years in the service, and his life had been a bad one. The Spirit of God laid hold of his conscience while he was in the hospital, and, as the Lord’s words to the Samaritan woman, shewed him all that he ever did, and that in the presence of divine light that admitted of no concealment or evasion. He returned from

the hospital to the barracks in deep conviction, sought the few persecuted ones (for they were reviled and persecuted, even to hard blows and breaking of bones), and after three weeks got peace, and was afterwards received to the Lord's table, and, by his subsequent walk, was a nice testimony to the delivering power of the Lord Jesus. Instead of spending his money on his lusts, as formerly, he sent it home to two needy sisters, who had dependent families. Also—he had been a tailor by trade before entering the army—he now reported himself at the tailor's shop of the regiment, where he received extra pay, reminding one of the words, 'but rather let him labour, working with his hands . . . that he may have to give to him that needeth.'

“Another was an officer in the Commissariat, and had been a Pharisee, as he told me. He could always see that Christ might be the Saviour of other people, but could not see Him as his own Saviour; but it finally turned out that the reason was, that he was not as bad as others—he was building on his own morality. Well, light dawned on his soul one night when the well-known words of John v. 24 were being opened up. There were about thirteen soldiers at the Table when I was there. Several others have been converted. Dear fellows, they need our prayers, for their life is one constant temptation.

“In Upper Egypt I saw something of the

work, and met most of those prominent in labour. It was a matter of thankfulness to hear from their lips an account of what God had been doing in many parts. I thanked the Lord heartily, as I had done before, that He was pleased to raise up labourers in the place where He was working, and to sustain them by His grace. He has already given them to see much fruit of their labours and prayers, and we trust will enable them to go on in the path of faithfulness, be more largely blessed in their own souls and their ministry. I could not undertake to give all the details of the work, for it has spread very extensively. In the farthest places up the river—that is, about Luxor—the work, thus far, has been principally among believers, and been characterised by very deep conviction of sin, especially of its defilement and power over them. In some places, I was told, they spent days wholly given to fasting and prayer—in fact, many were so overcome by a sense of their state, they became unfit for the discharge of their ordinary business. Some were constrained, by their deep distress, to make confession before their brethren of special sins they had been guilty of. Their inward anguish led them to disregard the pain and shame of public confession. Those who were labouring there are rather in the line of the doctrinal and pastoral gifts. One especially, a very godly and blind brother, is quite a pastor, and lays the state of souls before God in prayer.

There, as elsewhere, there was a work among the children.

“Further down the river the awakenings were more in connection with preaching and evangelising, and were more extensive and diversified. In some places there were quite evident manifestations of the Spirit working in unusual power. Persons would be seized with conviction and trembling, and some laid prostrate. Persons not previously accustomed to pray in public, would be led to pour forth their souls in prayer, and almost the whole audience would become bathed in tears. The character of the preaching was solid, although of a moving kind. The main subjects were connected with Christ in grace now towards sinners, and in judgment on the world at His coming. One who has been blessed a good deal (whom I did not see this time) had been a backslider, and was restored in a very marked manner. His subject is, ‘Death and the curse through the first Adam; and life and blessing through the Second.’ He has been used to reach some Mohammedans. His line of things seems to attract their attention, and fasten conviction, ere they are aware. There was one marked case, where a young Mohammedan was converted through him, and though severely persecuted, remained firm.

“There is one labourer in whom I was much interested. He is a black man, from Soudan, and was originally a slave, and in religion a sincere

Mohammedan. He has been converted for a few years, and for some time had been among the brethren at Mellawa—where he got a good knowledge of the truth; and, as to walk, is well reported of by all. During the last year the Lord led him out in evangelising, and has used him a good deal. He seems to be specially gifted to take the gospel into villages, where both the christian and Mohammedan inhabitants are in the deepest darkness. When he learned that I was in Mellawa, he came home, in order to spend some time where I was. I was much interested in him and his work. He had been at a christian village the night before. I asked him what he had been preaching about. He answered, The punishment due to sin, and the way of escape from it. He is a remarkable man, tall, black, grave in appearance, not ready to speak, but speaks to the point; and, I should judge, with great animation and power, when dealing with souls. As a rule, Mohammedan converts, even when genuine, do not grow much after the first and testing persecution; this one, Abdulla, and Ibraheem (the boy whose story so interested you), and some others—all blacks—seem to be exceptions. I was interested to learn from Abdulla what line of things he took when dealing with Mohammedans. He promptly replied, I take them to Genesis iii. I shew them how God created man, and dealt with him. I insist on death being the penalty of sin, and that

God will not, and cannot, change what He has said. I shew them that Adam's sin, and departure from God, have infected *all* his children—all descending from him are in a state of alienation from God, and of corruption, from which flows all the sin we see. Not one of all the prophets or holy men we read of, was not in himself, by nature, a corrupt and guilty child of Adam. *And God's sentence is death*; the full meaning of which is, eternal banishment from God, accompanied with the torments of hell. On this I enlarge, said he, and shew how capacious hell is, and how dreadful to think of its never-ending torments! This, he says, arouses their fears, and they begin to ask me to shew them by what way they can escape. I reply, Have you not got some means of escape already—some holy man or prophet who can deliver you? No, they reply. They are all corrupt and guilty children of Adam, and cannot save themselves, according to what you have been telling us. Well, now, he says, if you listen to me, I will tell you the way of escape. Then he goes on to tell them of the incarnation of the Son of God, shewing them, in a simple way, that we do not call Christ the Son of God in a carnal sense, as they have been accustomed to think. He then shews how Christ's body was holy, and in no sense connected with Adam's fall; and how God carried out the sentence of death in Him as a propitiation; and he urges repentance and faith.

“ His line in dealing with Mohammedans is unique, and I was impressed that he is gifted and taught of God for this ministry. All his questions about the word were of a profitable nature. I did not see the lad, Ibraheem, but heard a good account of him. The Lord may yet use him. I should mention, that Abdulla does not expect the conversion of many Mohammedans. This accords with my own judgment; but, nevertheless, it is still the day of salvation, and God’s testimony in grace is going out towards all. It does reach even some Mohammedans. What I have long felt is, that Mohammedanism is, in fact, on the ground of apostasy. As a system, it is deliberately and intelligently built upon the rejection and denial of the Son of God. I have said that I crossed the track of the pestilence. In every village you can hear of its ravages, and how many victims it carried away. In Upper Egypt God overruled it to the awakening of a good many to hear the gospel. Happily, in the upper country they do not hear much about the war in the Soudan, and other exciting events, and hence, those inclined to be occupied with the word, are not distracted by these movements, that do, in fact, possess unusual importance in the affairs of this world.

“ I am writing with some difficulty, as I got a fall in Upper Egypt, and injured my right shoulder, and have not recovered the use of it yet. It is better now; and I think the Lord’s hand

was in it, for different purposes, especially to shew me that, at present, my work is not to go about to visit villages, where He has already raised up labourers on the ground, efficient, by His grace, for the work needed, and suited, in their circumstances, to bear with ease what would soon wear me out, and unfit me for the special service He brought me back to the East to perform. I had distinctly felt this on my way back from the West. I have a knowledge of the language, and facilities for giving souls here the truth in a written and permanent form. There is a need for what I can thus give, and I am sure that it is His mind for me to bestow most of my strength on this line. . . . I am just getting through the press 'Son of God,' by J. B——, and I feel it will meet a need in souls. I am also writing on Matthew's Gospel, and hope to go on through the New Testament. Romans, Galatians, Ephesians, and Revelation are already expounded in Arabic, as well as six books of the Old Testament. B. F. P."

*March 4th, 1884.*

There is a wide field opened for the Arabic tracts and books printed by our brother, both in Egypt and Mesopotamia—indeed, they get scattered wherever Arabic is spoken. The above letter will shew how graciously the Lord has been pleased to use these tracts in Upper Egypt.—C. S.



# PAPERS ON HOLINESS AND THE SECOND COMING OF CHRIST.

## IV.

### 2 THESSALONIANS.

WE will now look at the Second Epistle to the assembly of the Thessalonians in God the Father, and in the Lord Jesus Christ. These young believers had evidently been alarmed by the crafty ministers of Satan taking advantage of the persecutions through which they were passing, to represent to them that the day of the Lord was come; and even so early, to pretend that they had apostolic authority for the alarm. (See chap. ii. 1, 2.) We often forget the power that Satan began to wield by this very pretension, and has continued to use against the true saints of God ever since. Oh, how the servant of Christ had to denounce them: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light," &c. (2 Cor. xi. 13-15.) And in this Epistle he says, "For the mystery of iniquity doth already work." (2 Thess. ii. 7.) Pretension then to apostolic authority is a sure mark of the mystery of iniquity.

Satan is always defeated in the end, and this attempt of his ministers is the occasion of the Spirit bringing out the fact of our being first

gathered up to meet the Lord. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our being gathered together unto him." Nothing need shake *them*, or alarm *them*, as to the terrible day of the Lord; for they must first be with the Lord, as he had taught them in the First Epistle.

And more, when that terrible day should come, they would be in perfect rest. "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." (2 Thess. i. 7-9.) Remember also those words, "And they shall not escape." No, if not saved now, there is no escape then. And all this surely coming at the very time men shall be saying, Peace and safety.

No escape, and the punishment, everlasting destruction from the presence of the Lord. They have refused the glad tidings of His grace in forgiveness of sins, and now there is no more forgiveness. For ever, driven from His presence, in everlasting woe. This, however, is not, and cannot be, the portion of His holy ones. "When he shall come to be glorified in his saints, and to be admired in all them that believe (because our

testimony among you was believed) in that day." What a contrast! Yes, He will be glorified in all His saints. Oh, that dying thief, sinner up to the hour of his death! Not one day's good works to present. Shall not our Jesus be glorified in him? In like manner will He be glorified in every sinner redeemed by His precious blood. "And be admired in ALL them that believe." Where will the despiser of His sovereign grace be then? Yes, the myriads of His saints, all those that believed, will be manifested with Him in glory. The crushed, the hated, the persecuted, those who have suffered cruel deaths at the hands of wicked, proud Pharisees, all, all believers will come with Him in glory. Glorious day for them; terrible day for all who have rejected the glad tidings of eternal redemption through His blood.

But what has all this to do with present holiness and practical righteousness? "Wherefore," the apostle says on that very account, "also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power." Oh, wondrous calling, to come with Jesus in glory; but what is the distinct object of this prayer? "That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ." This holiness is a very different affair from self-righteous perfection in the flesh.

If we are not waiting for the Lord from heaven, how can there be “the work of faith with power, that the name of our Lord Jesus Christ may be glorified”? And is it not the free favour, the grace of our God and the Lord Jesus Christ, that sets before us this blessed hope? What motives for holiness, for entire separation from the world about to be judged by the personal coming of Christ in flaming fire! What effect would this have upon you, reader, if you were really expecting this terrible and near event? And what effect if you were expecting your Lord *this* day? How different everything would look!

Chapter ii. If we carefully read this chapter, describing, as it does, the terrible increase of wickedness, lawlessness of man, until headed up in the wicked one, and his destruction by the coming of Christ, we see the awful contrast between those who have rejected the truth and those chosen of God from the beginning to salvation through sanctification of the Spirit, and belief of the truth. One company in that day believe a lie, that they all might be damned, or condemned, everlastingly lost; the other have the sure prospect of obtaining the glory of our Lord Jesus Christ. What then is the effect as to practical holiness? “Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.” They were thus exhorted to hold fast the entire teaching of the apostle.

One word as to tradition. The scriptures were not yet completed. Perhaps these two letters to the Thessalonians were the only Epistles of the New Testament as yet written, by the inspiration of the Holy Spirit. And mark, these young converts had only had three weeks' instruction from the apostle. (Acts xvii.) Further, by reading these two epistles, so full in every chapter of the blessed hope of the second coming of Christ, we may judge with certainty what was the character of his oral teaching or traditions. He says, "Remember ye not, that, when I was yet with you, I told you these things?" (Chap. ii. 5.) Now because they were to hold fast the inspired teaching of the apostle, whose whole soul was yearning and waiting for his Lord from heaven, and who had no other hope, is this any reason why we should receive and hold fast the traditions of an apostate Christendom which has entirely lost the hope of the Lord's return—nay, traditions in flat contradiction of the inspired scriptures?

If our hearts are waiting for the Lord from heaven, we shall gladly hold fast all that is in strict keeping with the word of God. And may He enable us, at whatever cost, to reject whatever is not in accordance with His word.

"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in

every good word and work." Thus the effect of the free favour of our God and Father in giving us such a blessed hope, is not only to separate us from this evil world, but to comfort our hearts, and to stablish us in true holiness in *every good word and work*. And again, "The Lord direct your hearts into the love of God, and into the patient waiting for Christ," or, the patience of Christ. As He dwells in the unchanging love of God, patiently waiting until we are caught up to meet Him, so we, abiding in the same love, are waiting in patience to see His face. Jesus waits the Father's bidding, we wait His call.

How very close, then, is the connection betwixt true practical holiness, and waiting in patience for the Lord Jesus from heaven! If this is not the case, we are sure to become earthly minded. "And at midnight there was a cry made, Behold the bridegroom, go ye out to meet him." What was the effect of this cry? "Then all those virgins arose, and trimmed their lamps." Immediately it is the question of oil. Have you got the Holy Spirit? All practical holiness is by the Spirit of God dwelling in us. And the presentation of the Person of the Bridegroom awakes the most searching enquiry. Are we ready to go to meet Him? Is there a single thing we are doing that we should be ashamed of if we met the glorious Bridegroom this day? Surely there is no time to delay. The enquiry is imperative. Have you got

oil in your lamps? Are you quite ready to meet your Lord and Bridegroom?

Remember, all ye mere professors, "And the door was shut." In vain the cry then, "Lord, Lord, open unto us." Will you ever hear Him say, "I know you not"? It is Jesus Himself who says, "Watch, therefore." It will, no doubt, be true to the remnant of Israel; is it not also true at this moment, in the midst of all the sports and pastimes of the professing church? Jesus says to us, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." To the Jews in their tribulation, there will be distinct signs, that the coming of the Lord is at hand. To us there are no such signs; Jesus counts on us waiting for Him, to take us to Himself. (Compare Matthew xxiv. 15-30 with John xiv. 1, 2.)

He speaks to our hearts, "Surely I come quickly."



## THE MIRACLES OF OUR LORD.

### II.

BUT to return to the leper. Was it a question if he were well enough, or good enough? Was it not the opposite? We are told in Luke v. 12 that he was "full of leprosy," and that he fell on his face at the feet of Jesus. Why, it is the very badness of his case that makes him a fit object for

Jesus. Is it your badness, or your goodness, that makes you a fit object for the mercy of God? If you have never been thus brought to Jesus, what is your case? Full, your very nature full, of the leprosy of sin—incurable depravity. This is our very condition from birth. How our sins have proved this to be the case, getting worse and worse, nearer every day to endless woe! “And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.” (Mark i. 41.) Here is One that can heal him, and have compassion on him, just as he is. Ah, He had compassion on us; He put forth His hands to be nailed to the cross; He gave Himself that He might heal us, and save us. What compassion on us, what righteousness before God. He bore our sins in His own body on the tree.

Now mark what took place. “And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.” This is the grand secret: the moment the words of Jesus are heard and believed, the work is done; the change has taken place; sins are gone for ever, never to be judged, or remembered again. We enter a new existence; we HAVE a new position; yea, we HAVE eternal life. Carefully compare this miracle of Jesus with His words in John v. 24: “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, HATH everlasting life, and shall not come into condemnation

[or, judgment]; but IS PASSED from death unto life." Is it not exactly as it was with the poor leper? Is it not so in every case where the anxious soul, really awakened, and knowing the utter loathsomeness of sin, comes to Jesus? Yes, direct and first to Jesus, though full of sin—just as he is—and falls at the feet of Jesus. You own your true condition; He is ever moved with compassion; He speaks—you hear His word; you believe God that sent Him to save you by the death of the cross; and, on the truth of His own word, the work is done, the change is wrought. You HAVE eternal life; no more judgment for sins; you are passed from death unto life. The leper was cleansed—the believer is cleansed; and, to his astonishment, it is revealed to him in the word that the work was done, long, long ago, that cleanseth him from his sins. He no longer walks in the darkness of seeking salvation by baptism, confirmation, and the Lord's supper; but if we now walk in the light, "as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John i. 7.)

Yes, the work is done, and it is complete. As it regards the charge of guilt before God, nothing more is needed, nothing more can ever be needed; all sin, to that believer who is in the light, and receives the testimony of God, is gone, to be remembered no more; yes, ALL SIN. It must be so,

blessed Lord; Thine infinite and perfect sacrifice cannot have an imperfect effect.

Now mark the word—*immediately* the leprosy departed from him, &c. Jesus then gave a remarkable test for his faith, and also to ours. He charged him to go to the priest, and offer the things for his cleansing which Moses had commanded. Jesus did the same to the ten lepers of Luke xvii. He said, “Go, shew yourselves unto the priests.” There was only one that understood the fact, that, since he was really cleansed, he need not go to the ceremonies of the law for cleansing. “When he saw that he was healed, [he] turned back, and, with a loud voice, glorified God, and fell down on his face at his feet, giving him thanks : and he was a Samaritan.” How could he go to be cleansed, since God had cleansed him? What did Jesus say to this? He said, “There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith HATH made thee whole.” So it is said of our leper in Mark, “But he went out, and began to publish it much.”

How simple the test, both to the leper, and to the sinner. Have you still need of ceremonies and sacraments to heal you, or can you return to the feet of Jesus, giving glory to God? Can you go out and publish it much, that the blood of Jesus has cleansed you from all sin? The cleansing of the leper in Leviticus xiv. is most instruc-

tive as types and figures. But that leper whom Jesus had perfectly healed, plainly need not go to those shadows for healing. Now, if you have been brought to Jesus just as you are; if you have known His infinite compassion in dying for your sins, and rising again for your justification; if you know, on the very testimony of Jesus, that you have passed from death unto life, you cannot certainly go to anything else for life. To do so, is to deny that you have got it. We will, in the next place, look at the third picture of man's condition, as seen in the man sick of the palsy.



## NOTES FOR YOUNG BELIEVERS ON THE EPISTLE TO THE ROMANS.

### XI.

#### CHAPTER VII. 1.

WE have now in detail that from which we have been delivered in chapter vi. And it is impossible to understand this chapter unless we see this order. The truth of chapter vi. must have its full place before we attempt to understand chapter vii. The apostle had said, "For sin shall not have dominion over you: for ye are not under the law, but under grace." This is a very important statement, and the apostle now explains how we have (that is, those who were under it) been delivered. He then describes the condition of a quickened soul under law before deliverance. This he does very fully,

and finally takes up with joy the theme of deliverance, thus leading on to chapter viii.

First, then, how were those under law delivered from it? "Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth?" This fact shews the importance of the truth already brought out—identification with the death of Christ; reckoning ourselves dead with Him, and alive to God. For if those once alive under it were still alive under it, they must be responsible to fulfil its every jot and tittle, or it must curse them. Thus Christianity in that case would be valueless. Man would be still under the curse. The law hath dominion over a man as long as he liveth. His responsibility to law only ends in death. The law as to marriage proves this: death alone dissolves the tie of responsibility. Whilst one husband lives the wife cannot be married to another. She would be an adulteress. This was self-evident to all who knew the law.

In like manner the believer cannot, so to speak, have two husbands. He cannot be alive in the flesh, married to the law (under law), and also be married to Christ. No doubt men say this must be so, that you must have both the law and Christ; but we are not explaining what men say, but scripture. God tells us we cannot have Christ and law. And as a wife is only delivered from the old husband by death, so we can only be delivered

from the old husband, the principle of law, by death. Now whilst it is true we have not actually died, yet mark the importance of the truth we have learnt in chapter vi. to reckon ourselves dead, identified with Christ in death. Only now this is seen in its special bearing on law in the first place.

Verse 4. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Thus they were as dead to the law by the body of Christ as though they had actually died. They pass from under its dominion into another entirely new state. They have no more to say to the old husband ; but enter into a new relationship, married to a new husband, to one raised up from among the dead, even Christ.

But would not great teachers tell you this is antinomianism, to be dead to the law, to have no more to say to it, or it to you? this would lead to bring forth fruit unto sin. It would be dreadful, say they. But what does God say as to this? He says all this is "that we should bring forth fruit unto God." This is perfectly in keeping with what has gone before. "For sin shall not have dominion over you ; for ye are not under the law, but under grace." To be under the law, is to be under its curse, for all are proved guilty. (Chap.

iii.) But now we are one with the risen Christ, all sins forgiven, sin judged, that we may bring forth fruit unto God.

Verse 5. "For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death." This verse determines the character of the teaching that follows. You cannot say, When we were in the flesh, unless you have been delivered from that state. You could not say, When we were in London unless you have left it. It is very important to understand this. It is often asked, Is this part of chapter vii. the proper experience of a Christian? Certainly not, or it would not have said, When we were in the flesh. Yet it is, as we shall soon see, the experience through which most, if not all, Christians have passed. Then again, it is said to be the experience of the unconverted. Neither can this be; for they do not delight in the law of God after the inward man. (Ver. 22.) It is evidently the experience of a quickened soul, born of God, having a new nature that delights in the law of God after the inward man; but one who is still under law, and has not yet learned what deliverance by death is.

It would be true to say, the experience described from verse 5 to 24 is the wretched experience of every person born of God, if put under law. And when we remember how many Christians are in that very condition, there is no wonder that so

many are thus miserable. We must understand then the words, "For when we were in the flesh," to mean whilst we were under the first husband, the law. The law can only have to say to man as alive. It so regarded man, and commanded and required obedience, as regarding the one under it alive in the flesh. Once dead, all commands and requirements cease. You cannot tell a dead man either to love God or his neighbour; but being alive in a nature which can only sin, the command can only bring out transgression. The law might require righteousness; but as man was not righteous but guilty, it became thus a ministration of judgment and death. The christian position however is this, to reckon himself dead as to the flesh, and alive to God. A wholly new life to God. The whole subject will be greatly simplified if we keep these two things distinct: the old life or old nature, called the flesh—the ground on which man was tested under law; and the new life, or the new nature, which the believer has, even the very eternal life of the risen Christ. We have seen how we have been delivered from the slavery of sin by being dead to the one and alive in the other. It is not that sin is eradicated, but we are dead to it.

Verse 6. Now it is this same principle of death, and resurrection-life in Christ, applied to the question of law. It is not that the law is dead, or abolished in itself, but we are dead to it: "But

now we are delivered from the law, being dead to that wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

The law did produce all this truly miserable experience, but now we are delivered from the law. Can you truthfully say so? It is most important to have this question settled before we examine that wretchedness from which we have been delivered. By the death and resurrection of Christ we are not only fully justified from our sins, but we have passed from one condition of sin and death, into an entirely new condition; yea, new creation of life and righteousness. From what we *were* to what Christ *is*. We stood with Adam in sin and death; we now stand united, one with Christ in resurrection, where He is and what He is. "As he is, so are we in this world." (1 John iv. 17.) His very life is communicated to us. This is as real to faith now, as it will be shortly to sight. A new creation in Christ Jesus.

It must be seen that this is full, complete justification from sins and sin, and deliverance from all claims of law. Again we ask, Are you thus delivered? There must be this complete deliverance to serve in newness of life. Have you thus passed from the flesh—the Adam state, to Christ? Can you say, Yes, it is now all Christ? Do you say, The flesh is still there, and it is sin? That is true. And the law is still there. Quite true.

And I have sinned. Yes, that also is true. But what did Christ die for? Was it not for both your sins and sin? And are you sinning now, or delivered from sin? We shall, however, see all this more fully brought out in chapter viii. We only press this point: it is a delivered soul that can understand the awful experience described in what follows. The unconverted or the deceived Pharisee knows nothing of this bitter experience. It is ever when the new, holy nature has been implanted, and with it the deep soul-longing for true holiness; and then to find no power in the flesh to do that which we long to do. Yea, the law of sin and death is like a slave master, and there is no power to escape. And the more we attempt to keep the law, addressed to men as alive in the flesh, the deeper the wretchedness of doing the very things the new and holy nature hates. Yes, that which would give no trouble to one unconverted, or rather to one not born of God, fills the quickened soul with intense misery.

Is this your state? If quickened and under law, we are sure it is in some degree. Oh, how much of the excitement and effort of this day is to drown and help you to forget this your misery. Well, do not despair; we believe every one born of God passes more or less through this; and often those who pass through the deepest are those chosen to glorify God the most. We do not question that both equally mistake the chapter,

who make it the experience of an unconverted sinner, and on the other hand, the *proper* experience of a Christian. Let us then look at it carefully.



## THE PARABLES OF OUR LORD.

### THE GREAT SUPPER.

“A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.”—LUKE XIV. 16-24.

THIS parable is very similar to the marriage for the king's son, in Matthew xxii., and has been thought by some to be the same parable differently recorded. On the other hand, it has been judged, that, whereas this was given in the Pharisee's house, the one in Matthew was related in the temple; but this may not have been the case, as the discourses of our Lord are often grouped in a moral

order, rather than as they were actually spoken. The teaching in the two instances is the same, though the details differ.

In Matthew it was "a king;" in Luke, "a certain man." In Matthew it was for the marriage of the king's son; in Luke, it is a great supper. Those first invited are the same; and they *all* excused themselves from coming. Here it is added, that one had married a wife, and could not come. And here it is well to notice, that in their excuses there is nothing gross or evil. One went to his farm—his piece of land; another, to his merchandise—his five yoke of oxen; and the third had taken a wife. All were things quite natural for men to be doing; but, alas! they were perfectly indifferent as to the invitation to the great supper.

In Luke we do not get the ill-treatment of the messengers, nor the punishment of those who ill-treated them, nor the burning of their city; all beautifully in place in Matthew, but not named in Luke, where Christ is most known as the Son of man.

On the other hand, the invitation here goes out wider—into the streets and the lanes, the highways and the hedges; and the poor and the maimed, and the halt and the blind, were all brought in to the great supper. But we do not get the guest without a wedding-garment, which seems to confirm the thought, that this garment was named

because, in Matthew, it is the king who makes the feast.

The teaching in both Gospels is the same. One of those who sat at meat said, "Blessed is he that shall eat bread in the kingdom of God." But Christ told them of a *present* feast. God has made a feast of grace, and His servants are still inviting poor sinners—good and bad—to "Come, for all things are now ready." The great supper, too, may be looked at as a continuous feast, for we do not read of the supper being ended. And Christ, who is the Alpha of all our hopes and all our joys, is also the Omega and end of all our blessings, even when we shall be with Him, and like Him, for ever.

How cheering is that one word, "great;" it is truly a *great* supper, without limit as to provisions, without limit as to the invitation. Yes, what a word was that to the servants!—listen, all ye evangelists!—"Compel them to come in, that my house may be filled." There is to be glory to the Lord Jesus; He is to see of the travail of His soul, and be *satisfied*. Will a FEW satisfy Him who paid such a price of redemption? Ah, no; His house must be filled. Publish it abroad, then; be instant in season, and out of season; cry aloud, "Come, for all things are now ready." His word shall not return unto Him void.



## EXTRACTS FROM THE EAST.

*Beyrout, March 19th, 1884.*

“SINCE writing I have had word from Mesopotamia which certainly affords some matter for encouragement and thankfulness. My correspondent wrote in December last, and his letter only reached me last week. This fact will shew you how slow travelling is between here and there in midwinter. He says, ‘The books which we have distributed have wrought benefit to many, and the truth in them has been received, so that some now call us . . . not as a reproach, but because of the thoughts which we express among the evangelical brethren here, such as the impropriety of asking for the outpouring of the Holy Spirit, inasmuch as He has been poured out and is here ; and that the church began at Pentecost, and other truths. And we express those thoughts not among ourselves only, but also in the presence of the American missionaries, who admit the truth of them, and do not oppose ; but seek to explain that what is meant by asking for the Holy Ghost is that He may demonstrate His working in the church ; for He has been given, and is in the church, and is in and with believers ; and the present period is characterised by His working to convict men of sin and judgment.’ He then goes on to express his joy at my return to the East, and

the hope that I may be able to visit them, that their joy may be increased. He requests that some more books be sent, and is extremely anxious that I go on with expository helps to the study of the scriptures.

“ He gives a postscript which I thought would interest you. He says, ‘ It is with sorrow I inform you that one of those who have been receiving the truth has recently died in a desert place, distant from here some three or four hours. He died from exposure to rains and cold, and fatigue, and hunger, and fright. He had gone on business with a partner to some distant villages. On their return they were in company with a caravan (for safety), but got separated from it in the storm and darkness, and both perished. When the caravan reached here, they gave the word that those two had got separated from them during the night, but no one could go out in search of them on account of the darkness and storm. Next day their friends started out to search for them, and found the partner dead on the plains ; and going further on to the mountains they found the other one lying dead also, near a stream of water, which had been swollen by the rains, and was flowing hard by his feet. His New Testament had been in his pocket, for it was found near by ; while the money he had on his person had been taken. His companions in travel informed us that previous to the time of his separation, he had been praying

fervently that God would give help and succour. This brother had been hated by many because of his piety ; even some of the evangelical brethren disliked him on that account. He had gone above a year ago to Jerusalem, carrying with him a petition from parties here asking the agents of the Church Mission Society there to send them a missionary of the Episcopal Church. On his way returning from Jerusalem he passed through Ramleh, and found some brethren there who entertained him, and advised him to abandon the thought which had taken him to Jerusalem. He had not known of their existence before that time. He happened to be passing along the street near to the house of one of them, and heard the voice of singing, and was led to enter and make inquiry about them. He remained with them three days. After his return home he told me about them. His thoughts about getting an English missionary quite left him ; and he lived spiritually. His mother and brother, with whom he dwelt, disliked him because he prayed too much. They are beginning to know his worth now that he has gone from them for ever. But I rejoice exceedingly, for without doubt he died in the Lord.'

“ Thus I have given you this little account of the death of one who was, no doubt, dear to the Lord. The little details shew what daily life in that region is ; and also the trials that those who seek to live in godliness will have to bear, where-

ever they dwell. No doubt his testimony had been given, and the Lord's time had come to release him from further trial and sorrow, and he found that 'absent from the body and present with the Lord,' was just as quick a passage in the storm and darkness and desolation of that scene, as other saints have found it when departing from the midst of the peace and comforts of home. 'Precious in the sight of the Lord is the death of his saints.'

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"I HAVE written under a good deal of pressure, my right arm having been in disuse for nearly a month and a half. A good deal of work has accumulated for it. I was glad to get your letter. May the Lord abundantly bless all who care for the wants of His work and servants. I have given you an account of the last news from Mesopotamia. I know many are interested to hear about the first dawning of the truth in that region. I scarcely feel that the time has yet come for me to make a visit there, although I desire to be ready for the Lord's guidance at His time. In my last I gave you a little account of my visit to Egypt. I have recent letters which speak of much agitation on the part of the Protestant missionaries, who are seeking to crush all before them. I thank God many are standing firm for the truth. The labourers are all busy in different places, and the

Lord is evidently with them. They still find wide doors, in direct contrast with the agents of system, who cannot get a hearing from the Copts at all. One other labourer of gift has got free. He is one of the black men I spoke of. He is an evangelist who had been in the employment of the Americans, but for some time had felt that he was muzzled. He has now left them and is going out with Abdulla, the other dear black fellow I told you about. I trust you will remember them in your prayers, as they go from village to village declaring the glad tidings to all.

“The copy of *Things New and Old* came. You are perfectly welcome to make any use you can of my letters. I am glad to hear of blessing in England and France. It does seem that the Lord is working in many places manifestly ; and those who are humble and devoted will carry the work with them.

B. F. P.”

March 20th, 1884.

Surely there is much to interest us, and to call forth earnest prayer for the Lord's work in the land of Abraham and Rebecca.

C. S.



## CORRESPONDENCE.

16. "F. O.," Bawtry. We will notice the difficulties the friends you name have as to the believer having eternal life.

John xv. Now it must be carefully noticed, that eternal life is not the subject of this chapter, neither was Jesus as yet risen from the dead. Jesus had taken the place of Israel on earth, the True Vine. Abiding in Him is the very source of, not eternal life, but fruit-bearing. Eternal life is the free gift of God, not the result of our abiding. Our abiding, no doubt, is the result of having eternal life. Judas was a disciple, though the Lord well knew him to be the son of perdition all the time. Mark, Jesus does not say, If ye abide not in me, ye, though you are now vitally one with me, yet ye shall be cast out, and burnt. No; He says, "If a man abide not in me," &c. Why this change, except to shew that on this earth *a man* may be a professed disciple, and yet not be one abiding in Christ; whose end is to be burned? The whole matter in hand, then, has nothing whatever to say as to eternal life. When Jesus speaks of eternal life, then He shews the impossibility of those who have it ever perishing, or being plucked out of His and the Father's hands. (John x. 27-29.) There are evidently disciples, and disciples indeed.

John viii. 31. The very next scripture they refer to shews this. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then ARE ye my disciples indeed," &c. He does not say, If ye continue, ye *shall be*, but, *ye are*. That is, the continuance is the proof that

they *are* disciples indeed. If they do not continue, they are not, never were, disciples indeed, for the truth had never made them free.

Colossians i. 23. "If ye continue in the faith, grounded and settled, and be not moved away," &c. Mark, this is not that they may be reconciled, but they are reconciled in the body of his flesh, &c. "Yet *now hath* he reconciled, in the body of his flesh, through death, to present you holy and unblamable, and unreprouable, in his sight; if ye continue," &c. Then clearly, if they did not continue, they had not been reconciled. Continuance is the proof that they have been reconciled. This principle may always be observed where "if" is used. Many instances might be given, as Hebrews iii. 6, 14: "Whose house *are* we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Is not the opposite also true? Whatever our profession, it is solemnly true; we are not His house, if we do not hold fast, &c. So, again, "For we *are made partakers* of Christ, if we hold the beginning of our confidence stedfast unto the end." Then the opposite also must be true. (Compare Matt. vii. 22, 23.)

As to Solomon, the eternal life we have as Christians was not even then brought to light. We hope shortly to take up this subject more fully.

17. "C. T.," Huddersfield. We will try to explain why we place the comma after the word sins, in Hebrews x. 12; and also the fact that the word translated, "for ever," in verses 12 and 14, is not in the original the word that means eternal. You will find the same word translated, "continually," in Hebrews vii. 3 and x. 1. In neither case does it mean eternally, and we believe these are the only instances where it occurs in the New

Testament. The best literal translation of these texts, under consideration, is given thus: "But he, having offered one sacrifice for sins, sat down in perpetuity at the right hand of God." "For by one offering he has perfected in perpetuity the sanctified."

His sitting down in perpetuity, or continually, is in consequence of the infinite value of His one sacrifice for our sins. His sitting down continually is also the proof of the folly of those who pretend to offer fresh sacrifices for sins. For as He sits there continually, the sanctified are also continuously, without any change, perfected, and the Holy Ghost bears witness to that glorious fact.

Unchanging continuance of the worshippers, perfected, is the great point; and all this is in direct contrast with the sacrifices of the law, and its imperfect priesthood. They had never finished the work, and therefore always stood. Jesus, by His one infinite sacrifice, had finished the work the Father gave Him to do, and, having thus perfectly glorified God, and perfectly purged our sins, He always sits, continuously; and we are always, by His sacrifice, continuously perfected. This does not at all refer to the work of the Holy Spirit in us, or to our Father's discipline, if we fail; or even to the Advocateship of Jesus, if we sin. All these matters we have in other scriptures, but this is the ever-continuous effect of the work which He accomplished for us on the cross. Our sins are put away, so that we have no more conscience of sins before God. This is in continuity, always the same. Oh, wondrous, infinite grace!



## THE MIRACLES OF OUR LORD.

### III.

MARK II. 3-12.

“AND they come unto him, bringing one sick of the palsy, which was borne of four.” Here is a picture of man in his utter helplessness. So helpless he had to be borne of four. We have seen man under the power of an unclean demon. We have seen him also in the picture of the leper, wholly depraved: his very nature sin. And with all man’s pretence and religiousness and morality, there is no truth or honesty until we own that we are utterly loathsome and depraved. The word of God says it is so, and our consciences and experience bear witness to the truth in all its terrible malignity. But what is even still more distressing to a soul, if possible, is this: that when a soul is awakened by the Spirit of God to its real condition, and longs to do right, it yet finds it has no power. The man sick of the palsy was just a picture of this. He was in a bad helpless case, and he longed to be healed. His friends took pity on him, and (well for him) they brought him to the only ONE who could give him strength. Oh, that many a helpless soul may get a lift to Jesus in reading this paper, as *he* did by his friends.

It is most uncommon to bring a helpless soul straight to Jesus. He is generally told to do the

best he can. Or he is taken anywhere rather than to Jesus.

It may be fairly asked: But do the scriptures teach that man is helpless as to the things of God? Indeed, they do most distinctly: "For when we were yet without strength, in due time Christ died for the ungodly." (Rom. v. 6.) Yea, as to all that is good, we were "dead in trespasses and sins." (Eph. ii. 1, 5; Col. ii. 13.) "And you being dead in your sins." The condition also of man under law is fully described in Romans vii. 5-23. And though quickened, he has to say: "how to perform that which is good I find not." Such is the condition of man; and the law cannot help him. "For I know that in me, (that is, in my flesh,) dwelleth no good thing." Oh Lord, Thou knowest that by nature this is the truth, men are slaves of Satan, full of sin, and have no power; and Thou, Lord Jesus, alone couldst meet our threefold lost condition.

Whether we are sick of palsy or sick of sin, we cannot make a single movement to save ourselves. Is your case as bad as this? Do not say, My case would be too bad for Jesus. There are no cases too bad for Him. They brought this desperate, helpless case to Jesus. There were difficulties in the way: what a crowd to get through then, and what a crowd to get through now. Faith overcomes all difficulties. See how they resolutely push through the crowd. If you would bring a helpless

sin-sick soul to Jesus, you must pass through the crowd of popes, councils, bishops, priests, &c., and bring him to Jesus : do not stop short or he is lost. " And when they could not come nigh unto him for the press, they uncovered the roof where he was : and when they had broken it up, they let down the bed wherein the sick of the palsy lay." That was earnest, overcoming faith. It was that faith which is the gift of God, and Jesus knew it. Just see, they not only let the man down, but they let down the very bed on which he rested. Down he went, and down it went, down to the feet of Jesus.

Oh it is a great thing to be let down, and the very thing on which we have been resting also let down to the feet of Jesus. What is your bed, reader? Is there anything on which you rest? Though you have to be carried to the very top of the house where Jesus is—and what a house Christendom has become—the roof must be uncovered, and down you must go. It is not up you must rise ; no, down you must go to the very feet of Jesus. How many make a bed of baptism, how many more of what they call holy communion, others of religiousness and formality. Whatever it is you rest in or on, whatever is your bed, it must go down ; both you and it must lie at the feet of Jesus.

But hark, there was something this poor helpless man needed even before power to walk, and Jesus

knew it. You, too, may be earnestly desiring power to walk in the commands, and according to the will of God; but there is something Jesus knows you want first. What is that? Let us hear what He says to the helpless one, sick with the palsy: "Son [or child], thy sins be forgiven thee." Another word is added in Matthew: "Child, be of good cheer [or courage]; thy sins be forgiven thee." (Matt. ix. 2.) This was the first thing he needed, is it not the first thing we need? He did not say, Rise and walk, and then I will forgive thy sins. He does not say to us, Arise up first and walk in my commandments, then I will forgive thy sins. Yet have you not thought it was so; yea, that that was the gospel? He needed strength to walk; but the deepest need of man's soul when brought to Jesus is first the forgiveness of his sins.

It is a blessed thing then when a helpless sinner, without strength, is brought and let down with all that ever he rested on at the feet of Jesus. None around him but Jesus may hear or know the deep groan of his heart burdened with sins. Jesus knows it. He speaks straight to the point at once—what cheering words: "Child, have courage, thy sins be forgiven thee." Oh what peace, what blessedness! How sad to think that this blessedness has been lost for long centuries to thousands. It is the privilege, and mark, of the youngest child of God. "I write unto you, little children,

because your sins are forgiven you for his name's sake." (1 John ii. 12.) Thus if your sins are not forgiven, you are not one of the children of God.

This must be so, as forgiveness of sins is preached through the death and resurrection of Christ. This is the very glad tidings of God. For this Jesus died and rose again, that our sins might be forgiven—surely much more than this. All believers knew their sins were forgiven, for God had proclaimed this forgiveness to them, just as Jesus said: "Child, be of good courage, thy sins are forgiven thee." So the Holy Ghost by the apostles, ever proclaimed the same. This was the very commission of Christ. "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke xxiv. 47.) Yes, first His death and resurrection; then repentance and remission of sins. And this they ever did. Peter thus preached at Pentecost, and again to the Gentiles: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Thus did Paul preach at Antioch: "Be it known unto you therefore . . . that through this man is preached unto you the forgiveness of sins: and by him *all* that believe are justified from all things," &c. (Acts xiii. 38.) This was the known blessing of all believers. "Being justified freely by his grace through the redemption that is in Christ Jesus." (Rom. iii. 24.)

Yes, they could all say: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. i. 7.) They believed God who raised up Jesus our Lord from the dead; "Who was delivered for our offences, and was raised again for our justification:" and they had peace with God.

So that the words of Jesus to the poor man sick of the palsy were the exact expression of this grace, the unmerited, free favour of forgiveness of sins. He who died for our sins has the undoubted title to say: "Be of good cheer, thy sins are forgiven thee." Do you believe the words of Jesus to your soul? No doubt this did, and still does, give great offence to scribes and Pharisees. Nothing has been more distinctly rejected than this free forgiveness of sins. The moment we reason in our hearts, we say, Are we worthy of such a favour? If we were worthy it would be no free, gracious favour at all: would it now?

Jesus speaks again: "Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch

that they were all amazed, and glorified God, saying, We never saw it on this fashion."

He who died for our sins freely forgives, and then gives strength and power for holiness of walk. Never before had it been seen on this fashion; man's way is always the opposite of God's way. If we could walk first in the commandments of God, and then have forgiveness after, should we not merit that forgiveness? Oh, how our poor proud hearts long that the merit might be our own. If we believe in self, we find that self is powerless to walk.

If let down to the feet of Jesus, and all in which we have ever sought to rest, all down, down to His feet; then we not only hear His precious words of infinite love forgiving our sins, but in the power of His resurrection, and by the Holy Spirit, we have immediate strength to walk. Yes, then we can take up in our arms the very bed on which we rested and carry it away.

Compare this miracle with the preaching of the gospel in the Acts, and its effects in the epistles, and we find invariably, it is forgiveness of sins first; and then, rise up and walk. Thus has God revealed His love to us: "For when we were yet without strength, in due time Christ died for the ungodly." "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; by grace ye are saved." (Rom. v.; Eph. ii.)

## NOTES FOR YOUNG BELIEVERS ON THE EPISTLE TO THE ROMANS.

### XII.

CHAPTER vii. 7. If left to ourselves, even when there is the new life, the new, holy nature implanted, we should naturally turn to the law, and place ourselves under it. This is always the case where the Holy Ghost is not known. And it is remarkable, in these verses, that the Holy Spirit is not once named. As we have said, there are few that do not now pass through this experience; and those who have got deliverance can look back, and see the great profit they derived from this exercise of heart.

The first thing, then, we learn is this—that the law is not sin; it is by it we learn what sin is. The law found the root. “For I had not known lust, except the law had said, Thou shalt not covet.” When the new nature was given, the spirituality of the law was felt. A man without the new nature would say, Lust is not sin, unless you commit the very sin in transgression. But when the law comes home into the conscience, it detects the lust, and I say, Why, that is sin. Yes, the very lust is sin; that is, the nature is sin.

Verse 8. And that nature, being sin, takes occasion by the commandment to work in me all manner of desire for that which is forbidden.

“For, without the law, sin was dead.” It was inactive. Forbid a child to go into the garden, at once he desires to go; and, if will be at work, he goes. Now, not only may the nature be inactive, but,

Verse 9, “For I was alive without the law once; but when the commandment came, sin revived, and I died.” You never met a person, before he was quickened, but that person thought he was alive, and could do, and live. Yes, he says, I thought I was alive without the law once. Ask a natural man, Are you saved? He will reply, I do not know; I hope so. I attend my place of worship, and I am doing the best I can, and I hope I shall be in heaven at last. Oh, yes, he says, I am alive. There is not a thought in his soul that he is lost. Not a word does he confess of the least need of a Substitute on the cross. And if you will but ask, even professing Christians, you will get, where you least expect it, such an answer.

Now, the moment a soul is born of God, all this is changed. Why, he says, how is this—I have a nature that desires the very thing God forbids? He turns to the word of God’s law, and he dies to all hope of being in the flesh what he thought he was. “And I died.” Yes, now we have the hard death of the old “I.” He longs for holiness, turns to the commandments ordained to life: those who do it shall live in it (see Ezek. xx. 11),

but he finds it unto death. He finds sin has the mastery, and uses the very commandment to slay him. Do not forget that this is "when we were in the flesh." How the last hope of goodness in the flesh was driven out of us!

Verse 12. The law was of God; it was not bad, or sin; it was "holy, and just, and good." It was not death to me; but sin, that it might appear sin. Oh, to find that I—my nature—as a child of Adam, was only sin, and that by the commandment it might, and did, become exceeding sinful.

Verse 14. Deeper still. "For we know that the law is spiritual: but I am carnal, sold under sin." Yes, the law justly demands righteousness. And what do I find in me? "I am carnal, sold under sin." Do you know this? Have you learnt it as a helpless slave of sin? That is all that the old "I," the flesh, is—to hate the thing I do; to find I have no power to do the thing I would; and all the while to own that the law is good, and only requires of me what is good.

Verse 17. "Now, then, it is no more I that do it, but sin that dwelleth in me." This is a discovery. I learn that there is a nature, sin, whilst in me, yet I can look upon it as distinct from myself, the new "I." Well, I say, What, then, is there in that old nature, the old "I"? There is not a bit of good in me, that is, my flesh, or old nature.

Verse 18. "For I know that in me (that is, in my flesh) there dwelleth no good thing: for to will is present with me, but how to perform that which is good I find not."

This is very humbling, to find in myself, as a child of Adam, no power whatever to do good—yea, the very opposite. "For the good that I would, I do not; but the evil which I would not, that do I." This is the true character of the old nature, even when the new nature desires to do good, and to be holy—yea, when the new nature is holy, as born of God. So that it is not the new nature, the new "I," that does evil, as the old nature is doing the very thing the new nature condemns.

Verse 20. "Now if I do that I would not, it is no more I that do it"—no longer what I am, as a new creature—"but sin that dwelleth in me." Then there are two principles, or natures, in the man born of God. The principle of the old depraved nature is called a law.

Verse 21. "I find then a law, that, when I would do good, evil is present with me." This is the fixed principle of the old nature—"when I would do good, evil is present with me." Yes, you say, that is just what I have found, to my deep sorrow; indeed, it has made me almost conclude that I cannot have been born of God at all. Those who are not born of God never discover themselves to be half as bad as you find your old

self to be. **But do not the very next words prove that you are born of God—that is, that you have a new “I,” or new nature?**

“**For I delight in the law of God after the inward man.**” Surely this proves, beyond a doubt, that there are **two natures**; for how could the old nature, which is **sin**, delight in the law of God? But it is so. “**For I delight in the law of God AFTER THE INWARD MAN.**” Well, you say, it seems like a **contradiction**. That is exactly what the two natures are to each other; yes, in direct contradiction to that inward man which delights in the law of God. It says :

Verse 23. “**But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.**” Thus, to deny the two natures in a man born again, is to deny the plain teaching of the word of God. Did not Jesus say, “**That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit?**” Thus it is a wholly new birth, new nature, new creation, that is of the Spirit, and is spirit. That which is born of a sinful flesh, or nature, *is*, remains what it is—flesh or sin. And here we learn, if **under law**—that is, if we are on the ground of the flesh, under law for its improvement, as **thousands** are—then we find, in the war of the two natures, that we are brought into “**captivity to the law of sin which is in my**

members." It is a terrible fact, but the utter badness of our old nature must be learnt practically, if we do not believe what God says about it. But if all this be the case, a man born of God, under law, not knowing the distinction of the two natures, must be extremely wretched, if sincere, and earnestly longing for holiness and righteousness of life. That is just what we find.

Verse 24. "O wretched man that I am." And it is now no longer, Who shall help me to improve the flesh? but, "who shall deliver me from the body of this death?" Yes, self, the old man, the body of this death, must be given up. We must have a Deliverer, and that Deliverer is Christ.

Verse 25. "I thank God, through Jesus Christ our Lord." Few words, but, oh, what a glorious deliverance and victory! After arriving at the full discovery of my utter helplessness, and the unchangeable badness of the old nature, the eye is now lifted up to Christ, and the heart swells up in the full joy of thankfulness. This deliverance will be more fully explained in the next chapter.

There is one mistake often made here, against which we must most carefully guard. It is often said, or implied, that what we have seen as to the old nature, the flesh, the law of sin in the members, is all quite true of a believer before he gets deliverance; but after that, *it* is changed, or eradicated—at all events, greatly improved, suddenly

or gradually sanctified, &c., and that there is no such evil nature left in the delivered, or sanctified, saints. Is this so, or is it not so? Let the very next words, *after* our deliverance and thanksgiving, determine this important question.

Verse 25. "So, then, with the mind [or, new man] I myself serve the law of God; but with the flesh [the old nature], the law of sin." We are no longer on the ground of the flesh, as alive under law, seeking to improve the flesh — no longer in the flesh. But that the flesh remains in the delivered saint is stated in the strongest possible way—in the very person who, with the new mind, or nature, serves the law of God. But the flesh, and the law of sin, still remain in me. We may cavil, and reason, and ridicule, but here is the truth of scripture, and what every believer finds to be true. So that we need preserving, spirit, soul, and body, blameless.

Place that old nature under law, try to find some good in it, and immediately our experience will be, as here described.

One question more, before we leave this subject. How is it that so many Christians are in this experience? Simply because, though born of God, they are, through false teaching, or defective teaching, placed under law, and have never known the true character of deliverance. Let us, then, in the next place, inquire what that deliverance is.

PAPERS ON HOLINESS AND THE SECOND  
COMING OF CHRIST.

V.

TITUS II. 11-14.

IN dwelling on holiness, it is important to keep before our souls the infinite grace of God, or our treacherous hearts would soon turn practical holiness into as great bondage as going back to the law for righteousness.

How perfect is the word of God! The divine Author well knows our every danger. Mark the beautiful order in these verses. Grace; practical righteousness; connected with the blessed hope of the Lord's return. Why should we seek to reverse this divine order? Are we wiser than God? How often do we seek to win the favour of God by works of righteousness! Then, again, how much human talk of holiness, without the slightest connection with the coming of the Lord! Who can say it is not so? Now mark the order, then. First, grace; secondly, righteousness of walk; thirdly, the coming of the Lord.

“For the grace of God that bringeth salvation for all men hath appeared.” The grace of God. This is not a quality infused into us, but the absolute free favour of God, that does not come, seeking some fruit in us, as was the case under law, but bringeth, or carries with it, salvation for all

men. Thus the folly of seeking salvation by works is exposed by a single sentence. Oh, think what the free favour of God carries with it: forgiveness, redemption, justification, sanctification, eternal life, eternal salvation—and all brought to all men; everything provided—no price as a condition, all grace, all free, justified freely, without money and without price. And men will not have it: no, they will seek to merit salvation! Has not God *freely*, in pure free favour, given His Son to die the atoning death of the cross? Has He not raised Him from the dead, for the free justification of all who believe? Does He not *freely* proclaim, through that blessed Son, free forgiveness of sins? Does He not declare all who believe are justified from all things? Do you believe God? Mark, it is not the grace of man, but the grace of God, that brings, that carries with it, all you need. All is from God to man. Oh, is it not wonderful to be justified freely, through the redemption that is in Christ Jesus? And think of the joy the Father has in receiving the long-lost son. What a welcome the grace of the Father gives him! It is the very intensity of the free, unconditional favour that produces true repentance.

But you say, Would not such free, unbounded grace as that, bringing salvation, and demanding nothing as a price for it, produce ungodliness of walk? Let us mark the second truth in order.

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.” Now, is not this the very opposite of all mere human teaching? Suppose we said, You must give up your ungodly habits, you must give up drinking, and all your evil ways and lusts; you must be an abstainer, and lead a sober, godly life, in order that you may attain to the favour of God—nothing could look more reasonable to men, but would it be in accordance with this scripture, or in flat contradiction? Would it not be to shut out the true gospel of the grace of God altogether? It is the free favour of God that brings salvation with it, that teaches us to deny ungodly lusts of every kind, and to live soberly, righteously, and godly, according to God, in this present world.

All this is practical holiness, and there cannot be holiness before we are born of God. How utterly vain the struggle. They that are in the flesh cannot please God. But the salvation which the free, unconditional favour of God brings to us, meets our every need—not only clothes us with divine righteousness, all sins being forgiven freely, but gives us a new nature; and, still more, the Spirit of life in Christ Jesus. And thus, having the Spirit dwelling in us, we can now walk in the Spirit, and bring forth, in our practical way and life, these holy fruits of the Spirit.

No; a true knowledge of the free favour of

God, in all its divine sovereignty, does not lead us to practise sin, as some assert; but teaches, and produces in us, these fruits of practical holiness. Is it really so with you, dear reader? Or, are you deceiving yourself, by seeking these fruits in the supposed perfection of your old carnal nature? Do you say, I am rather perplexed, I scarcely know. I read books on holiness, and I try to be holy. Yes, you may do all this, and really forget, or deny, the free grace of God that brings you all you seek.

But the next, the third truth in these verses, will at once test your supposed holiness, whether it is according to the word of God, or not. Yes, the third comes in order: "LOOKING for that blessed hope, and the glorious appearing of the great God, and our Saviour, Jesus Christ." See how closely holiness of walk is connected with this *looking*. What deep reality looking for that blessed hope gives! Yet how many talk of holiness who practically ignore that blessed hope—nay, deny it altogether, and only believe in a general judgment! Do you think it is the will of our Lord that we should lay aside the scripture, and be guided by the traditions of men? Did He not severely rebuke the unbelieving, foolish Jews for doing the very same thing—by their vain traditions making the word of God of none effect?

Then, in plain words, Have you received the grace of God, the free, unmerited, unconditional

salvation, that God, in His free favour, BRINGS to you? And can you say that that love of God to you, who only deserved eternal wrath, teaches you? Has it had this effect to lead you, that, denying ungodliness and worldly lusts, you should live soberly, righteously, and godly in this present world, looking for that blessed hope?

Let us dwell on that blessed hope. Jesus has said: "In my Father's house are many mansions; if it were not so, I would have told you. 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; that where I am, there ye may be also." (John xiv. 2, 3.) It is Jesus Himself that thus speaks out His heart's love to you. Is this your blessed hope? In a moment—it may be the next moment. "We shall not all sleep, but we shall all be changed, *in a moment*, in the twinkling of an eye." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive, and remain, shall be caught up together with them in the clouds, TO MEET THE LORD in the air: and so shall we ever be with the Lord." (1 Thess. iv. 16, 17.)

Is this our blessed hope? It is not merely, Do we believe He will come again?—the devils believe that—but, is it the hope of our hearts? Is He, the coming Lord Jesus, the one commanding

Object of our hope? Behold the Bridegroom! Is it not time to see about the state of the lamps?

And there is not only the blessed hope of being caught up, changed in a moment, to be with the Lord Himself, there is also "the glorious appearing of the great God, and our Saviour Jesus Christ." To this world He was, and is, the despised Nazarene, the rejected King. But He is coming, and He will appear glorious, the great God. Oh, think of this, ye deniers of His true divinity! He comes, the great God! He comes with the myriads of His saints and angels, to execute judgment on an ungodly world! Men may deride this; but He is coming. He will be revealed, at His appearing, the great God, and our Saviour Jesus Christ.

Blessed hope for those who are washed in His blood, who can truly say, "we have redemption through his blood, the forgiveness of sins." Yes, they look "for the great God, and our Saviour, Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Did He give Himself for this purpose? Then He cannot fail.

What encouragement to faith! How sanctifying the blessed hope! Nothing could present a more powerful motive for real holiness and godliness of walk. Not only what we shall be—blameless at His appearing—but even now zealous of

good works. What is this world, with all its lusts and pleasures, its honours and ambition, its approval or hatred, to those who are looking for this blessed hope?

Can you say, I am looking for my Saviour, Jesus Christ? Is He really your Saviour? Does He whisper those tender words of love to you, I will receive you to myself? Pass on, then, ye fleeting sands of time; I shall soon see and for ever be with Him I love—with Him who gave Himself for me. But do not, we beg, vainly dream of holiness and perfection, if saying in your heart, My Lord delayeth His coming.

Remember, then, the divine order of this scripture, and the indissoluble connection there is between holiness and the blessed hope. The grace of God, the free favour that bringeth, not seeketh, salvation, has the first place; then practical holiness, but that formed by the power of the object—the coming of the Lord Himself. “For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” (Titus ii. 11–14.)

## THE PARABLES OF OUR LORD.

RESPONSIBILITIES OF THOSE CONNECTED  
WITH THE KINGDOM.

## THE GOOD SAMARITAN.

“A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.”—LUKE x. 30-37.

THIS parable is beautifully simple, and easily understood, if taken with its context. A certain lawyer, tempting our Lord, asked what he should do to inherit eternal life. Our Lord referred to the law, and asked what that taught. It enjoined love to Jehovah, with all the heart, and soul, and strength, and mind; and to love his neighbour as himself. All quite right; and the lawyer was told, “Do this, and thou shalt live.” He, wishing to justify himself, asked, “And who is my neighbour?” When our Lord told the above parable.

Now this parable is constantly referred to as

setting forth Christ as the Good Samaritan, and this is, doubtless, a correct application of it; for who, like Christ, has taken upon himself the sorrows and calamities of His people, and provided a full remedy for all their needs? and this is the more striking when He stands in contrast with the priests and Levites, who should have sympathised and helped those in distress. The priest saw the poor man, and passed by on the other side. The Levite looked on the helpless one, but he, too, passed by on the other side. This shews that those who should have been zealous to obey the law fell far short of its requirements; for the law enjoined, that if *an ass* fell down in the way—and if it even belonged to a person that *hated* you—you must not forbear to help the poor ass. (Ex. xxiii. 5.) And yet, here was a fellow-creature in great danger passed by unheeded. Yes, it was only the otherwise despised Samaritan that had compassion on him, and did all that was needful to heal and help him. He bound up his wounds, pouring in oil and wine—that which was curative, and that which was invigorating—and took him to a place of safety.

While the parable is a beautiful picture of how man became a victim to Satan and his emissaries, it is also an exquisite exhibition of how Christ comes to the one thus left half-dead, and does not call on him to do his part, and then He will do the rest. No; the man is so entirely help-

less, that Christ must do it all, if the man is to be rescued and saved ; and, in His mercy, *He does it all*, and leaves the poor man provided for.\*

And this was not all; for the good Samaritan spoke of coming again, and he gave the host twopence, to last until he came again. But why *only twopence*—about sixteenpence? Would it not convey the thought—silently, but surely—that he would *soon* be coming again? Yes, the good Samaritan's own words were, "Surely I come quickly." He will come, and take home all His poor down-trodden ones to be with Him for ever.

Now, while all this is true as to Christ Himself, the lesson is to *us*. *We* are to be like this merciful one; *we* are to be good Samaritans. How better could our Lord teach us who is our neighbour, than by giving us a picture of Himself? Our Lord demanded of the lawyer, Which of the three was neighbour to him who fell among the thieves? Even the lawyer could answer that—it was the good Samaritan. "Then said Jesus unto him, Go, and do thou likewise."

Now the Jews had no dealings with the Samaritans, and yet the good Samaritan could not see

\* Some have laid stress upon the words, "went down;" the man went down from a place of safety (Jerusalem) to the accursed city (Jericho). Well, there *may* be something in this, but the good Samaritan was also in the same road; and a person is not safe from Satan's craft and enmity, on any spot in this sin-stained earth.

this wounded one, and leave him in his misery. He was his neighbour; and thus we are exhorted to do good unto *all* men, but especially to those who are of the household of faith. All men are our neighbours, all Christians our brethren. Man is an *injured* being, as well as a sinful one, and we see all around us those who have been the victims of Satan, and who are left in their misery. Through mercy, we have the Balm of Gilead, and if we have not this world's goods to relieve his bodily wants, all can tell of that which will both heal his sin-sick soul, and give him a new life that shall sustain him here, until the Good Samaritan return to call us all above. "Go and do thou likewise."



## EXTRACTS FROM THE EAST.

*"Syria, May 20th, 1884.*

"I ENCLOSE a few extracts (translations) from letters received from Upper Egypt and Mesopotamia. There is just one thought that I would venture to express. . . . For my own part, I always read such notes with interest, and find that my heart is enlarged and led out in prayer for all saints, and I suppose many others feel the same way.

"Thank God for help, in every way, to disseminate the truth in a printed form. During the last month and a half I have, through His help, put about fifty pages of exposition of Matthew in print. I think I will send you a few leaves of it.

I send some by post to subscribers, in monthly parts of sixteen pages. They greatly desire this. And then I keep a large edition for being bound. But the labour involved in writing and printing Arabic, one who has never experienced it can form but little idea of.

“One of the extracts from Upper Egypt is from a brother A. Kundeluft, from this country. . . . He is a brother of a good deal of gift, and I have thought for a good while the Lord would lead him out. Hence his visit is a very interesting event. He has been filled with wonder and joy by what he has seen of the Lord’s work up there. He has never before witnessed the like. So far as I can judge, he was just the right one to visit them at this time, and can give them help, such as neither S. nor I could give them.

“The coming out of our brother H. at this time was remarkable. There was a need, and the Lord brought him, I doubt not. All you have written in your recent letters about the Lord’s work in different parts has filled me with thanksgiving and encouragement. I was struck with the fact that you make a remark about the near coming of the Lord being indicated by His work of awakening and ingathering, exactly similar to a remark of our brother, A. K., writing from Upper Egypt, *at the same date.*

“The extracts from Mesopotamia are from one there, who, I think, is quite true. . . . I have not yet heard what they think about that brother who was found dead, whether any of the caravan had played false with him, or not.

“B. F. PINKERTON.”

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## TRANSLATED EXTRACTS.

*“ Mellawa, April 31st, 1884.*

“ I have come to these parts to make a visit. Truly the hand of the Lord is evident here, and I am exceedingly happy. The more I see of the brethren here, the more I rejoice. God is causing His voice to be heard, and is waking up His sleeping children. It appears that the coming of the Lord is near. What I am seeing here is wonderful, and I cannot describe it. I hope to see most of the brethren in these parts. Pray for me, for I need your prayers, along with all the brethren ; for the field is large here, and I see that the Lord is here raising up faithful servants, truly devoted to His work.

“ A. KUNDELUFT.”

*“ Mellawa, April 31st, 1884.*

“ Our dear brother, A. K., of Homs, Syria, is now making us a visit, and we all have joy. He has helped the brethren, and they have been comforted through him. We have asked him to visit the brethren in places higher up, and he purposes to do so. For a few days he has, in company with brother S., been visiting places near here, remaining three days in a place.

“ Concerning the state of things in this place, I have to say that the disaffected evangelicals, who had hitherto been meeting with us, withdrew, as they desired to remain identified with the system. The brethren thought it best for us to give them the old room ; so we have left it to them, and now we meet in a private house ; and, since doing so, our thoughts are quite at rest. The brethren at some other places have done the same. The work

is still going on, and the truth spreads in proportion to the efforts made to quench it. We have heard of some persons in the province of F. who have been awakened; and also some in M. who have been awakened, and desire our brother, S. R., to visit them. A few days ago, brother S. felt led to take some books, and go to the last place to distribute them. . . . But time would fail to give the details. "S. M."

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FROM MESOPOTAMIA.

"The books you sent are desired by many, and there are those who study them; and the hearts of the elect are touched by them. There are some who desire a visit from you. Our souls are weary of human arrangements in the church of God, which are all characterised by the spirit of the world."

Also:—"What you remark about the parable of the sower—only one part in four bringing forth fruit—is true. Ah, how powerful is the spirit of this world, and how effectually it works in our days. Human arrangements are multiplied, and relied upon, and the results turn out contrary to expectations, because Christians do not surrender themselves to the work and guidance of God's Spirit. Ah, my brother, what is man, and what are man's arrangements in these things? And what are the schools and wisdom of this world, all which are to come to nought? . . . As for myself, I am happy, and rejoice with joy unspeakable, for I am saved by grace, through faith, and by faith I can soar above, and sing the song of victory, in spite of the flesh and the world.

"Your brother, —."

## OUR STANDING:

NOTES OF A LECTURE ON ROMANS III. 20-26;  
IV. 24, 25.

THERE is one thing very evident, beloved friends, if we do not know our standing, we cannot know the state that belongs to it. Many a person is looking for state who does not know his standing. The standing produces the state; therefore, if one has not apprehended his standing before God, he cannot have the state which answers to it, and the real defect in him is, that he has not found out where God has placed him. It is useless to talk of the defect in his state, if he has not got hold of the standing. When did the prodigal son get the standing? When the clothes were put upon him. He says, before this, I am not fit, "I am not worthy to be called thy son." He did not feel happy; how could he, when he was not fit for the father's house? It is not that he is not kissed, but his standing is not complete. Hence, until the robe was on him, the shoes on his feet, and the ring on his hand, he was not able to enjoy the father's house. He could not enjoy it until he had the standing. The standing is what God gives me; the state is the effect of it. For instance, if a clock is perfect, it will keep perfect time. The clock illustrates the standing, the time it keeps the state.

Now, our standing—what God has done—comes out in Romans, hence it is called the gospel of God. It is the gospel, in this sense, not only to unbelievers, but to believers. In the passage I have read (chap. iii. 20) you get the effect of the law; it could not justify me, for “by the law is the knowledge of sin.” It exposed the sin within; and now we get what God does (ver. 21, &c.), therefore it is the gospel of God, for it comes from God Himself. The epistle opens with this: “Paul, a servant of Jesus Christ, called an apostle, separated unto the gospel of God,” &c.; and in chapter i. 16 he says, “I am not ashamed of the gospel of Christ.”

Now, what I desire is, to explain what the standing is; and first, let us see what man's state in nature is, as brought out in Romans. “There is none righteous, no, not one.” “All have sinned, and come short of the glory of God.” Well, how is this state to be met? We must bear in mind that man has committed offence against God, and is under His judgment; but he has neither the ability, nor the inclination (and this last is a very important point), to meet the claim. Man has sinned, and has become alienated from God by wicked works. If I look at the beginning—and there is nothing like going back to the beginning—I find that when Adam had sinned, and when the voice of the Lord was heard, he hid himself from God behind the trees of the garden. Sup-

posing God had left him alone, what then? But He does not leave him alone; He calls to him, and says, "Adam, where art thou?" The blessed God follows man, and is the One to originate the reparation.

Now what must be done to put man in a standing with God? It must be all God's doing; man will not, and cannot, do it himself, for it is not only that he has sinned against God, but he is at enmity with Him, and has no desire to return to Him; so that it is not want of ability only, he has neither the ability nor the inclination to remove the cause of the distance. The natural man is enmity against God. Well, what is to be done? That is the great point. God calls to him, and elicits from him the fact that he had eaten of the tree God had told him not to eat of; his conscience is convicted that, in consequence of having done so, he is a dead man. God had said, "In the day that thou eatest thereof, thou shalt surely die!" But then it is that God announces the mode by which He will effect the reparation, and the next thing He does is to clothe him with the skins of slain beasts. God first softens Adam by calling to him, and then clothes him. He, as it were, says, You have, by your own act, placed yourself in the position of being naked, the judgment being on the body; but in this very spot, where it has happened, I will clothe you, and I will shew you that I mean to repair the distance,

and restore you. Hence, when God comes to Cain, He says, If you would offer the right offering, you would be on terms with me. Get hold of this simple thing. The distance is not on God's side, but it is on yours, because of sin. But it is not distance only on your side, you have reluctance also—you do not want to come back. Thus it is written of man : he " will not seek after God ; God is not in all his thoughts."

I say, then, that there are two things to be done : God has to provide the sacrifice to relieve man of judgment ; and He has to produce in him faith in God, instead of enmity to Him. If you do not get hold of these two things distinctly, you will never know the standing. I believe there is great lack in this respect.

Let me shew you these two things from the parables in Luke xv. There the shepherd goes after the lost sheep, to open the way for the father to come out to the prodigal ; and the parable of the woman with the lighted candle is the Spirit shining in to the lost one, to enable him to see God's grace. These parables illustrate what I am trying to set forth. The one is, that God, because of the vicarious work of the Shepherd—He who suffered, the Just for the unjust—can come out to receive the sinner ; and the other is, that He can so work in the sinner's heart, as to turn him to Himself. The silver piece would never have been found, had not the light brought it out. Thus, when Paul is

sent forth, it is "to open their eyes, to turn them from darkness to light." Man would never come of his own accord—never! God compels him to come to Him. It is not only, "all things are ready;" there was another thing to be done. The Queen might say, I will open my palace to everybody; but what, if people did not care to come to it? Man does not care, does not wish, to come to God's feast; but the grace of God is, that He has not only prepared it, but that He has sent forth His power to compel men to come to it. That is what the parable of the woman with the lighted candle sets forth. The light is to open their eyes, turn them from darkness to light. Not to turn God to them, but to turn them to God, "from the power of Satan unto God." Mark this, because, if you get hold of this, you will find it an immense help to seeing your standing. If you see what a work He has undertaken—how He can justify you, who lay under the judgment of death—you see that you, the offender, cannot provide the means for this—you cannot give the fruit of your body for the sin of your soul. The judgment of death is upon you, therefore you cannot render it; and if you attempted it, you would never get from under it, for after death is the judgment. The grace of God is, that He will repair the distance on His own side, but, in order to do so, He has to remove the sin—all that in you which would hinder Him from coming to you,

and He must remove it in judgment ; but if He does remove it from you, it is, "to declare, I say, at this time his righteousness ; that he might be just, and the justifier of him that believeth in Jesus."

Now let me give you an example from the thief on the cross ; but first turn to Exodus xx. The chief part of this chapter is taken up with the law. In the closing part we read, "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen : in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone ; for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon." The law is given, and no one can meet it, because "by the law is the knowledge of sin." That is the importance of the law. But as the law cannot be met, the altar is provided. If a man has no inclination to turn to the altar, thinks himself all right, like Cain, and does not want to offer the right offering, very well. The Lord says, There is the law—keep it ; it will find you out, for by the law is the knowledge of sin. It will prove you to be a sinner. Can you keep the law ? No. If you offend in one point, you are guilty of all. Thus all are brought

in guilty, "that he might have mercy upon all."

Now, in the end of this chapter we find an altar, and where He says, I will come unto you, and bless you. But *you* must do nothing! Not a hand must be lifted on it, not a step must be made to it. You must not lift up your hand, you must not come with works to it, nor by a step, that is, your own efforts. Now, for an example, look at the thief on the cross. There the law was superseded by grace, and he was the actual trophy of grace. The law had consigned him to judgment; he was impaled on a cross, bound hand and foot, and he could not move. The law put him where works and efforts were of no use; then grace opened his eyes, and he has light: in his conscience he sees the terrible doom he is under before God; he fears God, but he also sees the Saviour in the Man hanging by his side! There was the sin-offering and the burnt-offering.

I want you to understand what God had to do, for if you do not, you do not know what He *has* done. He had to turn your heart to Himself; but that was not all. You had sinned and you had incurred the judgment of death, and God, in order to reach you, must not only have your judgment laid on another not chargeable with it;—that is the sin-offering; but the victim must at the time have a personal excellency. He must be one in whom God can delight;—that is the burnt-offering. Thus

Abel comes to God; he, "brought of the firstlings of his flock and of the fat thereof." That was as much as to say, I have faith, I apprehend God in His nature—I come with a victim, not chargeable with my offence, bearing the judgment of my offence, and at the same time having a personal excellency. That in figure set forth that Christ not only bore the judgment, but that He had at the very time of bearing it a personal excellency. You must see this, or you do not understand how God can justify the sinner.

Now as it is God who has done this work, it is not only that you are not guilty—out of judgment, that is true, but it is not all. You are brought to God in all the acceptability of Christ. He died, the Just for the unjust, that He might bring you to God. It is not only that the judgment was borne, but in the Person who bore the judgment there was such an excellency that God can delight in you through that Person, even the Lord Jesus Christ. This is an exaltation that no one can comprehend save by the Spirit of God. Thus we see Christ is both the sin-offering and the burnt-offering.

We will look first at the sin-offering and then at the burnt-offering. Turn to Leviticus vi. 30: "And no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation, to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire." Read now Romans.

iii. 25: "Whom God hath set forth a mercy-seat through faith in his blood, to declare his righteousness," &c. Here the blood of the sin-offering was brought in. The peculiar mark of the sin-offering was that the carcase was carried without the camp and burnt, and the blood brought in and put upon the mercy-seat. In Hebrews xiii. we have the sin-offering. I think souls have very feebly entered into what the judgment-bearing really was. Many make the *death* of Christ as simply the judgment on sin. I ask you for a moment to look at the type. The carcase of the sin-offering was burnt outside the camp as an execrable thing. Thus Christ suffered "without the gate." The Holy One of God cries, "My God, my God, why hast thou forsaken me?" "He died unto sin." He gave up the life in which He had borne sin. It is gone in judgment. The blood is brought *in*, to the holiest, in order that the blessed God may come *out*. Was the veil rent on man's side? No, it was rent on *God's* side for Him to come out. What a difference it makes to see that it is God who is the One moving in the whole thing. He says, as it were, I do not like the distance to continue. You have committed a tremendous offence, and the judgment of death must fall on it in order that it may be abolished—destroyed. I cannot measure my offence, but if I were to die under it, I should for ever remain under the judgment of God. Can we ever comprehend what

Christ bore when He said, "My God, my God, why hast thou forsaken me?" He had taken the sinner's place, the place of judgment—not only the penalties of man, such as "in the sweat of thy face shalt thou eat." He took that in grace during His life, but bore also the judgment of death. It was the anticipation of judgment that made Him sweat "as it were great drops of blood." Oh! do not think lightly of what Christ has suffered for your sin and distance from God! A lamb's death did not set forth judgment. It sets forth death, but that in itself is not judgment. Judgment is, you are to die *on account* of sin. There was one perfect One—One entitled to glory, divinely beautiful in everything; and He charged Himself with the judgment upon man, and "suffered without the gate." That is Christ as the sin-offering. The carcase was burnt outside the camp, and the blood brought in according to Leviticus vi., into the sanctuary. That is what we have in Romans iii.: "Whom God hath set forth a propitiation through faith in his blood." So in the great day of atonement you get the sin-offering, and the carcase is burnt outside the camp—the thing on which the judgment of God rested, cleared away—condemned. That is how sin was cleared away from the eye of God. To us practically, it is that our old man was crucified with Christ, that the body of sin might be destroyed. Not forgiven, not a bit of it, but destroyed. Where is it gone?

Gone in the death of the perfect One. "He died unto sin once," but it is not what people call the mere article of death, it is judgment. He charges Himself with the judgment that lay on us. And He says, when about to enter on it, "This is your hour and the power of darkness." All the penalties upon man came upon Him: every curse upon man came upon Him when He took the place of man, as under the judgment of God. The penalties attached to our life fell upon Him. But besides there was the penalty of death-judgment, the sinner's death. "The wages of sin is death." If you do not see this, you will have a very feeble idea of what the blessed Lord went through. Therefore, "though we have known Christ after the flesh, yet now henceforth know we him no more."

Now this is what God had to do and what Christ had to suffer, in order to remove judicially the terrible thing that caused the distance between Him and man. And this was for the man who had done all the mischief and who did not care to turn to Him, but hated Him. God says, I will remove the mischievous thing, and repair the distance on My own side, and I will move his heart to Me, and compel him to come unto Me. I will bring light to bear on his heart and conscience, as upon Saul of Tarsus who was opposing Me to the utmost. First, I shall be able to rend the veil and come to him, and I will bring him down and move his heart to come to Me. Can we comprehend

how the blessed God can do such a thing as that, and the motive in His heart for doing it? For this Christ bore the judgment, "suffered without the gate," to remove the sin from the eye of God.

John the Baptist says to his disciples, looking upon Jesus as He walked, Do you see that Man? That is "the lamb of God." Not the lamb of Israel, nor the lamb of the sinner, but the Lamb of God. It is God who is coming to repair the distance from His own side, and if He repairs the distance it is because He does not like the distance to continue. Thus it shews us the motive, the love that led Him so to act. "God commendeth his love to us, in that while we were *yet sinners*, Christ died for us." He died for the man who not only did not care for God, but was at enmity with Him. Well, God loves, though the sinner does not. A father has a heart even if a son has not. But a father could not turn the heart of his son to himself, and could not repair the sinner's distance, it is a work beyond man. It was because man sinned and so brought death upon himself, that a person must be found to bear that judgment;—not mere death, but judgment, and that was set forth in the sin-offering.

Now we will turn to the burnt-offering. Look at Hebrews x.: "Lo, I come to do thy will, O God." In the burnt-offering, the offerer was to offer it "of his own voluntary will."

The sin-offering was not a constant thing, the

burnt-offering was a constant thing, because God delights in that sweet-smelling savour, and He had Israel as a redeemed people. In this offering, instead of the carcase being burnt outside the gate, it was burnt on the altar; all went up to God. What a difference! Christ going to death as the sin-offering, most acceptable at that very time that He was made sin for us, and Christ raised from the dead by the glory of the Father. So that I see in the same Person, not only the sin-offering, bearing all judgment, but I see the perfect One as the burnt-offering raised from the dead by the glory of the Father. I see my Saviour in the glory of God, the very One who bore the judgment for me, and I am *in* Him a sweet-smelling savour to God, the delight of the heart of God. I see God's heart working all through, therefore the gospel is called "the gospel of God:" it is according to His own good pleasure.

Now mark another thing. *I* do not know the measure of the offence I have committed. The Son is the only Man who ever knew the measure or nature of sin, and He removed it. He too was the only Man who ever knew the love of God to a poor sinner, and He declared it. That is the most wonderful combination. Our blessed Lord comes not only to bear the judgment that was upon us, but to reveal to us the love in the heart of God who sent Him.

Now turn to Romans iv. 24, 25. It is be-

lieving on Him who *raised up Christ* from the dead; not Christ's death, or God could not justify you, but Christ's resurrection. It is not simply that you are clear, it is more. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe." Therefore it is called "the gift of righteousness." It is now said, "through faith in his blood," but it is imputed to us. We are accounted righteous. I am placed on a new footing altogether. And that is, I *suit Him*. Get hold of that one idea;—through grace I *suit Him*. It is not that you feel you are safe, but you are brought to God. You *suit Him*. It is His own righteousness that you are set in, and it *suits Him*. It is not only that my conscience is at ease and I am clear of guilt, but I *suit God*. We are accounted righteous—we "who believe on Him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification. Therefore being justified by faith we have peace with God through our Lord Jesus Christ; by whom we have access into this grace wherein we stand, and rejoice in hope of the glory of God." You are now in righteousness, and you can get no higher justification than God's righteousness. You *suit God*. Christ has achieved the delight of God's own heart. "Himself has done

it," and He can say, I have you suited to Myself in My own righteousness. Therefore it is called "the justification of life," or life's justification. Thus the apostle says, that I may be "found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." "It is God that justifieth." He has done it all. He laid help upon One that was mighty, because it was His good pleasure to do so.

Think of the eternal God; how He can say, Here is a man who does not care for Me, a man offensive to Me, a man pursuing his wicked course (like Saul of Tarsus), but I will turn his heart to Myself—I will find a way to do so; My own Son will go forth and bear that unspeakable, inconceivable judgment, and remove the offence from My sight! (Oh! if one's soul had the sense of it, how one would loathe the flesh.) He will bear the judgment, and He will get rid of it for ever: and that is not all, but I am thus able to put the believer in Him in all His beauty; that I may be able to look at him in the same light as I look at My Son: the full purpose of My heart being to conform him to the image of My Son. What a wonderful thing it is!

Now I will turn briefly to another subject, namely deliverance, which is included in being justified, but has also to be experimentally learnt. If you die the moment you are converted you are

justified, and would go to heaven ; but if you live upon the earth, what are you to do with the "body of sin"—the old man? You get the answer to that in Romans vi. It has been said that Romans vi. and vii. are distinct treatises. They treat of two things: the body of sin and the body of death. You get the former in chapter vi., and the latter in chapter vii. In chapter viii. 2: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." You are made perfectly free now in the Spirit of life in Christ Jesus. This is deliverance. You have not full apprehension of your standing if you have not deliverance as well as righteousness ; but deliverance is an experience consequent on being justified.

I ask a person, When you feel sin working in you, what do you do? He replies, I am so distressed about it that sometimes I do not know what to do. That man does not understand justification *thoroughly*. Well, now I put to such a one a very simple question. Do you believe God got rid judicially of every atom of the old man before He justified you? How could God count you righteous if He had not removed judicially in the cross for ever that which offended against Him? If the old man remained in His sight, He could not justify you. He could not justify the old man. It was judicially terminated in the cross of the Lord Jesus Christ—judicially removed from the eye of God ; every

atom gone. As God said at the deluge, "the end of all flesh is come before me." You are not enjoying divine righteousness if you do not see that God has got rid judicially of every atom of the old man in the cross. And I believe there is many a soul who does not like to see this, and hence deliverance is not known. A man may have a clear idea of what justification is; that it is God who justifies, but in his heart he may not be in liberty, and he is without deliverance, because he does not see the old man gone judicially. If gone judicially, God could not bring it back. Thank God He could not, for He has done it Himself, and as He has removed it from His eye, surely we should not go back to it. You say, I do go back to it. Well, God does not go back to it, and if you do, He will deal with you until you judge it.

He *has* judged sin, can He then impute sin to me? Never! He could not impute righteousness to me if He did. He chastens, but He does not impute sin; and why? Because Christ has borne the judgment for it: but He glorified God under it; and so glorified Him, that God glorified Him in Himself; and He is gone up into glory as the burnt-offering, as a sweet-smelling savour unto God. Well, where are you? In Christ, a sweet-smelling savour to God! That is what Noah found. First there is judgment, and then the sweet-smelling savour in the very same spot where the judgment was.

Well then, how shall I get deliverance? You must find yourself in another life. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Just as a butterfly rises out of its former caterpillar state, I am out of the old life and state that I belonged to, and have got another life. He bore the judgment I was under, and I am free in new life—the Spirit of life, for "where the Spirit of the Lord is there is liberty;" and therefore it is, "be not entangled again with the yoke of bondage."

A man says, But I have sin in me, what am I to do? Reckon yourself dead to it. Do not minister to it; walk in newness of life. If ye live in the Spirit, walk in the Spirit. Rise out of it, just as a butterfly rises out from a caterpillar. Do not own it, reckon yourself dead to sin. "Arm yourselves likewise with the same mind, for he that hath suffered in the flesh hath ceased from sin." If you do not gratify it, you suffer in the flesh and you cease from sin. That is Marah, but is it a bitter life? No; when you find Christ was in it, it is sweet. The cross is the wood put into the bitter waters of Marah. You have in the Spirit of God the joys of God, and you have not lost anything, you have gained. That is what deliverance is as to the body of sin in chapter vi.

Deliverance is not explained before we come to verse 12 of chapter v. on to verse 12 of chapter viii. It is included in justification doctrinally.

Hence when the course of the grace is recounted in chapter viii., there is no mention of deliverance; but "whom he justified, them he also glorified." Deliverance is there, but you have to experience it.

In chapter vii. we see a person with grace working in the soul trying to keep the law, and finding he cannot, and that, as he fails, death comes in him. Then he cries out, "O wretched man that I am! Who shall deliver me from the body of this death?" Not sin now, but death. There is no power in the old man to answer to the dictates of the converted soul. I find that in me, that is, in my flesh, there is no good thing. I thank God, through Jesus Christ. I escape, and in Him I am out of the old, and "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Already in righteousness, I am now at liberty, free to be holy.

Another time I hope to set forth what the state is. It is the standing we are looking at now, and that is, I am in God's righteousness, and in full deliverance to walk down here in righteousness. The very fact of being in righteousness includes deliverance. I repeat, I could not be in deliverance, unless God had removed from His own eye everything in me that offended against His holiness. But for this, He could not have placed me in His own righteousness. But He has, and here I am now, in this new position. "The law of the

Spirit of life in Christ Jesus hath made me free from the law of sin and death." Walk, then, in this new life, walk in the Spirit.

I think, beloved friends, I need not say more than ask you to look to the Lord to lead you into what we have been looking at to-night. You can make but little out of a lecture. A lecture is like a skeleton map, a tracing, and you have to fill in, and the better you fill it in, the more your heart will rejoice. I conclude by asking you to dwell on it before the Lord, and ask Him to deepen it in your soul. The more I look at the gospel, the more my heart is amazed and delighted with the grandeur and magnitude of God's thought and purposes about me. And as I look at His Son, I can understand what a love His was, how He delighted to execute such a work. He says, "therefore doth my Father love me, because I lay down my life, that I might take it again." He, who knew no sin, was made sin for us, that we might become the righteousness of God in Him. He went *down* to the lowest, where we were, that He might bring us up to the highest, where He is. These two—the depth and the height—go together. He takes us *from* the lowest to the highest.

May your hearts be exercised to dwell upon what God has done. You will find that the more you dwell upon it, the more you will realise the deep blessedness to you, arising out of it. You

can never know fully what sin is—the terrible thing it was to God. To put it away, God's Son bore the judgment of it, went down into death, gave up His life, made His soul an offering for sin. There you learn what a terrible thing sin was in the eyes of God.

But, on the other hand, the love was greater still, the love that brings in blessing to us was greater than the many waters could quench.



## PAPERS ON HOLINESS AND THE SECOND COMING OF CHRIST.

### VI.

IF we examined every scripture in the New Testament that speaks of the coming of our Lord and Saviour Jesus Christ, we should find it connected with practical holiness. If we look at 1 Peter i., those begotten by God the Father unto a living hope, and kept by the power of God, may, whilst here, be in much heaviness through manifold temptations. But it is “that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ; whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.” Now, is not the blessed Person

and appearing of our Jesus the one commanding object here set before the tried saints? It is most painful to see how His blessed Person and appearing are set aside by many who talk of holiness and perfection, and work *themselves* up to such a state of supposed holiness by faith, so that they say they rejoice with joy unspeakable and full of glory, but it is in themselves.

Is it not astonishing that the human mind can be so deceived as to suppose it is rejoicing with joy unspeakable and full of glory in the attainments of supposed holiness? Rejoicing thus in self is self-righteousness, or self-holiness. It is just putting self in the place of Christ and the glory of His appearing. No, no, it is not in our own holiness we thus rejoice—it is in that blessed coming One, “whom, having not seen, ye love; IN WHOM, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.” Do not say we misrepresent; we have heard one of the greatest teachers of modern holiness so misapply this scripture. Nothing could be more false or dangerous to our naturally self-righteous pride. Another scripture was similarly misapplied to our attainments in holiness, until “we are changed from glory to glory”—our sanctification becoming so complete from glory to glory. But all is self; *our* perfection; all root of sin gone. Now it is this careless manner of partial quotation of scripture that is the method of teach-

ing false doctrine, and cannot be too strongly condemned. Let us turn to the scripture. "But we all, with open face, beholding . . . the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. iii. 18.) Now, is this transformation effected by beholding our own perfection, or holiness, or attainments; or by the transforming power of the Spirit, in beholding the glory of the Lord? Let us beware of all teaching that thus puts self in the place of Christ. The consequences must be disastrous to all true practical holiness.

But to return to 1 Peter i. What effect, as to practical holiness, is expected from the fact of our being begotten by God our Father; and being found unto praise, and honour, and glory at the appearing of Jesus Christ; and our joying IN HIM, not ourselves, with joy unspeakable and full of glory? "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you AT THE REVELATION OF JESUS CHRIST." (Ver. 13.) Nay, it is on this very ground, as obedient children, the exhortation to holiness is based. "But as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy; for I am holy."

Oh, how sadly this is often quoted, to prove righteous perfection in self, entirely ignoring its

connection ! The all-transforming, glorious object, the Person and offering, the coming of the Lord, and our unspeakable joy in Him, is all set aside, and self put in its place.

Is not this a most serious mistake ? How is it with you ? Are you seeking unspeakable joy in your own holiness ; or have you found it in Christ ? Have you learnt that looking for this grace, at the coming of the Lord, is the great truth to gird up your loins ; and that you may be like one waiting for your Lord ? How often our Lord Jesus impresses the truth of His coming upon us ! Let us listen to Him, though all men set it aside.

You will find the same connection between giving all diligence, and the coming of the Lord Jesus, in 2 Peter i. You only need to read it in the presence of the Lord, in dependence on the Holy Ghost. Mark, also, the solemn warning : “ Knowing this, first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming ? ” (Chap. iii. 3.) Can it, then, be true holiness, where the Lord’s coming is treated with indifference ? There is not only the blessed side of this truth for the saints of God ; but read the awful warnings of this chapter (2 Pet. iii.) : “ Wherefore, beloved, seeing that ye look for such things, *be diligent*, that ye may be found of him in peace, without spot, and blameless.”

We will now turn to that striking scripture on

this subject, 1 John iii. 1-3. First, we contemplate the love of the Father. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Wondrous free gift of God to us! What love, to be brought into this relationship to the Father—the children of God! "Beloved, now are we the children of God; and it doth not yet appear what we shall be [or, has not yet been manifested], but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." How inseparable is true holiness and the full manifestation of what we shall be at the coming of the Lord! He is the all-absorbing, supreme Object of hope. We shall be like Him. This does not yet appear, is not yet manifest. Can any man say he is now like Christ? Can he say he is pure, sinless, holy, as a man down here, as Christ is, above all heavens? That he is accounted so, reckoned so, is blessedly true. Such is the glory of His grace, wherein He has taken us into favour in the Beloved. But have we not continual conflict with an evil nature, tendencies, or whatever we may call the flesh? This never was, and never can be, so with Christ, the HOLY ONE of God. But the word is plain: "Every man that hath this hope in him [in Christ] purifieth himself, even as he is pure." Let us not deceive ourselves. If a man has attained to

perfection in the flesh, and is as pure as Christ is pure—for that only is perfection—then, if he is thus pure, plainly he cannot purify himself. Can the glorified and risen Christ purify Himself?

Leaving, then, all these false thoughts of perfection, let us look at the true thought in this precious scripture. We know, then, that a glorious day of manifestation is near. Christ shall be manifested in all his purity and glory. And we, poor redeemed sinners, now the children of God, shall then be like Him—we shall see Him as He is. What, then, is the effect of this absorbing hope in Him? What is the effect, we ask, on *every man* that hath this absorbing, transforming hope in Christ? “Every man that hath this hope in him purifieth himself, even as he is pure.” Christ is the standard, the rule of his life, his perfect copy; and he seeks to imitate Christ. Thus, with open face, he beholds the glory of the Lord, and is changed into the same image from glory to glory, even as by the Spirit of the Lord.

Yes, we are now the children of God. It is not yet manifested what we shall be. We know that when that manifestation shall take place, “we shall be like him,” and we shall see Him as He is. Oh, blessed certainty!—to see Him as He is, to be like Him. What can we desire more? As to that eternal future, there is not one thing more to desire. To awake in His likeness is

eternal satisfaction. There is one thing, however, every man desires now that has this hope in Christ—it is to “purify himself, even as he is pure,” to be more and more, and still ever more, like Christ here below. And this is not that we may become the children of God, but because we are now His children. For “Whosoever is born of God doth not practise sin; for his seed remaineth in him; and he cannot sin, because he is born of God.” “Be ye, therefore, followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.” Being born of God, and having full redemption through the blood of Christ, “Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.”

The sons of Aaron were first redeemed from Egypt, before their consecration, and even then the blood was put upon the right ear, thumb, and toe. Even so with us — we have redemption through His blood. Then are we sanctified, dedicated by that same one offering, that same precious blood. Then the seal of the Spirit, as the witness of the eternal efficacy of that blood. Thus the oil and the blood are upon our ear, thumb, and toe, or ear, hand, and foot—our thoughts, actions, and walk all consecrated to God, by virtue of that blood, in the power of the Holy

Ghost. Thus are we waiting for the coming of the Lord, the day of the redemption of our bodies.

Beloved reader, we call your attention to a few of the closing words of Revelation: "For the time is at hand. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. AND, BEHOLD, I COME QUICKLY; and my reward is with me, to give every man according as his work shall be."

"He which testifieth these things saith, surely I come quickly." The next moment this repeated promise may be fulfilled. The Spirit is awakening the church to the holy desire. "And the Spirit and the bride say, Come. And let him that heareth, say, Come." And grace still flows out in all its fulness. "And let him that is athirst come, and whosoever will let him take the water of life freely." Can you in spirit look up to heaven, and thus speak your heart's desire to the Lord Jesus, in that one word, "Come?" There is one Spirit, and He imparts this one desire in the hearts of all that compose the bride. The Bridegroom says, "I go to prepare a place for you." Now He says, "Surely I come quickly." "Amen, even so, come Lord Jesus." C. S.



## NOTES FOR YOUNG BELIEVERS ON THE EPISTLE TO THE ROMANS.

### XIII.

CHAPTER viii. 1. "There is therefore now no condemnation to them which are in Christ Jesus." What a wonderful statement! It is not a question merely of what will be the justification of the believer when manifested before the judgment-seat of Christ, but "now" *there is nothing to condemn* to those who are in Christ Jesus. If I look at myself in the flesh, it is, "O wretched man that I am!" If I look at what I am in Christ Jesus, there is now no condemnation. Dead to all that I am, as a child of Adam—dead to sin, dead to law, but alive to God in Christ Jesus. Thus, being in and to another, to Christ Jesus raised from the dead, it is not only to bring forth fruit unto God, but "there is therefore now no condemnation." Do you get hold of this? Is there any condemnation possible to that risen Christ in the glory of God? Then, if you are in Him, how can there be condemnation to you?

The next words, "who walk not after the flesh, but after the Spirit," are omitted in the best translations; we shall find them, however, as a result, in verse 4. Here they have at some time been inserted as a condition, or guard. We

would, however, linger over and press this verse as the very foundation of deliverance. No soul ever can know real deliverance from the power of sin that does not first know the unclouded favour of God in Christ. How marvellous, after such a chapter of bitter experience, after coming to the utter end of all hope of good in self, the old nature, to find that, as dead with Christ, and alive from the dead in Christ, we are in the unclouded favour of God, without condemnation! What perfect peace! Nothing to disturb, nothing to condemn. And it is God that speaks the word—**“NO CONDEMNATION.”**

Dear young believer, is this the solid foundation on which, and in which, you stand? Then we will now look at

Verse 2. “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” We have seen the terrible law, or power of sin; have we not also known and felt it? But what new law, or power, or principle, is this? Is it the power of my new nature as born of God? No; though, as such, I did delight in the law of God; but that did not make me free from the law of sin, as we have seen. But this does—the law of the Spirit of life in Christ Jesus. This is God the Holy Ghost dwelling in us; it is not now death, but the Spirit of life. Thus, as we have seen, we have a justified life. Now we have power—the law of the Spirit of life. Elsewhere

we learn that the life we now have is eternal, and the Spirit is eternal. Thus the power we have is eternal. We have seen that the flesh, or sin, is still in us—that which is born of the flesh; but here is DELIVERANCE from its power: made free from the law of sin and death; made free by infinite, eternal power, the law of the Spirit of life. It is not “will” do, but, “hath made me free.” So terrible is our depraved old sinful nature, that, though born of God, and I delighted in the law of God, longed to keep it; yet the law of sin in my members brought me into captivity. Has it not been so? But now we are made free from its power, by a greater power—the law of the Spirit of life in Christ Jesus. Oh, for more simple faith in the word of God; yea, and also in the Holy Ghost dwelling in us! This verse sums up the whole of chapter vi. It is the principle of reckoning ourselves dead unto sin, and alive unto God in Jesus Christ, applied by the power of the Spirit.

Still, many a young reader may have this difficulty in passing through the experience of the utter badness of the flesh, as described in chapter vii. He may say, “I see how my sins were forgiven me; but to find since that, the old nature I have is so utterly bad; to have found no power in trying to keep the law of God, however much I desired to do so; to find, to my surprise, an evil nature, a law of sin, that held me captive; the

law I longed to keep could only curse me; my very nature—sin in the flesh—only did that which I hated and condemned. How, then, can you tell me there is *no* condemnation?" We will look at the next verse for an answer.

Verse 3. "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Here is what the law could not do, and what God has done. The law could not deliver from either the guilt or power of sin. It was weak, either to deliver or help man in the flesh, for the flesh was sin; and if it acted under law, it could only transgress, even in one quickened and longing for deliverance.

Now just here arises this question: Is deliverance a matter of apprehension of truth, or mere knowledge of truth? Deliverance from Egypt answers that question. Like a quickened soul, they believed the word of God through Moses and Aaron (Ex. iii. 7-10; iv. 31, 32), and they longed for deliverance (chap. v. 1-3), and they, as it were, passed through the Romans (chap. vii.) in the brick-kilns of Egypt, and became more wretched than ever, and not delivered at all. Was it, then, increase of knowledge, or apprehension, that delivered them? Did the knowledge of the

promises in Exodus vi. deliver them? Did the further knowledge of the providential favour of God deliver them, in chapters vii. to xi.? Not in the least. They were delivered truly on the ground of redemption, but it was by the power of God.

Now there was no power in the holy law of God to deliver, its only prerogative was to curse the guilty. In Romans viii. 2, then, we have the power that has set me free from the law of sin and death. In verse 3 we have the helplessness of the law to deliver through the weakness of the flesh, and then how God has delivered, and the ground on which deliverance is wrought. This part also answers your difficulty—How can there be no condemnation to me, seeing the flesh is so utterly vile? “God sending his own Son.” Just as when all had failed to deliver from Egypt, then the lamb is to be put up, and slain; the Israelite, though not yet delivered, was completely sheltered by the blood. So the ground of deliverance here, is “God sending his own Son in the likeness of sinful flesh, and for sin [or, a sacrifice for sin] condemned sin in the flesh.” Not only delivered for our iniquities, and raised again for our justification, as we have already seen; but the atoning death of the sent Son of God for SIN—the very root. Thus now, both sins and sin having been condemned, judged, there is therefore nothing, positively nothing, left to condemn. Thus, on the

ground of the atoning work of the Son, the Spirit of life in Christ Jesus gives complete deliverance. And as deliverance from Egypt was being brought out of one place, or condition, in bondage, into another in liberty; so the believer is, by the Spirit of life, brought out of one place, or condition, called "in the flesh," into another place, or condition, called "in Christ;" sin having been perfectly judged, by the Holy Son of God being made sin for us. And this, not that we should continue in bondage, but be free, delivered, that the righteous requirements of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Israel were in bondage then, now they were free, delivered, to serve Jehovah. So we, after we were quickened, were still in bondage to the flesh, or under law. Now we have learnt the utter badness of the flesh, and our powerlessness, and no longer seek its improvement. We are no longer in it, but in Christ, made free by the Spirit. We are now to walk after the Spirit, and the Spirit will act in us in power, on the ground of the work of Christ.

The flesh is given up by those "who walk not after the flesh." Another position is taken by those who walk "after the Spirit." There are, so to speak, two parties. (Ver. 5.) "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the

Spirit." The one is death, the other is life. And, further, the mind of the flesh is enmity against God. For it is not subject to the law of God, neither indeed can be. (Ver. 7.) Then it follows that they that are on that ground, they that are in the flesh, cannot please God.

Have you, dear young believer, come to that conclusion—that your old nature, the flesh, sin, is utterly incapable of pleasing God? It is a root that only bears evil, however you seek to improve it. It is only enmity against God. Do not listen to that abominable sentiment, that lust is not sin, unless you commit it in act. Sin is the very root of lust, as we see in chapter vii. 8. No, this very root had to be judged, and the infinite sacrifice was for SIN. "For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. v. 21.) On this ground alone we are delivered from the guilt and condemnation due to our sin, the flesh; and on this ground we are no longer in the flesh, but in the Spirit. Here comes in a deeply interesting question. When, and how, may we conclude, or know, that we are not in the flesh, but in the Spirit? This is a very important question for both young and old believers. Let us look at it most carefully.



## THE TRUMPET OF THE JUBILEE.

LEVITICUS XXV. 8-13.

“AND thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of that jubilee ye shall return every man unto his possession,” &c.

Thus the trumpet of the jubilee was not the trumpet of judgment, but the trumpet of most perfect *rest* and *liberty*. Not merely a seventh-day rest, or a seventh-year rest, but the most perfect expression of rest—a sabbath, or rest, consummating seven times seven sabbaths of years. And it was not to be a limited rest, as to persons,

but to be proclaimed to all the inhabitants of the land.

There was one thing above all others connected with the jubilee. May we not say, the very foundation of this glorious proclamation of perfect rest and liberty? "IN THE DAY OF ATONEMENT shall ye make the trumpet sound throughout all your land." The victim's blood had been shed, and sprinkled before God on the mercy-seat; the sins of Israel, in all their transgressions and iniquities, had been transferred to the substitute-goat, and borne away; and now, hark! the trumpet sounds through all the land—perfect rest to the weary—complete liberty—oh, sweet sound!—liberty to every slave! Can we fail to see the meaning of all this? It was a proclamation of liberty.

The word JUBILEE itself is also very significant. In the Greek, or Septuagint, translation it signifies "a manifestation." And what a type, what a manifestation of God to man, on the ground of the atoning death of Christ—the jubilee, the manifestation of God in the gospel sounds aloud throughout all the land: liberty to every slave of sin; perfect rest to the weary and heavy-laden soul. After all, do any of us apprehend or understand the manifestation of God to man—the gospel jubilee? "Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy right-

eousness shall they be exalted." (Ps. lxxxix. 15, 16.)

If we now turn to Isaiah lxi., we shall see Him, and hear Him, who first sounded the jubilee. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach [or proclaim] good tidings unto the meek: he hath sent me to bind up the broken-hearted, TO PROCLAIM liberty to the captives, and the opening of the prison to *them that are bound*; TO PROCLAIM the acceptable year of the Lord." Now see Jesus, in the beginning of His ministry to men, in the Gospel of Luke. The opened heavens to Him, the testimony of the Father, and the temptation of Satan. "And Jesus returned, in the power of the Spirit, into Galilee." "He went into the synagogue on the sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias." And these very jubilee words were those He read. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach [or proclaim] the acceptable year of the Lord. And he closed the book." Yes, at that very jubilee place. He did not go on to the day of vengeance. In infinite mercy that day has not yet come—it is still the acceptable year of jubilee.

Jesus said, as He stood in the midst of His disciples, "Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you." (John xx. 19-21.)

Now, in this jubilee, the manifestation of God goes out beyond Israel, to all the inhabitants of the land. It is, God so loved the world, that WHO-SOEVER believeth in him should not perish, but have eternal life. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ," &c.

If one may speak for others, how we have failed to sound the trumpet of jubilee! What profound grace this has been to us! Mark, it is all of God. Not a shekel, or the smallest coin, had the poor slave to give for peace or liberty. Hark! the trumpet loudly sounds. He is free—*free*.

What a profound subject for our meditation! The atonement has been made; God has been glorified by the death of His beloved Son; the blood has been sprinkled on the throne of God, and He is glorified; infinite propitiation has been made. And, not only so, Jesus has been made sin for us. He has presented Himself the very Substitute of His people. Our sins were trans-

ferred to Him. He was delivered for our iniquities. As the goat bore them away, in figure, once a year, to be found no more, so Jesus has not in figure, but has actually borne our sins away, to be found no more, to be remembered no more. What proof we have of this, for He who bore them on the cross is now in the glory of God.

The atoning work is done. Jesus said, "It is finished." On that ground, then, alone the trumpet sweetly sounds, Peace to you; rest to you—seven times seven times, perfect rest to you. Proclaim everlasting liberty to every sinner-slave on earth. Peace through the blood of Jesus; liberty through the death of the cross.

How sweet to God is the savour and the sound of jubilee! Had He not far more joy than the long-lost prodigal? Yes, He said, Let *us* rejoice. Have you heard the sound of jubilee? Have you believed what God says to you? He says, Jesus having died, and being raised again, "Be it known unto you, therefore . . . . that through this man is preached [or proclaimed] unto you the forgiveness of sins; and by him all that believe are justified from all things." Do you say, But have I nothing to do for all this peace and freedom? What had the poor slave to do in the year of jubilee? It is all of God. The poor slave hears the sound—the long, loud sound—and immediately, on the very authority of the word of God, it proves he is free, and free to rest. He, the

slave, does actually nothing for his freedom, but believes God. God has willed his freedom on the day of atonement. God has willed that every poor slave of sin, that hears and believes the gospel, shall, on the ground of the atoning death of Jesus, be everlastingly free: "Justified freely by his grace, through the redemption that is in Christ Jesus." Yes, freely, as freely as liberty was proclaimed to the poor slave.

But some may say, Have I not to repent, as the price, or condition, of my liberty? No, the slave had not to repent as the price or ground of his liberty. His liberty was proclaimed on the day of atonement. Who can tell the change of mind and position that sound produced? He was no longer to be the slave of his old master. It is so in the gospel. On the ground of the atonement the glad tidings are preached, and then men are commanded to repent. Thus the goodness, the jubilee, the manifestation of the love of God, leadeth to and produceth repentance. And, oh, what a change of mind and position! No longer the slave of Satan and sin, but a free-born child of God: perfect rest, perfect deliverance. And the moment you believe God, and taste the sweetness of liberty, that moment you will hate your former state of bondage. Read through the Acts of the Apostles, and you will find every preaching on the principle of the jubilee. If we know the joyful sound, Jesus says, "As my Father hath sent me,

so send I you." Is it not, then, our duty and privilege to proclaim, to sound the trumpet of liberty, to every slave on earth, and through all the land—to every creature—without money, and without price? "Stand fast, therefore, in the liberty wherewith Christ hath made us free."

These are but a few thoughts, but oh, how much more there is in the joyful year of jubilee! "According to the number of years after the jubilee, thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee." Thus everything was leased, or valued, according to its distance of time to the jubilee. And are not we expecting earnestly our glorious jubilee—yea, creation's jubilee? "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Now, in buying or selling, in possessing or losing, what is the measure of our lease? The length of our lease, the measure of time value, before the year of our joyful jubilee, is, *a moment*. What a change! "We shall not all sleep, but we shall all be changed, IN A MOMENT, in the twinkling of an eye." (1 Cor. xv. 51.) Yes, blessed to know this; we can value everything down here, at the lease of a moment; the next moment, and then for ever with the Lord. C. S.



## A LETTER.

HAS THE BELIEVER TO WORK OUT HIS SALVATION FROM BENEATH THE WRATH OF GOD?

DEEP conviction of sin, and an earnest desire to flee from the wrath to come, is, undoubtedly, a sure sign of the work of the Spirit of God. May it be, if it has not been, the condition of every reader of this paper! "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." (Rom. i. 18.)

But in the teaching you refer to there is not *the thought* of what God is to us, or what Christ has done for us, but the principle of good works for salvation, or deliverance from the wrath to come. The atoning death of our Lord Jesus Christ, and His resurrection, for our justification, as God's means of our deliverance from the wrath to come, is omitted. This seems almost incredible in these days, when the gospel of the grace of God is preached so fully. One would expect that those who believe this would oppose the gospel wherever fully preached. A system of salvation, deliverance from the wrath of God, by good works, must be opposed to the salvation accomplished by the finished work of Christ. The one is light, the other is darkness. We feel assured many are far beyond these principles. If you saw a house on fire, and several persons in it, asleep, it would be

most proper to wake them, and also to place the fire-escape to the window. But would you deliver them by the fire-escape, or tell them to form a society to work out their own deliverance? Would you tell them to remain in one of the lower rooms, shewing their desire to flee from the fire?

Or, if you saw fifty sailors on a wreck, just about to break up on the rocks; and if you had a life-boat ready to take off every man; would you keep that life-boat out of sight, and shout to the poor helpless men, and tell them to remain on the wreck, shewing their earnest desire to escape? If they all perished, would you be blameless?

Or, if you heard the thud of an explosion in a pit, containing three hundred men and boys, and you knew that to remain in that pit was certain death; and as there was yet time during which many might be saved, would you hinder the volunteers going down that shaft in the cage to the rescue? Would you say, No, let them REMAIN there, teaching each other how to escape the deadly fire-damp? I ask, my dear friend, would you send them a book of instructions, and keep back the cage? No, you would descend with the cage. You would certainly seek to arouse them to their danger, and would you not place them in the cage?

But you point out to us a small part of one text of scripture, on which this doctrine is supposed to rest, for salvation by works: "Work out your own salvation." (Phil. ii. 12.) Read the

whole epistle. Were these persons under wrath, or delivered from it? Were they on the wreck, or in the life-boat?—in the pit, or in the cage?—in the house on fire, or in the fire-escape?

Now, if you will read the very first verse in this epistle, you will see it was sent "*to all the saints in Christ Jesus.*" They were not, therefore, under wrath, neither had they to form a society "to flee from the wrath to come, which they saw continually hanging over their heads." There is no wrath, no condemnation, to them who are in Christ Jesus. (Rom. viii. 1.) Moreover, the apostle says, "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." (Phil. i. 6.) Thus they were not still under wrath, or in the dark pit of death, and told to work their way out; or in the wreck, and told to work out their deliverance. They were in the cage—nay, drawn out of the pit of darkness and death. They were in the life-boat; that is, in Christ; and therefore, to say they were still under wrath, would be to say Christ was still under wrath. Do you not shudder at such a thought?

If, then, they were in Christ, they were where He is, in the unclouded presence of God His Father, and their Father. Then they could not be told to work out their salvation in the sense this teaching gives—that is, seeking to flee from the wrath to come. A man cannot be seeking to

flee from the fire in a pit, if he is safely placed in the chair sent down to bring him out. His deliverance depends on another power, not on his own good efforts. If the engine breaks down, he is lost.

Now read the context: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you, both to will and to do of his good pleasure."\* They are then told what they are to do; but is there a thought of working for the salvation of their souls; or to escape the wrath of God, or even to be born again? No; it is, "that ye may be blameless and harmless, the sons of God, without rebuke." Thus have all the sons of God to work out their salvation, blameless, harmless, without rebuke.

Only mark well, this is not that they may be the sons of God, but because they *are* the sons of God; not that they may get saved from wrath, but because they are **IN CHRIST**, saved from wrath and all condemnation. Thus the working out of our salvation here means the manifestation of the

\* If we carefully examine this text, we shall find the words "your own salvation" are in contrast with "in my presence;" Paul's presence had been of great help to them in their Christian path of obedience. He was now absent, a prisoner. They needed to be much more diligent in his absence. This was the soul-sustaining comfort, Paul was indeed absent, but God was present: "For it is God which worketh in you to will and to do of his good pleasure."

true christian character by those who have salvation—who are in Christ, who are the sons of God, “without rebuke, in the midst of a crooked and perverse nation, among whom ye shine [or, shine ye] as lights in the world.” Surely you will see that we must be saved first, and have the Holy Ghost dwelling in us, before we can shine as lights in the world. What light have we, except as the Holy Spirit dwells in us?

We can scarcely tell you how very serious we feel the foundation-error of this teaching to be. Has not Jesus been lifted up on the cross, “that whosoever believeth in him should not perish, but have eternal life.” And did not God so love the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have eternal life? (John iii. 14–16.) Did not our precious Jesus give “himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father”? (Gal. i. 4.) The gospel, or principle, of this teaching is quite another thing: it is, how we may deliver ourselves, or work out our salvation, in the sense of deliverance from the wrath to come. And thus the grace of Christ, in atoning for our sins, is almost ignored. If salvation by our own works is not the doctrine of scripture, and if the eternal salvation of all believers by the accomplished work of Christ is; then, the sooner this erroneous teaching is given up, the better.

Those who compose the church of God—yes, it is the undoubted privilege of all believers to—give thanks to the Father; and they can say of Jesus, the Son of His love, “In whom WE HAVE redemption through his blood, the forgiveness of sins.” “For by his own blood he entered in once into the holy place, having obtained eternal redemption for us.” When God had redeemed Israel, and brought them into the land of Canaan, they did not need to form societies, and make rules, by observing which they might seek to escape the bondage of Egypt. If you have redemption through the blood of Jesus, you do not need to form a society to groan or pray for it. The standing of believers is the exact opposite of those who have the wrath to come hanging over their heads. The gospel of the free, unmerited grace of God has come to them in power, and in the Holy Ghost, and in much assurance. They are “turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.” (See 1 Thess. i.) Thus the one tells you to serve God, so as to flee from the wrath to come; the others serve Him, and wait for Jesus, who *has delivered them* from the wrath to come.

Awakened sinners truly desire to flee from the wrath to come, to be saved from their sins. But the church of God is described in the written word as

“Giving thanks unto the Father, which *hath* made us meet to be partakers of the inheritance of the saints in light: who *hath* delivered us from the power of darkness, and *hath* translated us into the kingdom of his dear Son.” (Col. i. 12, 13.) The holy scriptures thus speak of Christians: “Ye *are* complete in him, which is the head of all principality and power.” (Col. ii. 10.) Unbelief would keep us in the pit; the believer is out of it. The cage, or chair, had to be sent down to the very bottom, but when once placed in that chair, you are as safe as it is. We speak, dear friend, as to the salvation of your soul: practical salvation from the evil of this world, is, as we have seen, another matter. And so, as to the redemption of the poor body, for in that we still groan. (Rom. viii. 23.) But as to the salvation from wrath, we are just where Christ is.

Did He not once take our place on the cross, beneath the wrath due to our sins? Delivered for our iniquities, did He not meet ALL the claims of God in righteousness? Oh, what infinite grace—undeserved, free, wondrous favour to us, poor hell-deserving sinners! He was forsaken of God. Oh, that bitter cry! And He must thus suffer. Without shedding of blood there is no remission of sins. Did He not say, “It is finished”? Did He not bow His head in death for you, even you, fellow-believer? Yes, He died for our sins, according to the scriptures. (1 Cor.

xv. 3.) Do not ignore His dying love, and seek to work out your own deliverance from wrath. As the Substitute, He bore the full wrath due to us. Precious Saviour! He thus went to the bottom of the pit. "If one died for all, then all were dead." Oh, what it cost Him to go down as our Substitute beneath the wrath of God against sin; How terrible is sin!

Here comes in that all-important question—Is Jesus, our Substitute, still dead? Is He still under wrath? Then we cannot be saved, for if He, our Substitute, is, we must be as He is. "If Christ be not raised, your faith is vain; ye are yet in your sins." (1 Cor. xv. 17.) Yes, if Christ be not risen, we are still under wrath, for He would still be under the condemnation, for us, of death. If He, our Substitute, is under wrath, we must be. It is also true, if we, as believers in Him, are still under wrath and condemnation, then He must be. Thus, whatever lowers the believer's standing lowers His. If this were so, well, then, we might vainly try to deliver ourselves from the wrath to come.

BUT GOD HAS RAISED HIM, our Substitute, from the dead. God has taken Him out of death, and that for our justification; for the very purpose, in view of, being able in righteousness to justify us; believing Him, to account us righteous. Thus faith and hope are not only in what Christ has done for us, in meeting the claims of divine righteousness by His death, but in God. Just as the cage

is taken out of the pit of death, so God has taken, raised, Christ out of death, and all believers in Him. And where has God taken Christ, our Representative? He is seated at His own right hand, in the radiance of His glory; and the place that God has given to our Head and Representative—once our Substitute, bearing the wrath due to us—into that same place and standing has God raised us in Him. Is that risen Christ groaning beneath the coming wrath in the highest glory? Then how can we do so? “As he is, so are we in this world.” (1 John iv. 17.)

Why should we doubt the word of God? Oh, the riches of His boundless grace! Did the Father leave the penitent prodigal in a state never getting beyond the wrath to come? There was no wrath to him. The Shepherd had died for the sheep, the Spirit of God had sought and found him. And he was not placed beneath the fear of the wrath to come, but brought into the full joy of the Father’s heart and house. No wrath remains for us, all was borne by Jesus. May we rest in the righteousness and infinite love of God. We say righteousness, for God is righteous in thus completely justifying us through the redemption that is in Christ Jesus.

May all who are the children of God be delivered from this sad human bondage and unbelief. The grace of our Lord Jesus Christ be with you.

C. S.

## EXTRACTS FROM THE EAST.

*“ Alexandria, July 18th 1884, 10.30 p.m.*

“ BELOVED BROTHER C. S.,

“ We feel so thankful to our God and Father, through His infinite mercy to us. We have had such a blessed time this evening, I feel constrained to let you also partake of our joy. Three young men of the 50th Regiment, who have attended the Bible reading every Wednesday, called to-night (one of them was saved the first or second night we went to Ras-el-Tin palace, through the Lord using John v. 24); the other two unsaved, and could not see the truth before; but it pleased God to reveal it to them to-night, I trust. We had a blessed meeting on the marriage-supper (Matt. xxii.), and one of them made a bold confession, and is determined to kneel at his bed, and confess *Him* before his comrades. . . . I am sure the blessed Lord is never ashamed of a poor sinner that goes to Him, and we should not be ashamed to let *all* men know that we are on the Lord's side.

“ *August 5th, 10.15 p.m.*—I know you will be glad to hear that one of the above-mentioned converts has desired fellowship, after very prayerfully going into the matter, and, no doubt, he is a bold young servant for Christ, and he brings all he can to the meetings. Brother W. has been used specially of the Lord to the conversion of one of his

comrades, an old soldier, who is really, like us all, a perfect miracle of saving grace; and the dear old brother is always poring over the word.

“ We had a remarkable case of conversion. On Sunday, the 27th of July, C. and I were standing at his window when a sergeant of the Army Hospital Corps was passing, C. asked him why he would not *come into the ark*; and he said he should like to, and eventually came into the meeting, and, after the meeting, brother C. and I prayed for him. And the next Lord’s day we were *surprised* to see him come again, unasked. After that meeting, when we were seeing the sailor brethren off home, he went with us, and he told me that, ever since the last Sunday, he had had no peace, and did what he had never done, in all his soldiering, before, namely, read and prayed over the word of God. And yet he could not find peace as we spoke of it. We proposed to go to his quarters, and tell a loving God and Father about it all. He was pleased, for he was truly in earnest about his soul’s salvation. For to be seen with brother C. is quite enough to bring a laugh from the world. Well, we got into his room, and there was an old Bible, his dear father, I think, gave him, years ago. He took it up, and told us he was in this fix: ‘ he could not understand how, after a long life of sin, that he could be saved *at once*, or *suddenly*, without shewing some signs of getting better,’ &c., &c. The Lord at once guided

to Ephesians ii. 4-10, and he was requested to read them. He did, and was pondering deeply, in earnest, and we were praying. At last he said, 'Well, I cannot get over that 5th verse; "Even when we were *dead* in *sins*; *hath* quickened us together with Christ; by grace ye are saved.'" Praise and bless His holy, peerless name, dear M. saw it at once, and all three of us praised the Lord, while the presence of the '*Almighty to save*' was gladdened with the joy of a sinner being saved.

"I was struck with the order: first, confession as a sinner; then, asked forgiveness; then, thanked God for saving him; and then cried, with tears, to God for his darling wife and child. Then he prayed earnestly that he might be allowed by God to tell others what God had done for him.

"Nearly all the brethren from Cairo have gone to the front. The 50th Regiment is, I believe, to go up in a month's time. We received a nice letter from the brother at Suakim; they break bread in the desert. Also from Port Said; they also break bread in the desert. I know I need not ask your continued prayers for us. Now, dear brother, I must draw to a close. All the saints here salute you, and I also salute you in the Lord, and knowing that now is our salvation nearer than when we believed. I humbly pray that we may shine the brighter in the darkening clouds of an evil world, thanking Him that we are brands plucked from the burning. J. HINES."

## CORRESPONDENCE.

18. "J. R. W.," Ballymena. The baptism of Ephesians iv. 5 is evidently water baptism, connected with owning one Lord, one faith. Had baptism been found in verse 4, "There is one body, and one spirit," then it must have referred to the baptism of the Holy Ghost, as in 1 Corinthians xii. 12, 13. By water baptism we are buried unto the death of Christ; by the baptism of the Holy Ghost we are united to the living Head in heaven. It is indeed most strange that these two things, so totally distinct, should be so confounded. With the Jews there were many baptisms, or washings with water; but a Christian has not to be buried into the death of Christ *twice*. For ever after he reckons himself dead. There is one faith, one baptism.

19. "F. C.," Grimsby.—The context of the words of the Lord Jesus, "But he that shall endure unto the end shall be saved." In Matthew, x. 22 and xxiv. 13, shew distinctly the time is the same. The Gospel of the kingdom, as preached by the apostles to Israel, will be so preached again during the time of the end: the time of tribulation. And evidently those who escape and endure unto the end of the three years and a half, will be saved, and be blest in the future restoration of Israel to kingdom glory. It is a sad mistake to confound this with the believer now, who has eternal salvation. In Matthew xxiv. the abomination of desolation is set up; and the believing Jews or disciples are to flee from Jerusalem. And in chapter x. 23 He says, "Ye shall not have gone over the cities of Israel till the Son of man be come." And He appears immediately after their

tribulation. It is important for us to know these things, or we shall be sure to fall into doubts even as to our own salvation.

20. "J. B.," Cannock.—1 Corinthians iii. 12, "If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble." Though this is spoken of as man's work and responsibility, yet if he build pure, precious doctrine, that is in ministry, and thereby souls are truly brought to God or edified, it is by the Spirit of God. But if man ministers that which for building is worthless, as wood, hay, stubble, this is merely of man, and will come to nothing. And though he may be saved who does so, yet he will lose his reward. It is to be remarked that where Christ alone is the Builder all stands; as Matthew xvi. Where man's responsibility comes in, there may be rubbish.

21. "C. T.," Huddersfield.—The expression to which you call attention in *Railway Tracts* No. 4, "Abraham was justified before God by faith, at the birth of Isaac; but he was justified by works before men thirty years after, when he offered him up." You will notice this was spoken in brief conversation, and the writer invariably kept literally to every word as near as he could remember. Instead of saying "at the birth of Isaac," it would be more correct to say "concerning the birth of Isaac." And that was really what was meant. Otherwise, as you say, Abraham, to take the word "at" literally to mean at the moment of his birth, would make Abraham to be circumcised before he was justified, or righteousness reckoned unto him. And this would contradict Romans iv.

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## THE STANDING OF THE CHRISTIAN, AND HIS STATE.

THE words, "standing" and "state," are conventional terms—words about which there may be much strife, and little profit, as so much depends on the meaning writers or speakers may attach to them. If we examine their meaning in the English language, there is not much difference. The conventional sense, however, in which these words are used is this: standing is our place, or position with God, and may be illustrated by the following scriptures: "The true grace of God wherein ye stand" (1 Pet. v. 12); "I declare unto you the gospel [glad tidings] which I preached unto you, which also ye have received, and wherein ye stand" (1 Cor. xv. 1); "This grace wherein we stand." (Rom. v. 2.) Thus standing is what a believer is in the unbounded, free favour of God.

But his state we understand to be that condition of soul in which he is found in himself, or the state of his soul in relation to his standing.

It will therefore be seen that the standing of a believer is a fundamental truth thus revealed in scripture. It must not be limited. Who can limit the grace of God? Who can declare the extent of the glad tidings of God in which we stand, or the boundless range of this grace in which we stand? Who can unfold the perfect and complete will of God to us? Surely none

but the Holy Ghost. We would look to Him to reveal to us, from the word, at least some of the distinct aspects of our standing in this grace.

First, our standing as justified. This is altogether of God, and therefore must be perfect, and all of grace—justified freely. The redemption we have through the blood of Christ is the effect of the free favour of God to us. But this is far more than being sheltered from judgment by that blood, blessed as that is. Israel was sheltered by the blood of the paschal lamb, but they had no standing but slavery as yet. It was not until they had passed through Jordan that they arrived at their true standing; and if Christ be not risen from the dead, we have no standing in the glad tidings of God. He, in grace, took our standing; He put Himself in our relation to God, as guilty and under judgment, that we might have His standing risen from the dead—not only sins forgiven, but justified by His blood. That is true, but that alone would be far from our standing, or relationship, to God. No efforts of our own to keep the law could possibly justify us from its curse.

But God is now revealed in righteousness, apart from law, on another principle; God is righteous in justifying us through the propitiatory work of His own Son. That righteousness has been wrought out for us, and, believing God, that raised up Jesus, our Lord, from the dead, who

was delivered for our offences, and was raised again for our justification, we are accounted—reckoned—righteous. And this perfect work gives perfect peace: “Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.” Yes, He bore the full, infinite judgment for our sins—He was raised from the dead for our justification. And when this was accomplished, His life, which had passed through death and judgment, could in righteousness be communicated to us, “unto justification of life.” (Rom. v. 18.)

This life could not be communicated to us until Jesus, as the grain of wheat, had died. Now He brings forth much fruit. (John xii. 24.) The risen life of Jesus is the justified life we now have, our old life and standing being completely and for ever gone. In Christ a new creation, old things passed away, all things new, and all of God, and therefore justified in the most complete sense; that is, there is nothing to condemn—sins are forgiven truly; but also sin in the flesh is judged, and set aside judicially in the death of Christ. In a word, the believer is reckoned to be in the same position, or standing, as the risen Christ is in—accounted righteous before God, and having the same justified life in Him, on the ground of accomplished, subsisting righteousness. Thus every possible disturbing element is removed, and all is perfect, everlasting peace. And it is in this pure, un-

merited favour that the believer stands. Thus the believer's standing cannot change, unless the free favour of God could fail; or the infinite value of the death of Jesus could change, and become finite, which is impossible. As to justification, then, the standing of the believer is immutable, unchanging, all of God, through Jesus Christ our Lord.

This being the case, what ought to be our state of soul? If we fully knew and believed this, should we not be filled with joy in the Lord? Surely praise and thanksgiving would constantly flow from our hearts in worship. Why is this not so? Because our standing is confounded with our state. God is the Justifier, and He is righteous in justifying us, and our justification is wholly of Him. But our state depends on how far this is made known to us in the power of the Holy Ghost, and on our walk in the Spirit, in accordance with this glorious standing, for our justified standing is the standing of the risen, glorified Christ.

Secondly. We will now look at our standing as the children of God. Our standing was children of wrath, even as others. But what is our standing as children, sons, of God? Have you ever thought of this position, this relationship, this standing? What a change in the standing, or relation, of Mephibosheth, as an alien, afar off, in Lodebar; and, when fetched, to sit at the king's

table as one of the king's sons. One day he had the standing of an outcast, now he has the standing of a son, not merely before the king, but sitting at his table, in the most perfect assurance of kindness for another's sake. Such is the blessed relationship, or standing, the believer has. Once an outcast, a prodigal, far away, his standing the wretchedness of sin and misery.

But now he has passed from death unto life, the atoning work being done, God having raised His Holy One from the dead. How sweet to the heart of the risen Jesus to announce, by Mary, the reality of this new relationship, this new standing, in resurrection! No longer, Go, tell my *disciples*. No. "GO TO MY BRETHREN, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." They were now brought into the same standing, or relationship, to the Father as the standing and relationship of Jesus risen from the dead! Oh, stupendous fact! Nothing now to hinder Him from owning them, from standing in the midst of His brethren, and saying, "Peace to you."

"Behold what manner of love the Father HATH bestowed upon us, that we should be called the sons of God." "Beloved, now are we the sons of God." This is our standing *now*. The glory of this standing is not yet manifested—"it doth not yet appear what we shall be; but we know that, when he shall appear [or, when it shall be mani

fested], we shall be like him ; for we shall see him as he is." Thus He has made our standing as children identical with His own. (John iii. 1-3.) "The Spirit itself beareth witness with our spirit that we are the children of God : and if children, then heirs ; heirs of God, and joint-heirs with Christ." (Rom. viii. 14-17.) This was God's thought of our standing from eternity, before the foundation of the world. "Having predestinated us unto the adoption of children," &c. (Eph. i. 5.) Is not the Epistle to the Galatians given us to shew that our standing is not that of servants, but of sons ? "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore, thou art no more a servant, but a son ; and if a son, then an heir of God, through Christ." (Gal. iv. 6, 7.) All this is so plain, and so sure, on the testimony of the word of God, that, though it is not yet manifested, we know that when it is, it will be just this—our standing in the brightness of the glory will be to be like Him. No other creature will be brought to this standing, and God could give no higher than the standing of His own Son. Oh, the riches of His grace !

Now, dear fellow-believer, what is the state of your soul as to all this ? Are you walking in this world of sorrow, and sin, and temptation, in the consciousness that you are one of the brethren of Christ, a child of God, loved with the same love—

joint-heir with Him, soon to be like Him? He that hath this hope in Him, purifieth himself as He is pure. Is this your constant object? Is He your pattern? Oh, how far short we come of the copy! Yet, we are convinced, the more we know and enjoy our standing as the children of God, the more our state will correspond. May our God grant that this may be the case with every christian reader of this paper. Here we would pause, before going on to other aspects of our standing and our state.



## NOTES FOR YOUNG BELIEVERS ON THE EPISTLE TO THE ROMANS.

### XIV.

#### CHAPTER VIII. 9.

THERE is no doubt, nay, “Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.” Yet there are different stages of the work of God in the soul, as we have seen typified in Israel’s redemption.

Chapter viii. 9. This verse will answer the question—When may we conclude we are not in the flesh, but in the Spirit? “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.” Then, plainly, if the Spirit of God dwell in you, you may safely conclude you are not in the flesh. Is there, then,

a distinct stage between the quickening, or new birth, of a soul, and the dwelling of the Spirit of God in us? Be it long or short, scripture bears out the fact in every case. Yes, in the case of Cornelius and his company, as well as in the baptised believers at Samaria, who did not receive the Holy Ghost until the apostles came down from Jerusalem.

Cornelius was evidently a quickened soul, and all his house (Acts x. 2), but not delivered, and hence it was that he was in the flesh, until the word came with the power of the Holy Ghost, and then the Holy Ghost Himself. (Ver. 44.) This, then, is the question—"Have ye received the Holy Ghost?" If not, though quickened, you are still in the flesh, seeking its improvement—it may be by works of law. Cornelius could not be said to be a Christian until he received the Holy Ghost; neither can you, in the full sense of the word, until you have received the Spirit. "Now, if any man have not the Spirit of Christ, he is none of his."

We met an aged man, the other day, who said he had been in Egypt thirty years. Where are you, reader, in bondage, or delivered?—In the flesh, or in the Spirit? This is not a question to be trifled with.

Verse 10. This does not imply sin eradicated, or the evil nature improved. "And if Christ be in you, the body is dead because of sin." If the doctrine of perfection in the flesh were true, the

body could neither be dead, nor could it die, for by sin came death. We see the effect of sin in the body, even death. "But the Spirit is life, because of righteousness." There is death, on account of sin; there is life, on account of righteousness—not ours, but the righteousness of God, accomplished by the death of His Son for us.

Is the body, then, to remain dead because of sin? No. (Ver. 11.) "But if the Spirit of him that raised up Jesus from among the dead dwell in you, he that raised up Christ from among the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." How complete the victory of Christ! The redemption of our bodies is thus certain. Does the Spirit of God dwell in us? Then the quickening of our mortal bodies is certain.

We are not, then, in the flesh, though it is in us; but we are not debtors to it, to live after it. The end of sin, or flesh, is death. It is ever ready, we find, to our sorrow, to act in the body. "But if ye, through the Spirit, do mortify the deeds of the body, ye shall live." If our old nature was not still left ready to act, we should not need to mortify the deeds of the body. It is not mortifying the body, but the deeds of the body. The great thing to see, is, that it is THROUGH THE SPIRIT. This is fully brought out in Galatians v. 16-25.

Verse 14. "For as many as are led by the

Spirit of God, they are the sons of God." Jesus said, "And the servant abideth not in the house for ever; but the Son abideth ever." (John viii. 35.) We are not in bondage, but in the wondrous liberty and privileges of the Son. Was not this His first message by Mary, in resurrection? "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John xx. 17.) "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God." (1 John iii. 1.)

And what is the proof of all this? "As many as are led by the Spirit of God, they are the sons of God." It is said also, "But if ye be led of the Spirit, ye are not under law." (Gal. v. 18.) Assuredly the Spirit cannot lead us under that ministration of law which is done away. (See 2 Cor. iii. 7-18.) As we have seen all along, for a believer to be placed under, or led under, law, is to be under the ministration of death and the curse. The Spirit will ever lead us to behold the glory of the Lord, and to be changed into the same glory. The Spirit gives liberty, not bondage. Which is your portion—the liberty of the sons of God, or the bondage of the servant, the slave? And the sons do not cease to be sons, and become slaves again.

Verse 15. "For ye have not received the Spirit of bondage AGAIN to fear; but ye have received

the Spirit of adoption, whereby we cry, *Abba, Father.*” Can a son cease to be a son? Can Christ, the Son, cease to be the Son? Have we not heard from His lips that God is our Father, even as He is His Father? That relation can never change, can never cease to be. Oh, the riches of His grace! We, who are conscious that we only deserved His eternal wrath, to be brought into such an unchanging relationship—the sons of God. One spirit with the Son. No bondage or fear again, but the Spirit of adoption, whereby do we cry, as sinners, far from God, *Have mercy upon us? No; but, Abba, Father.* And mark, this is the very special witness of the Spirit.

Verses 16, 17. “The Spirit itself beareth witness with our spirit that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.” Yes, the two great facts of which the Spirit bears witness, are these, in this scripture, to our abiding sonship, heirship; and in Hebrews x. he bears witness that we are perfected for ever, continuously, by the one sacrifice of Christ; so that God will not remember our sins any more. Nothing is more frequently denied, or, at least, doubted, than these two blessed *facts*.

Yes, it is a fact, that we, if believers, are perfected for ever. And it is also a fact that we are joint-heirs with Christ. The Spirit bears witness.

And mark, if we are joint-heirs of all the coming glory of Jesus—Son of man—do not overlook these few words; “if so be that we suffer with him, that we may be also glorified together.” That this was the case, see the whole history of the Acts. The world, and especially the religious part of it, hated the disciples of Christ, as they hated the Lord. And they suffered *with* Him. How is it that it is not so now? Because the religious world now pretends to be christian; and, alas! we sink very much to its level. But, in proportion as we are led by the Spirit, we shall certainly suffer the world’s hatred. Do you, beloved reader, know anything of being led by the Spirit? or are you led by the organisations and plans of the religious world? If so, is there any wonder that you should be a stranger, both to the enjoyed relationship of a child of God, or of suffering for Christ’s sake? Can you say you are led by the Spirit in your daily life—your shop, your business—or are you led simply by the maxims of the world? If so, you grieve the Spirit, and cannot enjoy the blessed relationship of sons of God—joint-heirs with Christ. It is a wonderful thing to have the Comforter, the Holy Ghost, always abiding with us, well able to take care of us, and all our interests here below, as the children of God. Oh, to be led at all times by Him.

We cannot over-estimate or over-state the work of the Spirit, whether *in us*, as verses 2-13, or

His work *for us*, verses 14–27. Then, to the end of the chapter, we shall find God for us, in all His eternal and absolute sovereignty—blessed ultimate purpose of God, that we may be also glorified together with Christ. Yes, let us remember this is the end God has in view, in all our sufferings and afflictions. Let every reader, however, know, that if he has not the Spirit of Christ, if that does not characterise him, he is none of His. And, further, if he is not suffering with Christ, it is most questionable whether he is a joint-heir of Christ, led by the Spirit.

Refuse to be led by the Spirit, and you *may* have the honours and applause of the religious world. If led of the Spirit, you will certainly be despised, as Christ was despised, and it will be your happy privilege to suffer *with* Him. But, oh, the glory so soon to be revealed in us. What a contrast! to be led by the Spirit, or to be led by the fashions of this world. Oh, how many there are that will sacrifice eternity for the fashions of this poor deceived world, and, all the while, pretend, yea, think, themselves Christians. Fatal delusion! If this should be the state of any reader of these lines, may God use these words to awaken him out of this delusive slumber. Surely we all need these searching words: “If so be that we suffer with him.”



## THE PARABLES OF OUR LORD.

## THE FOOLISH RICH MAN.

“The ground of a certain rich man brought forth plentifully. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.”—LUKE XII. 16-21.

WHAT precedes this parable, and the last sentence of it, explain its meaning. One had come to the Lord Jesus, requesting that He would speak to his brother, that he should divide the inheritance with him. Our Lord would have nothing to do with the matter, but cautioned His hearers against covetousness: “for a man’s life consisteth not in the abundance of the things which he possesseth.” And he then spake to them the parable of this foolish rich man, whose thoughts did not reach beyond present enjoyments. “Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.” But *that night* his soul was required of him, and he neither enjoyed the things he had laid up, nor had he anything beyond this present life.

The Lord adds this salutary lesson: “So is he that layeth up treasure *for himself*, and is not rich toward God.” This rich man had *self* as his ob-

ject : he said, " my " goods, " my " fruits, and had no thought of being God's steward, and was influenced by just what a natural man would call wisdom and prudence. He had acquired a nice, snug independency, and was now going to enjoy himself. Ah; but God called him " a fool," and said to him, " this night," in answer to his " many years."

Thus we see there are two objects before the souls of men—self, and God. Those in the kingdom profess to have God before them ; then they must not have self as their object. Our Lord follows the parable with the exhortation to consider the ravens, to consider the lilies : God feedeth the one, and careth for the other. He knoweth that we have need of such things. We are rather to seek the kingdom of God, and all these things shall be added to us. And then He goes on to say, " Sell that ye have, and give alms ; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." (Luke xii. 33, 34.)

How necessary a lesson for us all ! While professing to have no treasure *here*, our treacherous hearts may lead us to be too much engaged with our earthly blessings, our comfort, and our ease, rather than that which is being " rich toward God."



## EXTRACTS FROM THE EAST.

*“Beyrout, Syria, July 15th, 1884.*

“We had a short visit last week from our brother S., who was on his way to the interior, to make a visit to the brethren at Deir Mimas. He had recently been on a tour in the direction of Bethlehem and Jerusalem, finding, here and there, some souls glad to get a book, or a tract, and to hear some words about the Lord. He has been greatly delighted with the translation of Mr. Bellet’s ‘Son of God,’ and has taken three hundred copies of it to distribute. It is a book that brings the Person of the Lord before the soul with peculiar power, and I believe it will be a blessing to many. The Syrian Bishop of Jerusalem, with whom our brother is personally acquainted, was very glad to receive a copy of it, and some other books, I believe. I may remark, that it is often refreshing to us to meet persons in these old churches who really have faith in the Lord Jesus as the eternal Son of God, who suffered, and died, and rose again, and sat down on the right hand of God. Five or six years ago, a bishop in Damascus read something I had published, and requested copies of all the rest; with which he was at once furnished. There have been (and may yet be found) persons, even among these hierarchical officials of these Eastern churches, so hoary and burdened with superstition, who really loved the Lord Jesus; and, as proof of it, some

of them have laid down their lives for His name. Only twenty-four years ago, at the time of the massacre of the Christians in this country, there was a godly Greek priest in Damascus, who accepted a horrible death, rather than deny Christ. His tormentors urged him to do so, and, having called in a butcher, told him to choose between death and giving up Christ. He remained firm. One eye was torn out, and held up before him, with the threat that a like fate was for the other, unless he denied Christ. He said, You may cut me to pieces, and I will not deny my Lord and Saviour. And they did cut him to pieces, as a slaughtered sheep!

“ While our brother S. was with us last week, we were cheered by the return of our brother A. K. from Upper Egypt, whither he had gone, more than three months ago, to labour, and found open doors in many places, and hundreds of souls anxious to hear the glad tidings of God’s grace. This is a brother from Northern Syria, who has been in fellowship a good while, and has a good deal of ability in bringing a clear, touching gospel to the hearts and consciences of those who bear the name of Christ, and, while confessing the great facts of redemption, know but little of them in their application. He had gone to Alexandria on business, and while there felt constrained of the Lord to go to Upper Egypt, to labour in the word. He was much surprised, on

reaching there, to find such a desire to hear the word of God. In every town and village he visited, many would crowd together, and listen to the word of God with breathless stillness, eager to catch every word that fell from his lips. It was an altogether new and happy experience for him; for, although he had for years preached a good deal in this country, he had never seen an awakening, and never addressed such crowds, pressing to hear. He felt much interest in the Copts, who are deeply affected when they hear the simple gospel of God's grace, proclaimed in lowliness and love, without any desire to draw them after man. These poor Copts have been sorely worried and harassed by the severe denunciations of the Protestant preachers, who, instead of preaching Christ to them, denounce the errors of their old church, and make their salvation depend on their leaving it at once, and joining what is held up as the only true and pure church. And, alas! in most places, it is the Protestants, not the Copts, who bitterly oppose, not church truth only, but the simple gospel also. I do not doubt that God has a people among the Copts, and that He is working to bring them to a knowledge of salvation; and that there will yet be much fruit, if those who labour will only have patience, and go on in grace—the only hope of us all. How much need there is for Paul's directions to Timothy, that there must be patient labour before enjoying

the fruits of it. The masses there, to whom the gospel now comes, are a good way off from understanding church truth, as yet ; for they are only awakening, as it were, from the deep slumber of ages ; but the same grace that took us up, and led us on, can do the same for them also. The truth received will eventually deliver from the vain traditions of Coptism, as well as from the vain confidence in man, and the well-known errors which characterise Protestantism. However, there are some souls more advanced than those to whom I have alluded, who are now breaking bread on the ground of the one body. May the Lord sustain them !

“J. N. D., a year before his death, made an important remark to me about the state of souls in Upper Egypt. He said, souls in their state need to be formed ; and the important question was, who were to be used as instruments in forming them ; and this is, and has been, a most weighty question with us ; for the field there is wide, and the mere physical difficulties are great in the way of labourers from elsewhere going thither. One there remarked to me last winter, that it would require *at least two years* for me to visit all the places now open to the gospel. Thus far the Lord has raised up persons there, who proclaim the gospel, and help believers, to some extent ; but, as you are well aware, when the sifting time comes, there is always a good deal to fear from such ; for

when the more advanced souls are led to take the ground of the church of God, the instruments used in an awakening are tested, and many break down. Such may have preached the truth with blessing, and withal borne much reproach for the truth. But all this may take place, and *man* still retain his importance ; nay, the very blessing God has given to souls, through the preaching, may have served to give the poor human vessels undue importance in their own eyes, and, it may be, in the eyes of others also. Hence, the sight of greater faithfulness in others is a bitter test to many ; for it seems to make nothing of man, and so it does, but magnifies the Lord, who is alone worthy to be exalted and obeyed.

“ We are, therefore, especially thankful that the Lord led this brother, to whom I have referred, to make a visit to those parts. He seems to have been used, both in proclaiming the gospel, and in strengthening those who had got on to the point of breaking bread. At one place he found eighteen or twenty meeting ; they spent their time, when met together, in singing and praying. He told them that the work of the Holy Spirit, in building up our souls, is not confined to praise and prayer ; and if the word of God has not its place, and the breaking of bread also, the worst consequences are to be feared. The better-minded ones were at once convinced, and confessed that they had been feeling how hollow and unedifying their meetings

had been. A few opposed, but afterwards yielded ; and, after due time, all began to break bread. But how skilful the enemy is ; for there had been great awakenings in that place, and much preaching ; but the enemy was working to keep them in that state ; out of the false, in a sense, but not into the true. He was willing, for them to sing and pray, and then go out and preach in the streets and fields, or engage in any other religious activity, but not to remember the Lord's death on the ground of the one body. They all knew the doctrine of breaking of bread before, and quite admitted it ; but those taking the lead had kept saying the time had not come for it.

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*“August 11th.*

“DEAR BROTHER,—Thus far I wrote nearly a month ago. We are now in Midsummer, and I can assure you, it is no easy matter to get through a Syrian summer, especially in the cities on the coast. Many go to the mountains for the summer, and I had thought, last spring, that I should do so ; but time has passed, and I had not seen my way clear to do so. Especially the printing work has pressed on me, and I feel the time is getting short for work and testimony. In the meantime our brother S. has returned from the interior, and, after a short visit, went on to his home at Ramleh. I have also had recent letters, both from Upper Egypt and Mesopotamia. We had had a good

deal of anxiety about those in Egypt who had recently commenced breaking bread; but the word last week was encouraging, and I trust they will be sustained of the Lord. One brother writes, July 30th, and says:—

“The state of things with us is now very much better. May the Lord watch over us, and preserve us from the attacks of the enemy, who neither slumbers nor sleeps. We ask your prayers for the children of God in these parts. Some of those who fell back, during the sifting times, now feel their condition, and are sorry; but we shall not be in haste to receive them to the Lord’s table. . Also some who had left now wish to be with us, but the brethren think it not best to receive them. At N., where eighteen began breaking bread, there are now twenty-four, and some others desiring fellowship; but the brethren delayed receiving them. Those in H. expect to break bread next Lord’s day. One of them was here, and broke bread with us last Lord’s day. It will be good, if our brother S., can visit the brethren here, for all desire him to do so.’

“My correspondents from Mesopotamia write, acknowledging the receipt of some books I sent them, and tell of their distribution, and request more. One of them, evidently a godly man, seems anxious to get clear of his trammels, and is naturally a good deal occupied with the evil; but

at the same time he seems to be bright in his soul. After giving an account of the distribution of some copies of 'Son of God,' and other books, I recently sent to him, he says, 'I desire that these books distributed may be the means of blessing to those who read them, that they may flee from the thick darkness to the light of God's beloved Son, and be ready to meet the Lord, without any lukewarmness; yea, that we may all be looking for, and hasting unto, His near coming, for He is not slack concerning His promise, as some men count slackness. It is a faithful saying, that if we suffer, we shall also reign, with Him. Let us thank Him for His sure and faithful promises, that will be fulfilled in their time. In fact, the more I study the word, the more I see of its preciousness, and find in it what rejoices the heart; and I say, *Oh, the exceeding grace!* And these precious things are hid from the wise and prudent of this world, and revealed unto babes.'

"This is a sample of his somewhat lengthy letter. I thought I would give you a little bit, for it refreshes us to meet souls in the fervour of first love, when the precious light of God has but recently dawned in them, and filled them to the utmost of their present capacity to receive. I suppose that our joy, or peace rather, is no less real as we advance, but it is less demonstrative. Alas! that an advance in knowledge should ever be attended with lukewarmness. I am getting a

good supply of books ready to send them soon. I have been a little delayed, on account of having to reprint a gospel volume that has been much blessed there and elsewhere, and I am just now finishing a second edition of it.

“As an illustration of the way in which light and blessing are scattered, even when we know nothing about it, a man, from Mesopotamia, called on me a short time since. He had got this book in his own country, and read it with blessing. Last winter he started with a drove of horses for the Egyptian market—a long distance by land. He brought with him half a-dozen copies of his favourite book, to distribute by the way. He had given all away before reaching Damascus, and expected that he might find more there; but was surprised, when reaching there, to find that the Christians, whom he asked, knew nothing about it. And thus it is, brother, everywhere. Books and tracts you may have written may carry joy and blessing to souls in India, or in Western America, and your neighbours who live within a stone’s throw, may never have seen them, or cared aught for the blessed messages of grace contained in them.

“When speaking of books, there is one book I ought to mention, and that is the word of God, of which we have a good translation in the Arabic—on the whole, it is the finest one I know. The British and American Bible Societies have printed

Bibles and Testaments, and scattered them in all directions, almost as abundant as the leaves of the forest. How thankful we should be that God, in His providence, has multiplied the copies of His word in so many languages. But, at the same time, there is a very solemn thought that comes to the mind in connection with this fact. The darkness of the middle ages was dense indeed; but there were no Bibles! The darkness of Christendom in our day is increasing and deepening on every hand, while Bibles, in abundance, are on people's tables, and in their hands. Colporteurs, actuated, no doubt, by various motives, have gone everywhere, and if people will go on in darkness, it is because they love it. Hence they have no excuse. Before Luther's day it might have been said, 'True, the darkness is great, but men have no means of light.' And, as matter of fact, when the word of God was given, thousands accepted it, and got light. But what shall we say of the state of things now? Men translate and publish the word of God, and scatter it broadcast in the earth, while they themselves are in darkness. Nay, more, they say, 'We see.' What new remedy can we devise? We can devise no other. As J. N. D. remarks somewhere, 'For a gospel definitely revealed, and rejected, there is *no gospel.*'

“Your brother in Christ,

“B. F. PINKERTON.”

## CORRESPONDENCE.

22. "R.," Ireland. It is a sign of a low state of soul, if a Christian expects trade to come to his shop because of his profession. In such a case, however, as you state—few Christians giving support—is there not a cause? Very likely it may be neglect of the last word, in 1 Peter iii. 8, "Be courteous;" or it may be unfairness or inattention in dealing. Look to the Lord in prayer, and He will shew you.

23. "J. E.," Stamford. Sometimes the word "soul" is used in scripture as meaning persons—so many souls in a place. Sometimes with very much the same sense as spirit, as in the song of Mary, Luke ii.; and at other times as distinct, as Hebrews iv. 12. The difference, when both are used, seems to be—soul, as identity of life; and spirit, as the immortal, immaterial spirit. The soul is often, however, used in the same sense.

Grace is the free favour of God; mercy, one way in which He shews it. The throne of grace is the full display of that free favour, through the blood of Christ, where all must, but for that blood, have been judgment. The mercy-seat typified this. The priesthood of Christ is to keep us from failure, but all, surely, in free favour. We can come boldly, because there is now no judgment, but only mercy, for us, while Jesus lives to plead. Precious grace!

24. "S. C.," Barrow-in-Furness. There is evidently a great difference between the households of believers and unbelievers. (1 Cor. vii. 14.) They are relatively holy. Whilst the heathen remain far from God, they are brought into the privileges and responsibility of comparative nearness

to God. They are in the profession of Christendom. Thus they are sanctified, or separated, from the heathen world, and also from Judaism. How terrible, through eternity, will be the remembrance of grace rejected, and privileges despised!

25. "J. H.," Lugar. Ezekiel xlv. 22: "And upon that day shall the prince prepare for himself," &c. These chapters shew that God will raise up a prince in Israel in that day: and he will have communion with the people, in the remembrance of the sufferings and death of Messiah. Though the prince, yet Jesus died for him. In chapter xlvi. there is much said as to the offerings of this prince. We must not, however, suppose him to be the Lord, the Messiah; verses 16, 17 prove this is not the case. If we remember that all this is the worship of an earthly people, and in contrast with ours, which is heavenly, all difficulty will disappear. By these offerings the earthly people will look back, and thus have communion in the sufferings of Messiah.

It would not be right to call Christians, who do not purge themselves according to 2 Timothy 20, 21, "vessels unto honour."

26. "G. L.," Heeley. It is indeed remarkable that the Lord twice names the works of the angel of the church in Thyatira. In order to understand this, we must not confound the true saints of God, who lived in the dark ages, with Jezebel. The address, no doubt, takes in both. Then Jezebel, who called herself the mother church, denounced the works of the true remnant of believers as of the devil—"Depths of Satan as they speak." Jezebel put them to death as infamous heretics. But the Lord says, "I know thy works, and charity, and service, and faith,

and thy patience, and thy works; and the last to be more than the first." Even the little which has been left on record by man is astonishing. In the last state of the remnant, after grievous persecutions, what patient endurance and holiness of life! And Jesus says, "I know." The works which Jesus so loved, and named twice, were just what the Jezebel apostate church so hated. It would be easy to write a volume in proof of this. But it is enough that Jesus knows. You will see that He carefully distinguishes between Jezebel and the remnant. (Rev. ii. 23, 24.)

27. "J. A. M.," Crooke.—It is indeed very solemn to think what is taking place in this highly-favoured land. Those who profess the name of Jesus Christ yet mixing with atheists or idolaters. "Christian Socialism," "Church and Stage," &c. The judgments of God must ere long fall upon this apostate Christendom. It is remarkable that the late earthquake did so signally destroy churches and chapels. But Christendom seems too fast asleep, even for an earthquake to awaken her.

28. "W. G.," Redcar.—1 Peter iv. 1-3 is first Christ as the One who has suffered death in obedience: we are to arm ourselves with the same mind. So that the words, "For he that has suffered in the flesh hath ceased from sin," would not only apply to Christ, as having by death passed from this scene of temptation (from without only in His case), but they also state a principle applicable to us, as identified with His death. As in Romans vi., it is to shew in effect why we do not live as do the Gentiles. We reckon ourselves dead with Him, and therefore have ceased from sin. He would die rather than disobey. We are to be of the same mind.

# NOTES FOR YOUNG BELIEVERS ON THE EPISTLE TO THE ROMANS.

## XV.

### CHAPTER VIII. 18.

“FOR I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.” Who ever was better able to reckon on this matter than Paul? Bonds and imprisonments awaited him in every city—a life of constant suffering with Him he so loved to serve; yet he says, “the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” Indeed, even “the earnest expectation of the creature waiteth for the manifestation of the sons of God.” What a solution of the perplexing paradox of all creation! The groans of battlefields shall cease; the misery and poverty and degradation of the multitude; the sufferings of creation, shall come to an end.

Verse 21. “Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” What a day will that be! Yes, creation must share in the glorious liberty. “He tasted death for every thing.” It is a pleasant thought. If

miserable and death has reigned so long, and man's ~~sin~~ so affected creation, even so the emancipation of creation shall be the result of the glorious liberty of the sons of God.

Verse 22. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Mark, it is not for the salvation of our souls *we wait*, and hope, but for the redemption of the body. It may be from the grave, or it may be we shall be changed in a moment. It will be at the coming of the Lord. As to the body, even *we have* no relief from groaning, and suffering, until the coming of our Lord. We see not that yet, and therefore we wait and hope. It is a fatal mistake to suppose all this means that we do not know we have salvation; on the contrary, we *know* we have eternal life—"He that believeth **HATH** eternal life." There is no waiting or hoping for that. But we can wait in patience for the redemption of the body.

Verse 26. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh ~~intercession~~ intercession for us with groanings which cannot be uttered. And he that searcheth the heart, knoweth what is the mind of the Spirit, because

he maketh intercession for the saints according to the will of God." This is very blessed for us. He knoweth all that concerneth not only us, but the plans and purposes of God. We may be a few days', or years', distance of the redemption of the body. He surely knows what is suited for us in such circumstances. And God who heareth, knoweth what is the mind of the Spirit. If we do not pray in the Spirit, we shall be sure to ask for things quite inconsistent with the dispensation or period in which we live.

We now enter upon the third or last division of our chapter. We may not be able always to understand.

Verse 28. We can, however, say, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." We know this because God is absolutely for us. This is now brought out to the end of the chapter. "To them who are the called according to his purpose." God has not called us on account of any good in us, or any purpose in us. Let us carefully mark what His purpose was, for His call is the result of His purpose. This, then, is His purpose: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." He foreknew whom He should call; and He predestinated them, those whom He called, to this glorious

destiny, to be like, conformed to the image of, His Son. What a purpose that His Son should be the firstborn among many brethren! How great the privilege to be called to share this place of glory!

Verse 30. Let us not alter a single word to suit human thoughts or reason. "Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Here all is of God, who cannot fail. This is His order. Predestinated; called; justified; glorified. From eternity to eternity. What a golden chain! What solid comfort to the sorely-tempted children of God! Has He called us? Then that proves He had predestinated us; and He has justified us; and will not fail to bring us to glory. Faith will surely trust Him. Unbelief would gladly let Satan reason all this foundation-truth away. Now "what shall we then say to these things? If God be for us, who can be against us?" Yes, if God be thus for us, who is he, and what is he, that can be against us? See how God condescends to reason with us.

Verse 32. "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?" What a question? Thus it is manifest that all things must work together for good to us, since God spared not His own Son. What infinite and eternal love to deliver Him up for us all! We can expect all

things according to the immensity and character of that love.

Verse 23. Since it is God in His righteousness, as has been seen in this epistle, that is the Justifier, "God that justifieth;" "Who shall lay anything to the charge of God's elect?" Who is he that condemneth? If God is our Justifier, can any creature condemn us? It was God who shewed His acceptance of our ransom by raising Jesus from the dead for our justification. God delivered Him up for us all; and He raised Him from the dead for the justification of us all; and He is the unchanging righteousness of all God's elect. "Who is he that condemneth?" God cannot condemn us without condemning Him who was raised from the dead to be our righteousness. Our justification could not be more perfect, for it is all of God. Our justification, then, is of God, and complete and settled for eternity.

There is just one other question. Can any possible circumstance alter the love of Christ, or alter the love of God in Christ to us? There are so many who doubt the love of Christ unless we in some way continue to deserve it, that this is a serious question. Now is it not a great mistake to suppose that we ever did, or do, or shall deserve that love? But does the Spirit of God set before us our deservings?

Verses 34 to 39. How beautiful and simple: He sets Christ before us. Let us follow the word

sentence by sentence. "CHRIST THAT DIED." Did He die for us because we deserved His love? Was ever love like His, and for us when dead in trespasses and sins? "Yea, rather that is risen again." View Him risen from the dead to be the beginning of the new creation. For this express purpose—for our justification. And all when we deserved eternal wrath. "Who is even at the right hand of God." He who bore our sins, and was made sin for us, our Representative, is at the right hand of God, as it were in possession of that place for us. Now the enemy who deceived Eve would just step in here, and say, That is all true if you never sin after your conversion, but if any man who is a Christian should sin, then surely that sin will separate him from the love of Christ. Dear young believer, mind your shield is not down when the devil gives you this thrust. Precious answer, "Who also maketh intercession for us." Yes, "He ever liveth to make intercession for them." (Heb. vii. 25.) From how many sins does that intercession preserve us! But to the point, if a believer, a child of God, through unwatchfulness, should sin, will He then still, in His own infinite unchanging love, plead the cause of the failing one? "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins," &c. (1 John ii. 1-2.) Yes, even

then, in unchanging love, He is the same Jesus, “who also maketh intercession for us.” Thus all is of God and cannot fail. Read now the whole list in these verses, and let us, with the apostle, be persuaded that nothing “shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” There is no condemnation to those whom God justifies, whom He accounts righteous. And there is no separation from the infinite and eternal love of God, to us in Christ Jesus our Lord.



## THE STANDING OF THE CHURCH, OR ASSEMBLY OF GOD, AND ITS STATE.

WE now look at the standing of the church of God.

If we take the first nine verses in 1 Corinthians i., we have the standing of the assembly of God. The remaining part of the epistle gives the state.

“Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called saints.” As the assembly of God, they were separated from the heathen world to God, in Christ Jesus. What a holy standing—in Christ Jesus! God had separated them—He had called them out. They were His holy ones by calling. Such were and are the assembly of God. None but the sanctified in Christ Jesus form that holy assembly—the called, holy ones. Ah, the standing of the

holy assembly of God in Christ Jesus is almost forgotten. Base imitations have taken its place on earth before the eyes of men. This was the assembly of God in Christ. As the gold covered the boards of the tabernacle, so was the assembly covered with Christ. "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (Ver. 30.)

How perfect thè standing of the assembly in Christ! Thus it is presented: "Waiting for the coming of our Lord Jesus Christ, who shall confirm you unto the end, blameless [or, irreproachable] in the day of our Lord Jesus Christ."

Such is the glorious standing of the assembly of God. How little this is understood! But such is the case, if the reader is a Christian; this is your standing as a part of the church of God. Why did the Spirit thus put the standing of the assembly first, before the state of that assembly? Was it not that we might lay fast hold of that before we compare the state?

There is one important feature of the assembly—that is, that it is the body of Christ. He is "the head over all things to the assembly, which is his body, the fulness of him that filleth all in all." "For we are members of his body." "There is one body." "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is

Christ. For by one Spirit are we all baptised into one body." Such was the standing of the assembly of God: every individual of that assembly was a member of the one body of Christ. Thus Christ was displayed in His body on earth: the most perfect union of every member with the Head. This was really a glorious standing, as it is written: "Unto him be glory in the church, by Christ Jesus, throughout all ages," &c. (Eph. iii. 21.)

Well, did the state of the assembly come up to its standing? We must say, No. When the apostle turned from its standing to its state, he had to rebuke them on this very point. Instead of manifesting the oneness of the body of Christ, divisions were beginning to spring up amongst them. To say, I am of Paul; and I, of Apollos; and I, of Cephas; and I, of Christ, was surely a state which denied the oneness of the body of Christ. The standing of the assembly as the body of Christ remains the same; but what is our state? Every believer sealed with the Spirit is a member of the one body of Christ. But the state of the church is a denial of this, by its sad divisions.

The moral state of the assembly of God at Corinth fell far short of their standing, as "sanctified in Christ Jesus, called saints." The instructions also, for them and for us, shew the points in which they needed to be better taught in divine

truth. If we read chapter xii., it would appear they were in great need of instruction as to the body. They needed to be told that "the body is one," and that "by one Spirit we are all baptised into one body." Their want of knowledge, and consequent failure, did not affect the standing of all the called saints as members of the one body; but it did most seriously affect their state; hence their divisions and lowness of walk.

Is it not so at this day, only in a much greater and sadder degree? All true believers form the one body of Christ. But how many are entirely ignorant of this fact! Nay, they glory in being members of that which is a denial of the one body, the many bodies of human organisation. And, in other cases, where the one body is professedly held, what (as to state) an entire ignoring of the unity of the Spirit! Thus, whilst the standing of the assembly of God as the one body of Christ can never alter, the state of the church should fill us with deep humiliation, and bring us before the Lord in confession and prayer.

Yet, let us not forget that, where the standing of the assembly of God is held in the power of the Holy Ghost, there will continue to be its manifestation—however feebly—though in the midst of all the sorrowful divisions of the church. Paul said to Timothy, "But continue THOU in the things which THOU hast learned, and hast been assured of, knowing of whom THOU hast learned them."

There is still another precious aspect of the standing of the assembly as the bride of Christ. Let us notice one or two of the types of the bride. Eve, taken out of death, as it were, in figure, had the same standing as Adam—she was one with him. “Adam said, This is now bone of my bones, and flesh of my flesh.” Her standing in paradise was totally different from all other creatures. We know that this figure is actually applied to the church as the bride of Christ, in Ephesians v. Now, in the case of Eve, her creation was entirely of God, suited to the man.

Ruth, also, may illustrate the standing of the bride. She was brought, in pure grace, from the land of death and the curse, stranger and outcast, to occupy by redemption, as raised from the dead, the highest possible standing in Israel—the standing of her husband, the mighty man of wealth. So of Rebekah. She was fetched from the land of idolatry and distance by the steward of Abraham, to have the highest possible standing in the family of promise—the bride of Isaac.

Let us now turn to the heavenly things in the Ephesians. What is the standing of the church, His body? Whatever is the standing of the Head of the body, Christ. There is no limit except, of course, His Godhead, or divine attributes, for the God and Father of our Lord Jesus Christ hath blessed us with ALL spiritual blessings in the heavenlies in Christ. No limit; no, “with all.”

And this high standing is not according to any merit of ours, but, "according as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame, before him, in love."

This standing was predestinated before all circumstances, before the creation of the world; and when the heavens and the earth shall have passed away, that eternal purpose of God shall be accomplished in the new heavens and the new earth. (Rev. xxi.)

Our standing is the "glory of his grace, wherein he hath taken us into favour in the beloved." Redemption through His blood, &c., follows, as the outflow of His free favour. But all is of God, absolute and eternal. Such is the standing of the believer chosen in Christ. Oh, "the breadth, and length, and depth, and height."

What is the standing of Him who became man, and died for His church? Oh, the pre-eminence of the First-born from among the dead! "Far above all principality, and power, and might, and dominion, and every name. . . . And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Such is the standing of the church, His bride, in the heavenlies, in Him (Eph. i., ii.), and soon to be with Him.

And we must not forget that the church is the

object of the tender love of Christ. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." "For we are members of his body, of his flesh, and of his bones." Thus, if, in the figure, Eve had the same standing as Adam, the church, the second Eve, the heavenly bride, has the same standing as Christ. What unspeakable grace! "That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us, through Christ Jesus."

Oh, how sad is the present *state* of the church, when compared with her *standing*! And why? Is it not because the heavenly glory and standing of the church is so little understood? With most, is it not a question of just being saved, of being able to stand before God in judgment? The present and eternal love of Christ is little known. The more we know the heavenly standing of the church, the more heavenly will be our state.

May God grant to each one of us, both a fuller apprehension of our standing, and a more deep, real correspondence of state of soul, answering to His boundless grace. Soon our standing and our state will for ever be alike. We shall see Him as He is, and be like Him.

C. S.



## THOUGHTS AT THE LORD'S TABLE.

WHY are we here? (Read Matt. xxviii. 1-6; 1 Cor. xi. 26.) It is a very blessed fact, recorded in this verse, that in the eating of this bread, and drinking of this cup, we shew the Lord's death till He come; and that it *continues* till He come. That is to say, there is to be no break in it in this world. There is always that place for the Christian to be in, and that occupation for him here, and no other place. There can be no doubt as to *that*; it is the place to be together. One would see at once that is the thing to be carried out.

Now I would ask a question: Is that what we are here for? Have we come here with the object of shewing the Lord's death till He come? And, having done that, do we go home satisfied that we have done the right thing—done our duty? Many go home from church and chapel with the same idea—a peculiar way of doing our duty. Is that the thing that brought us here, to shew the Lord's death till He come, and knowing that it is to go on till He *does* come—the only place for the Christian, the only rallying-point? Let us ask ourselves and one another what our object is, because it is being at a very low ebb, if we merely come here with the object of shewing the Lord's death, and *stop there*. That is not what is meant;

the Lord did not put it that way, that is *not* the object.

The Lord speaks to our hearts; He does not tell us to do our duty. He says, "This do in *remembrance of me.*" It is having before the soul the thought of the Lord Himself; and has He so drawn your heart and affections with the thought of what *He is, and has done, for you?* Is that what has drawn you here? That is what He expects from you; and directly we do so, we find ourselves on a right footing, and our hearts together. Our hearts are not necessarily drawn together, if we come merely to shew the Lord's death: any company of Christians could do that—just come together to break bread. We can all come together without having our hearts exercised, though there is no other place where Christians can come together.

It is wonderful what dangerous ground we approach when we are doing the right thing. We are apt to set ourselves up then. I do not say that we are doing wrong, for we are doing right; but when we are doing right, do we go home thoroughly satisfied, *because* we have done the right thing? There is nothing so dangerous as self-satisfaction. It is a thing that upsets one and another in a most extraordinary way, and the higher the people are, the greater the upset. The thing we have to beware of, is, lest we should be satisfied with ourselves in the smallest degree,

even because we have done the right thing. We should, of course, do the right thing; it is perfectly right to remember the Lord here; but that is not the way, I repeat, the Lord puts it. He says, "This do in remembrance of *me*"—not only because it is right, or because it is your duty, but because the very *Person Himself* has attracted your souls here.

Matthew xxviii. 1-6 give us an example of this. What attracted these women was the Lord Himself, and the Lord Himself in the *place* where *He was*; or rather where they thought He was. They had nothing to gain by getting up so early—it was no profit to them; but it was true devotion and devotedness to Himself, and nothing else—that was what brought them. They did not look for approval as an object, even from the Lord Himself; and that is a lesson to us, and it is well to learn this lesson. We need the approval of no one to satisfy the heart and soul that is in a right state, and laid hold of by the Lord Himself. We do not require anything else, and it carries us on; nor do we look on this side, or that side, for approval. It renders the soul independent of this world, because the *heart* is satisfied. And then, do you go home, satisfied that you have done the right thing? No! The soul feels dissatisfaction with itself for its coldness. What a blessed thing, because that in itself makes the soul *grow*. Nothing makes the soul grow like dissatisfaction with

itself. The moment the soul gets satisfied with itself in the smallest degree, it is going down. We never can be satisfied with *our* affections. (“We love him, because he first loved *us*.”) Have you ever found a heart satisfied because it loved so much? People look at themselves, and say, My love is so cold, so wretched, and so poor, but it is only self-occupation after all. What is *His* love to you?

May the Lord, in His grace, teach our souls to distinguish these things, so that our hearts may enjoy the privilege, for His name’s sake.

W. F. B.



## THE PARABLES OF OUR LORD.

### THE RICH MAN AND LAZARUS.

“There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee there-

fore, father, that thou wouldest send him to my fathers' house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets: let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—LUKE XVI. 19-31.

THIS parable has been discussed more than any of the others. What can be its interpretation? Nothing is said about the rich man being a wicked man, and nothing about Lazarus being a righteous man. The one is a rich man, who was well-dressed, and lived well, as we say; and the other was a beggar, apparently helpless, for he "was laid" at the gate of the rich man, and was full of sores. He desired to be fed with the crumbs which fell from the rich man's table, but, unless the word, "desiring," might seem to imply that his wish was not granted, nothing is said as to how far the rich man supplied his need.

Now, though the above shews plainly that the rich man did not love the poor beggar "as himself," which the law required, yet, in the conversation between the rich man and Abraham, nothing is charged on him as to breaking the law, but simply that he who had received in his lifetime good things was now tormented; and he who had received his evil things was now comforted. From which some have tried to make out a sort of doctrine of future 'compensation' for those who

are poor and wretched in this life, whereas there is no such doctrine in scripture.

There are many passages of scripture that plainly put forth the grounds on which the future happiness and misery of mankind rest. "He that believeth shall be saved, and he that believeth not shall be condemned." "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John v. 28, 29.) Besides, we read in Revelation xx., that the wicked dead will be judged out of those things "written in the books, according to their works." It is then that their sins will be brought to light, and it will be before the great white throne. This has no place in the parable, and Abraham is not the judge.

It is clear, therefore, that this parable is not intended to teach the grounds on which our future destiny immediately rests. Doubtless, the parable teaches us that riches are no longer to be viewed as a sure blessing of God, nor poverty the reverse; for it shews that a rich man went to a place of torment, and a poor man went where he was comforted.

But it may be asked, Was any parable needed to teach this? Yes; for if we look to the Old Testament, we find much made of earthly blessing. "Wealth and riches shall be in his house." (Ps.

cxii. 3.) And the psalmist had never seen the seed of the righteous begging bread. When our Lord declared that it was easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom, even the disciples were greatly astonished, and asked, "Who, then, can be saved?"

It was a new thing, then, for the rich to look upon their riches rather as a hindrance than as a help or a necessary blessing. That young man who had kept the law from his youth, of whom it is said, "Jesus beholding him loved him," when told to sell all that he had, and give to the poor, and come, follow Christ, went away sorrowful, for he had great possessions.

This, too, accords with how often the rich are warned. "Woe unto you that are rich! for ye have received your consolation." (Luke vi. 24.) "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Ye have heaped treasure together for the last days," &c. (James v.) "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." (1 Tim. vi. 17.)

Surely, then, there was the important lesson to be taught, that riches were to be no longer an indication that the owners were especially under the blessing of God, which was a right thought in

a former dispensation. The poor had now the gospel preached to them, and the rich were sent empty away; yea, and the rich man might (as in the parable of the foolish rich man) be suddenly called away from his riches; and, as here, he might find himself in torment in a future state. Can you conceive of a more pitiable case, than a rich, moral man, proud of his riches, and trusting in his good morality, suddenly called away to a place of torment? Thus there is an important lesson to be learnt here.

The parable also plainly teaches a future state. The rich man *died*, and was buried; and in hell he lifted up his eyes. Though he had died, and had been buried, he was still alive. This is not simply life after death for the saved, but existence after death for those who are to be in torment.

A great gulf, too, was fixed, so that none could pass from where Abraham was to the rich man. Neither any relief!—not even the tip of a finger dipped in water to cool the parched tongue! Alas, how dreadful!

Surely such a picture is not drawn by the very finger of God to harrow up the feelings of the reader: it is to *reveal a fact*, that there is a place of future torment for the wicked, as well as a place of blessing for the redeemed, and there is no possibility of any ever passing from the one place to the other, as the Universalists would fain teach. Oh, that men might take warning from

such a revelation, and accept that grace so freely offered, and thus surely escape from the wrath to come.

There is still another lesson. When the rich man hears that his own condition is sealed, he is then anxious that his five brethren should be warned, lest they also came to the same place of torment. Would not Abraham send Lazarus to his father's house with a solemn warning? Surely they would hear one who had risen from the dead!

Abraham said it was useless: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." And surely Abraham was right. Only consider, if such a one appeared on earth, who would credit that he had really come from the dead? All would declare him to be an impostor.

Another important principle also comes out here—whether it is Moses, or the prophets, men were called to hear; in either case it was God's message. Moses and the prophets were merely the messengers, and if men would not receive God's message through Moses, it was rejecting God; and such would also reject, not only Lazarus—had he risen from the dead—but even our Lord Himself. Thus He tells the Jews, who did profess to believe Moses: "Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John v. 46, 47.)

And we may go a step further, and say that the same applies to all the messengers God sends. "Verily, verily," said our Lord, "I say unto you, He that receiveth *whomsoever* I send, receiveth me; and he that receiveth me receiveth him that sent me." (John xiii. 20.) How great, then, the responsibility of those who hear any of God's servants, if they reject the message God has sent! May we not say, "neither will they be persuaded, though one rose from the dead."

Thus we see how full of instruction is this parable; how great the change from a life of ease and luxury to one of "torment;" while the poor in this life may enter into eternal joys. Men say that it is all a figure. Well, and if it is, of what is it a figure? It is that there will be life *after death* to both the righteous and the wicked. There their doom will be fixed, and fixed for eternity. Instead of criticising and questioning, oh, that men would take warning, and believe the record of God's grace, so freely proclaimed in this day, and they would then surely find themselves along with those who have believed Moses and the prophets, our Lord Himself, and those whom He has sent. But, alas! if they turn away from such grace, even though it may be proclaimed by some feeble instrument, let them know surely, that if they persist in such rejection, their case is altogether hopeless; for neither would they believe, though one rose from the dead.

## CONFLICT AND PEACE.

War with all the powers of evil  
 We must every moment wage,  
 Of the world, the flesh, the devil,  
 Scorn the friendship, falsehood, rage ;  
 Though by foes and perils haunted,  
 We shall pass unharmed, undaunted,  
 God's whole armour if we wear,  
 Watching ever unto prayer.

Peace that passeth understanding,  
 Peace to calm the bosom's strife,  
 Peace the winds and waves commanding  
 On this stormy sea of life,  
 Peace, the wounded spirit healing,  
 Peace, the love of Christ revealing,  
 Peace, O God, Thy peace impart ;  
 Thou of peace the Author art.

Peace to keep our minds for ever  
 In Thy faith, Thy fear, Thy way ;  
 Peace, to keep our hearts that never  
 Thought, desire, or feeling stray ;  
 Peace, to soothe in every trial,  
 Peace, to soften self-denial,  
 Peace, our daily cross to take,  
 Grant us, for our Saviour's sake.

