

# PRESENT TESTIMONY.

A NEW SERIES.

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# PRESENT TESTIMONY.

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No. I.

INFALLIBILITY.

FOURTH CONVERSATION.

*N\*.* Good evening, Mr. O.; I am glad to see that you are come. You are already aware of what is occupying us; we shall get on more satisfactorily by your being here. Up to the present we could meet the case fairly, because I was only answering Dr. Milner's statements; but now I have to refer in turn to historical facts, and our friends here are not learned, of course; and though, I trust, I should deal fairly with them, yet you can tell them if what I quote is not just. M. insists on our listening to the true Church, and tells us it is infallible. We ask, Where is it? Where are we to find this infallibility?

*Father O.* I do not see what an ignorant person, such as Bill M., has to do disputing about religion: he has only to mind the direction of his pastor. How can such an ignorant person as he is judge about controversies that the most learned men discuss, and that the authority of the Church alone can decide? He had much better have minded his religion, and shown charity and good works in his life. However, as I found he had difficulties I did not refuse to come and show what the judgment of the true Church is; otherwise, as Tertullian says, heretics are to be rejected, not discussed with. And I do not think it is a gentlemanlike thing of you, sir, to be coming and troubling my flock about their religion.

*N\*.* We have been looking into that passage of Tertullian. As to troubling your flock, dear sir, you will kindly remember that our good friend, Bill M., had

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and diligent dependance on that grace is that by which we can walk after Him and to His glory, who has left us an example that we should follow His steps.<sup>a</sup>

I learn from the example and authority of the Lord and His apostles that the Scriptures of the Old and New Testament are inspired of God, and are to be received as the Word of God having His authority attached to it, and which works effectually in those that believe,<sup>r</sup> and that the testimony of the Lord is sure, making wise the simple, discerning the thoughts and intents of the heart, being understood not by the wisdom of man, but by the teaching of God, being spiritually discerned, they are revealed, communicated, and discerned by the Spirit.<sup>s</sup>

I learn that while God alone is immortal in and by Himself,<sup>t</sup> the angels are not subject to death,<sup>u</sup> and that the death of a man does not affect the life of his soul, be he wicked or renewed, but that all live still as to God though dead,<sup>v</sup> and that the wicked will be raised again as well as the just.<sup>w</sup>

I learn that every assembly of God is bound by the exercise of discipline according to the Word to keep itself pure in doctrine and godly walk.<sup>x</sup>

<sup>a</sup> John xv. 5; Phil. ii. 12, 13; 1 Thess. v. 17; Rom. xii. 12; Luke xviii. 1; 2 Pet. i. 5-10, and many others. John xii. 26; x. 4; viii. 12; xvii. 10; 2 Cor. v. 15; 1 Cor. vi. 19, 20; Rom. xiv. 7, 8; 1 Cor. x. 31; Col. iii. 17; 1 John ii. 6; 1 Pet. ii. 2. <sup>r</sup> Matt. iv. 4, 7, 10; Luke xxiv. 25-27, 44-46; John v. 39; x. 35; Matt. v. 17, 18; John xx. 9; Matt. i. 23; and a multitude of passages. Matt. xxvii. 54; 2 Pet. i. 20, 21; Gal. iii. 8; 2 Tim. iii. 14-17; 1 Thess. ii. 13; 1 Cor. xv. 2, 3; ii. 13; xiv. 36, 37; Rom. xvi. 26, where it is not the Scriptures of the prophets, *i.e.*, at any rate Scriptures, but New Test. not Old; 2 Pet. iii. 16. <sup>s</sup> Heb. iv. 12, 13; Ps. xix. 7; Luke xxiv. 45; 1 Cor. ii. 14; 1 John ii. 20, 27; John vi. 45; 1 Cor. ii. 12-14. <sup>t</sup> 1 Tim. vi. 16. <sup>u</sup> Luke xx. 36. <sup>v</sup> Luke xii. 4, 5; Matt. x. 28; Luke xvi. 23; xx. 38. <sup>w</sup> John v. 28, 29; Acts xxiv. 15. <sup>x</sup> Heb. xii. 15-17; 1 Tim. iii. 15; Titus iii. 10, 11; 1 Cor. v. 7, 13.

N<sup>o</sup>. IV.THE WORDS ATONE AND ATONEMENT  
TRACED OUT IN SCRIPTURE.

## EXPIATION, PROPITIATION, RECONCILIATION, ETC.

I PROFESS at the commencement of my present paper that I write as an inquirer anew after truth, and not as one who takes the place of teaching what he has learnt and proved.

Scripture presents to us "the word of God," and we have to receive it, "not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thess. ii. 13). Self mistrust, humility before God, but also faith in Him, surely become the student of the Word of God.

I find, as matters of fact, that the verb "*to atone*" is not met with in the English New Testament at all, and that the substantive "*atonement*" is found only *once* (viz., in Rom. v. 11<sup>a</sup>); "Jesus Christ, by whom we have now received *the atonement*." The word here is *katallagee*,<sup>b</sup>

<sup>a</sup> King James's Bible, 1611, has no marginal reading here. Bagster, and also Scholefield give, at the side, *reconciliation*.

<sup>b</sup> The simple meaning of this word is *exchange*, especially of money, but, secondly, *a change in a person from enmity to friendship*.

Remark it is man that needs to be *reconciled* to God, and not God that is or that ever needed to be reconciled to man. Such notions as that "*Christ died to reconcile the Father or God to man*" have no place in Scripture. God cannot be made *other* than He is. Believers, through grace, have been made *other* than what they were, even lovers of God instead of lovers of themselves more than of God. Christ has made *propitiation*, is our propitiation, and faith in Him as the *propitiation* does reconcile man to God.

But propitiation and reconciliation are not one and the same thing. Without the propitiation God would not justify the

the *reconciliation*, as it is correctly rendered in all the rest of its occurrences, viz., in Rom. xi. 15, the *reconciling* of the world, and in 2 Cor. v. 18 the ministry of *reconciliation*, and ver. 19 the word of *reconciliation*. This is confirmed by the rendering of the verb *katallasso* in all of its occurrences.

Rom. v. 10<sup>c</sup>, *We were reconciled* to God by the death of his Son, much more, *being reconciled*, we shall be saved by his life; and 1 Cor. vii. 11, Let her remain unmarried, or *be reconciled* to (her) husband; and 2 Cor. v. 18, God, *who hath reconciled* us to Himself; and ver. 19, *Reconciling* the world to Himself; and ver. 20, *Be ye reconciled*. So also the same word when compounded with a preposition, e.g., *apokatalatto*, in Eph. ii. 16 and Col. i. 20 and 21, is rendered by *reconcile*.

Is it, then, that the *atonement* (as men *now* speak) is not named in the New Testament even once? Not so. The work in which the thing meant is presented, by which it was wrought, is described again and again, and so are scenes described that bring it before us in its fruits; words, too, occur again and again, which bring it before us in other ways. But the translators have rendered the places in which that is spoken of (described in

sinner; through the propitiation He is, and shows He is just, while justifying the sinner. But who provided the propitiation but God Himself. Of this more hereafter.

The Greek word *allos* means *other*, another; the verb *allasso*, (if we might coin a word in English, would be *to other*,) and thus means *to change*.

In God there is no change, but this does not set aside another truth, viz., that He has made different revelations about Himself. For instance, the eternal power and Godhead of the Creator (Rom. i. 20); the long-suffering, patient goodness of the God of providence (Gen. viii. 21—ix. 17). His glory as Ruler upon earth in Government; and Himself as Redeemer and Saviour through Jesus Christ. It is in this last revelation of Himself, and in it alone that we find, as sinners, salvation.

In creation, providence and government divine attributes are made known. In redemption alone Himself (by the revelation of Himself, in and through the Son and His work) can be learned or known, and for this faith and the Spirit are needed.

<sup>c</sup> Note that the two occurrences in this verse (10) immediately precede ver. 11 as above, which makes the change from *reconciliation* to *atonement* the more noticeable.

itself or in its connections) which is *now* commonly called "*atonement*," by other English words. But I must return to this again.

If I open the Old Testament I find the words *atone-ment* and *atone* frequent, *e.g.*, the substantive *atonement*, *kippoorim*, occurs eight times.

Ex. xxix. 36. A sin offering for *atonement*.

xxx. 10. The sin offering of *atonements*.

16. Thou shalt take the *atonement* money.

Lev. xxiii. 27. (There shall be) a day of *atonement*.

28. It (is) a day of *atonement*.

xxv. 9. The day of *atonement*.

Num. v. 8. The ram of the *atonement*.

xxix. 11. The sin offering of *atonement*.

But before proceeding I would here raise two questions. First, as to what the reader understands by the word "*atonement*" in these and similar places; and, secondly, whether the word "*atonement*" be a good word as a representative of what is meant?

Let each settle for himself what he understands by "*atonement*" in these and similar places.

For myself, I will only say now that it and the other occurrences of it point to something of the most solemn moment for man in connection with God, and in these passages with the dwelling place of God upon earth among Israel; something which God required to be in connection with Himself, and with everything about His dwelling, if He was to dwell in blessing among Israel. But the question is about God and His connection with the people and the place, and not about their *reconciliation* in themselves to Him.

Now, as in Rom. v. 11, the translators used the word "*atonement*" where reconciliation would have been the better word, so we shall find that in translating the verb *kahphar* they sometimes translate it *reconcile*, *appease*, *pacify*, *e.g.*,

Gen. xxxii. 20. *I will appease* him with the present.

Lev. vi. 30. To *reconcile* (withal) in the holy

viii. 15. To *make reconciliation* upon it.

xvi. 20. When he hath made an end of *reconciling*

Prov. xvi. 14. A wise man *will pacify* it.

Eze. xvi. 63. When I *am pacified* toward thee

xlvi. 15. To *make reconciliation* for them

17. To *make reconciliation* for the house

20. So *shall ye reconcile* the house.

Dan. ix. 24. And to *make reconciliation* for iniquity,

Now, if *reconciliation* is a change in man, and the means of that change in man is faith in a something of God's providing for His own name's sake, confusion of thought between the two cannot be unimportant. In Old Testament days of types and shadows and outside offerings, etc., ignorance might be of little moment, but now that life and incorruptibility have been brought to light by the Gospel, and that worship in spirit and in truth is what the Father seeks in the worshipper, intelligence in such things is of great importance. Buy the truth and sell it not. We may see the difference of these two things in 2 Cor. v. 18—21. This passage teaches two things. First, the reconciliation of man; secondly, the wondrous work of God, faith of which produces it in man.

First, the effect produced; (ver. 18), God has reconciled us to Himself, and given to us the ministry of reconciliation; (ver. 19) to wit, God *was* in Christ reconciling the world to Himself, not imputing their trespasses to them, and has put in us the word of reconciliation. (ver. 20) We then beseech: be ye reconciled to God. Secondly (ver. 21), the work of God calculated through faith to produce this reconciliation in man: For God has made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

When man had refused to listen to Christ alive upon earth, and had crucified and rejected Him, God sent Paul and others to preach forgiveness through His blood.

Reconciliation in me and the basis provided by God Himself, that He might be just while justifying the sinner and reconciling me to Himself, though connected together, are not the same thing.

It has been said, "When our translation was made, it [*katallagee*] signified, as innumerable examples prove, reconciliation, or the making up of a foregoing enmity;



all its uses in our early literature justifying the etymology, now sometimes called in question, that 'atonement' is 'at-one-ment,' and therefore='reconciliation,' and that consequently it was then, although not now, the proper rendering of *katallagee*. See my 'Select Glossary,'<sup>d</sup> s. vv. 'atone,' 'atonement.'"—Trench's "Synonyms of the New Testament," Sec. LXXVI.

AT-ONE, *v.* To be, or cause to be, *at one*.

-MENT.

(*C. Richardson's "Dict. of Eng. Language."*)

There is another remark of Trench's which I must quote.

"Before leaving *katallagee* we observe that the exact relations between it and *hilasmos*, which will have to be considered next, are somewhat confused for the English reader, from the fact that the word 'atonement,' by which our translators have once rendered *katallagee* (Rom. v. 11) has little by little shifted its meaning. It has done this so effectually, that were the translation now for the first time to be made, and words to be employed in their present sense and not in their past, it would plainly be a much fitter rendering of *hilasmos*, the notion of propitiation, which we shall find the central one of *hilasmos*, always lying in 'atonement,' as we use it now. It was not so once."

To this extract (which immediately precedes the former one) I only say that it seems to me that if the translators had not been somewhat confused in their own minds they would not have introduced the words *appease*, *reconcile*, *pacify*, in the passages of the Old Testament which I lately cited. Other proofs of the same kind we shall find in the New Testament, *e.g.*, Heb. ii. 17,

<sup>d</sup> At p. 14 four instances are given. I quote three of these.

"His first essay succeeded so well, Moses would adventure on a second design, to atone two Israelites at variance."—FULLER, *A Pisgah Sight of Palestine*.

"Having more regard to their old variance than to their new atonement."—Sir T. MORE, *History of Richard III*.

"If Sir John Falstaff have committed disparagements unto you, I am of the Church, and will be glad to do my benevolence, to make *atonements* and compromises between you."—SHAKESPEAR.

To *make reconciliation* for the sins of the people; which, according to Trench's remarks, as given above, should be, make *atonement*, etc., in the *modern* sense of atonement. But of this more anon. Only an equivocal term, used to-day for what God has wrought, so as to show that He is just while justifying a sinner, but which *was* used for the reconciliation produced in us by the knowledge of that work, ought to be well noted. 'Tis a serious point to err upon; and every error which brings confusion into the mind between what God has wrought *for* us and what God works *in* us is dangerous.

This is the first real difficulty to the one who only reads English, if it be so that the words *atone* and *atonement* did, when the translation was made, mean *to reconcile*, *reconciliation*, and therefore were quite correctly used THEN, wherever these things were meant; but they were incorrectly used where (not reconciliation in or of man, but) that which God did in order that he might be seen to be just while justifying the sinner, (*i.e.*, *make expiation*, *propitiation*, etc.,) was to be expressed. The second difficulty is that the words *atone* and *atonement* seem NOW to carry to most peoples' minds the import of *expiate*, *expiation*, and NOT *reconcile*, *reconciliation*.

As to the meaning of the Hebrew word *kaphar*, and the primary idea running through all its derivatives, there seems no doubt but that it is *to cover*, *to cover over*. Who can *cover* sin before God? This was a question raised in the sanctuary, and victims appointed for man to offer; sacrifices various, too, for sins as they varied: the whole, I doubt not, essentially connected also with the great day of offering once a-year, as given to us in Lev. xvi. Then the blood of the bullock was to be sprinkled upon the mercy-seat eastward, and before the mercy-seat seven times, and the blood of the goat had its place likewise. But the bodies of both were to be burnt outside the camp. The year's sins were put away. But though the mercy-seat and the way up to it, and the holy sanctuary and the tabernacle of the congregation and the altar and the priests and the people were thus yearly marked with blood, and so sin was passed over, itself was neither really covered over, nor did it meet

its doom. It was quite right to obey God, most surely, and do these things; but what really did this day show (besides the insufficiency of the sacrifices) but that God was a God who knew all about sin and sins, was minded at that time in patience to bear with man a sinner, and once a year to pass by the sins committed against Him, without saying *why* or *how* He could do so consistently (save that it was by death and blood-shedding), either with His own claims over man, or with the law. It was all a constant bringing of sins to mind as before God, and as constant a reminding of man that no man could cover sin or sins. But God has now shown the counterpart of all this; for once, in the end of the world, His Son has been down here as a man, and has taken up the question of man's rebellion against God, of his sins and sin, and has brought full glory to God, and blessing to the sinner that believes in connection with it. When He who knew no sin was made sin for us, God took occasion of sin to glorify Himself as to it; and He who was made sin knew how so to act as to glorify God, whose servant He was. The very brightest light now fills heaven, for the Lamb that was slain sits now upon the throne; that light shines down upon a dark and wicked race of men. Unto all the light comes, and tells of what sin is as being against a God of mercy and compassion and love, who so loved the world that He gave His only begotten Son, that whosoever believes on Him might not perish, but have everlasting life. But that light enters to fill the soul that believes, and there it rests and abides, the blessing of eternal life. My sins are . . . *where?* become the manifestation of the glory and excellency of the Saviour, in whom, as faith sees Him in the holiest of all, on heaven's high throne, one learns both the infinite enormity of sin and its having lost, to us who believe, all its condemnatory power for ever.

But to resume. One of the leading and most important words derived from *kahphar* is the *kappohreth*. This word occurs twenty-seven times in the Old Testament. That which it represents was in itself and use the *cover* or *lid* of the Ark of the Covenant. Ark and cover had each of them a ledge so arranged that they

might lock together. In the ark were the two tables of stone and the golden pot of manna. The *kappohreth* is uniformly translated in the Septuagint (Greek Old Testament) by the word *hilasteerion* (propitiatory), and in English by the word mercy-seat. The primary idea, however, is the "cover of the ark," which was where God dwelt between the cherubim, and where the blood was placed on it and before it once every year, and whence mercy flowed as from the propitiatory.

Other derivations from *kahphar* are names of things in which it is said the idea of *covering* may be traced, *e.g.*,

*K'phohr* 1. Ex. xvi. 14, and Job xxxviii. 29, and Ps. cxlvii. 16, *the hoarfrost*.

2. 1 Ch. xxviii. 17, and Ezr. i. 10, and viii. 27, *basons*.

So *k'pbeer* 1. Jud. xiv. 5, *a whelp* of lionesses, etc.

2. Neh. vi. 2, *a village*. So also *kahphahr*. Jos. xviii. 24, 1 Chr. xxvii. 25, Cant. vii. 11.

So *kohpbeer* 1. Pitch, Gen. vi. 14, *pitch* it within and without with *pitch*.

2. 1 Sam. vi. 18, *country villages*.

3. Ex. xxx. 12, *a ransom*, money given to cover an offence, which would be a far better rendering than "*sum of money*" in Ex. xxi. 30, than "*satisfaction*" in Num. xxxv. 31, 32, and than "*bribe*" in 1 Sam. xii. 3, and Amos v. 12.

4. In Cant. i. 14 and iv. 13 it is rendered "*camphire*."

As to *kahphar*, the ambiguity of the word "atone," through a former and a modern sense (which differ the one from the other *immensely*) is a serious obstacle to its use. I certainly suppose that the thought which most serious and scripturally intelligent minds attach to "*atone*" now is pretty nearly equal to "*expiate*," and that "*expiation*" would pretty nearly equal what they mean by "*atonement*." To "*expiate*" is to annul guilt and the consequences of guilt, to purge and cleanse

guilt before God. Sin was, in the root of it, wilful independence of God; out of this first sin (through which came death) has come, secondly, a nature prone and wilful to act for self and independently of God, the author and end of our being, and from it acts of omission and commission against God and contrary to him. Hence man, looked at as a creature, is guilty, and a time of judgment is before him. To supersede the power of the old root by the introduction of a new and more powerful one did not come into the scope of Judaism, but was reserved for Christianity. Neither did the root of sin in fallen nature then hold the same place which it does now in doctrine. Nevertheless acts of commission or omission according to the standard of what the creature (man) ought to be, each of them placed a man under the curse of a judgment. He was called upon to acknowledge his failure, and to do certain things, make certain expiations (if you please), by the which, through the forbearance of God, He said He would pass by the offence.

*Perhaps* "expiate,"<sup>e</sup> "make expiation for," "purge,"<sup>f</sup> or "purge away" and cleanse,"<sup>h</sup> would cover the sense in all these occurrences of *kahphar* in which it has a sanctuary sense: "before God," always being understood.

In Deut. xxi. 8, *Be merciful*, O Lord, unto thy people; and xxxii. 43, *And will be merciful* unto His land, (and) to His people. The translation agrees with that of the *mercy-seat*.

As to the ten passages referred to before, in some of which, as I judge, the translators have shown a want of clearness of perception in themselves by the use of the words "reconcile," "make reconciliation," etc., words properly applied to a change in man God-ward, where, on the contrary, the words should be such as present something much higher, even that which can be the basis of

<sup>e</sup> As the margin reads in Isa. xlvii. 11, *put it off*, marg. *expiate*.

<sup>f</sup> As it is rendered in 1 Sam. iii. 14 and Prov. xvi. 6, and Isa. vi. 7, and xxii. 14, and xxvii. 9, and in Eze. xliii. 20 and 26.

<sup>g</sup> As it is rendered in Ps. lxxv. 3, and lxxix. 9.

<sup>h</sup> As it is rendered in Num. xxxv. 33.

God's manifestation of mercy man-ward, I would say a few words.

They are these:—

Gen. xxxii. 20, *appease*.

Pro. xvi. 14, *pacify*.

Lev. vi. 30, "*reconcile*," read "*make expiation*."

viii. 15, "*make reconciliation*," read "*make expiation*."

xvi. 20, "*reconciling*," read "*making expiation for*."

Dan. ix. 24, "*make reconciliation*," read "*make expiation*."

Ezek. xvi. 63, "*am pacified toward*," lit., "*in my pardoning thee*."

xlvi. 15, "*make reconciliation*," read "*make expiation for*."

17, "*make reconciliation*," read "*make expiation for*."

20, "*reconcile*," read "*make expiation*."

In Gen. xxxii. 20, a present was to be the cover in Esau's mind of all Jacob's past bad conduct to him. The word is used here in a secondary, or tertiary sense. "*Appease*," here, makes no confusion in doctrine. The same may be said as to Pro. xvi. 14.

So also in Isa. xxviii. 18. Your covenant with death *shall be disannulled, i.e., erased, covered over* by something else.

In the rest of the occurrences, viz.:—

Num. xxxv. 33, *cleansed*; and Deut. xxi. 8, *forgiven*; and 1 Sam. iii. 14, *purged*; and 2 Chron. xxx. 18, *pardon*; and Ps. lxxv. 3, *purge away*; and Ps. lxxviii. 38, *forgave*; and Ps. lxxix. 9, *purge away*; and Pro. xvi. 6, *purged*; and Isa. vi. 7, *purged*; and Isa. xxii. 14, *purged*; and Isa. xxvii. 9, *purged*; and Is. xlvii. 11, *put off*; and Jer. xviii. 23, *forgive*; and Eze. xliii. 20, 26, *purge*,

My reader may safely, I judge, change the translation by substituting "*expiate*,"<sup>1</sup> "*make expiation for*," etc., for

<sup>1</sup> Neither "*expiate*" nor "*expiation*" occur in the English Authorised Version, Old or New Testaments.

the words now standing, though I still press that the *primary idea* should be kept before the mind, connected with, though perhaps not identical with, the *hilasteerion*, *propitiatory* of Romans v.

I may remark that in Hebrew *nahsah* (to take up, lift up) is rendered *forgive* three and twenty times, as in Ps. xxxii. 1, 5; but *sahlahh* (spelt—samech, lamed, heth), is the more proper word for *pardon*, *forgive*.

The English words *atone*, *atonement*, are found nowhere in the Old Testament save where *kahphar* or a derivative from it occurs.

I will turn now to the Greek and to another word, with words derived from the same root.

*Hilaskomai.*

Luke xviii. 13. God *be merciful* to me a sinner.

Heb. ii. 17. To *make reconciliation* for the sins of the people, read “to make propitiation (expiation) for.”

As to the *first* of these passages, it is the language of a certain publican (in a parable spoken by the Lord).

Mercy (goodness in spite of demerit) and propitiation go very well together.

Now, as to the *second* passage. We have but these two occurrences of the word in the New Testament. In classical Greek it is common enough, and naturally enough, yea *necessarily* so, because the writers' thoughts were limited to those of fallen human nature, man was supposed to be the party who had to *propitiate* the gods; man had to appease, to conciliate, to make a god propitious to him. We Christians, as such, know that the living and true God has done a work, whether men will credit it, unto eternal life, or whether men will reject the report of it, unto their own eternal ruin,—God has done a work whereby He can be just while justifying him who is of sinners the chief. The work was done but *once* in the end of the world (Heb. ix. 26). Christ was *once* offered to bear the sins of many (Heb. ix. 28 and 1 Pet. iii. 18). The conscience of sinners may now be purged once for all (Heb. x. 2.) Christ has done thy will, O God (ver. 7), by the which will we are sanctified [or practically set

apart to God] through the offering of the body of Jesus Christ *once* (ver. 10). God has scrutinised *His* Son's work, all was divinely perfect; and after He had offered one sacrifice for sins for ever He sat down at the right hand of God. . . . For by one offering He hath perfected for ever them that are sanctified.

Again, *hilasmos* is the word for the person, Jesus Christ the righteous, God's Son, who is, who was sent to be, the *propitiation* for our sins.

1 John ii. 2. He is the *propitiation* for our sins, and not for ours only, but also for the whole world.

1 John iv. 10. God . . . sent His Son (to be) the *propitiation* for our sins.

1 John ii. 2. Some assert that the term "whole world" here is used by way of contrast with the narrower circle of "*us*," as if "*us*" referred to Israel. It may be so, but then "the whole world" could not mean to "all out of the Gentile world who believe"—the clauses are not equivalent. The passage read in the light of Rom. iii. 22 is plain enough, the righteousness of God . . . unto [or *toward*] all, (its tendency and display), and *upon* all that believe [believers who alone get the benefit of it, faith alone appropriates it, it is substantiated to no one but by faith].

Here the permanent blessing and shelter of the propitiation to the person of the believer is shown. Just where he has failed to honour it, and has been inconsistent with it, and his failure in not walking as a son, he learns that his Guardian on high has prayed for him. If any one [of us] do sin, we have a Guardian on high, Jesus Christ the righteous, and He is the propitiation for our sins, and not for ours only, but also for the whole world. The propitiation was from God toward sinners, the advocacy restores the believer if he fail.

1 John iv. 10. Here propitiation for sin is looked at higher up in point of order than the intercession. Not only does its refuge continue, in spite of any practical inconsistency of a believer, but it is one of the proofs of God's love to us; He saw us lying under sin, and dead without the life of God (Eph. iv. 18) in us, as we read in vers. 9 and 10.



In this was manifested the love of God towards us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love not that we loved God, but that He loved us, and sent His Son the propitiation for our sins. Compare this turning back of the believer's mind for the comfort of love with Rom. v. 8—11. The Rock once smitten by God on Calvary was to give forth its stream of life to us when He had returned to the bosom of the Father on high.

Again, *Hilasteerion*.

Rom. iii. 25. A *propitiation* through faith in His blood.

Heb. ix. 5. Shadowing the *mercy-seat*.

The Lexicon of Liddell and Scott treats *hilasteerion* as an adjective in the neuter gender, and suggests that *epithema*, *cover* is understood, *i.e.*, the cover of the ark had so distinctive a place as connected with propitiation that it was called the propitiatory.

Rom. iii. 25. As we have seen in 1 John ii. 2 and iv. 10 *hilasmos* is rendered "*propitiation*." Here it is another word, *hilasteerion*, better rendered *the propitiatory* (thing or place).

The verdict *against* man when tried by the law was clear (Rom. iii. 19) in order that every mouth might be stopped, and all the world might become guilty before God. Man, as a creature, was become what he ought not to be, he could never give to God, the Creator, what was due from the creature to the Creator. He had no righteousness. But God had not changed because man had left his innocency, given up his first estate. He thought that there were certain things which it was meet for Him, what became Him, to do.

He would show that He was God still, existing before all and above all, unsearchable, past finding out, His ways not as our ways, nor His thoughts as our thoughts. He would show that His resources were infinite. He would show what the contrasts are between Himself, who cannot lie, and who delights in blessing and building up in blessing, and Satan the liar and the destroyer; He would show forth what sin is in His presence, not little according to the littleness of the creature who

rebels, but great according to the greatness of the Creator, Upholder and Governor of all things, against whom and against whose claim it is. He would leave man, too, without excuse, his having been a rebel should not be his condemnation, if he would but turn as a rebel and receive God's testimony, and give his ruin to God if he had nothing else to give. He would show how He could give more to the creature that had ruined itself, by handing it over to His own Son as Redeemer, than man had ever lost.

There was such a thing as God's righteousness in every sense of the words.

Even God's righteousness through faith of Jesus Christ towards all men; but upon all those that believe for there is no difference; for all have sinned, and are come short of God's glory; being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth propitiatory [*or* the propitiatory] through faith in His blood.

Towards showing out His righteousness for [on account of] the passing by of foregone sins in God's forbearance; for showing out His righteousness in this present time that He might be just and justifier of him that is of the faith of Jesus.

Again (to give since it occurs) *hileohs*—

Mat. xvi. 22. *Be it far from thee, Lord*; or, lit., (be) merciful to thyself, Lord.

Heb. viii. 12. For I will be *merciful* to their unrighteousness.

Of this subject one may safely say, 'Tis a deep that knows no sounding! God alone fully knows it all. I bless Him that I often tell Him so. And yet how blessed to have known *in part* through the Spirit.

When Christ died the veil of the temple was rent in twain from the top to the bottom; thence onward there has been no veil to shut the light of God in and to shut man out of His presence. No veil or cover over Christ's face as revealer of God and the Father as there was over Moses's face; no veil over the heart that turns to the Lord. God is revealed now as the God of eternal redemption and of eternal salvation. The Prince of life died

*traced out in Scripture.*

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as made sin, and to remove sins and guilt from those that believe in Him; and faith can now say crucified together with Him, dead together with Him, buried together with Him. Wonder of wonders that which His death contains and imports. But I must not now linger over Him dead or Him risen and ascended and seated on high (and myself one with Him there), but confine myself to my research.

If any wish to follow out the subject more fully, let them study Rom. iii. 19 to viii. 8, Heb. viii. to x. 25; let them also follow the Lord Jesus in the gospels, and especially through the latter part of His life down here, and the account given of what befell Him when ascended and entered into heaven in the Acts. Let them study, too, 1 Pet. and Rev. iv. and v. I may remark here how in these scriptures we find the subject treated of in various connections. The blessed Lord's death bears upon man down here and his justification in Romans, on his access to God on high in Hebrews, on his walk under government down here in Peter, and on the glory of Christ the object (as elsewhere the leader) of worship and head over everything in Rev. iv. and v. His one death among men has ten thousand phases of glory before God, and they will all be made good.

I add a few references which seem to me at once to guard the believer from shutting himself up to a limited view of the subject, and to suggest that, however precious the truth may be to which he has attained, yet that there are veins of truth yet undiscovered by him.

*Anaphero, to offer up.*

Heb. vii. 26, 27. For such an high priest became us (who is) holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who needeth not daily, as those high priests, *to offer up* sacrifice, first for his own sins and then for the people's; for this he did once, when He *offered up* Himself.

Heb. ix. 28. Christ was once offered *to bear* the sins of many, and to them that look for Him shall He appear the second time, without sin, unto salvation.

Heb. xiii. 15. Let us *offer* [up] the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name.

1 Pet. ii. 5. An holy priesthood, to *offer up* spiritual sacrifices, acceptable to God by Jesus Christ.

1 Pet. ii. 24. Who His own self *bare* our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness.

Again *prosphero*.

Heb. viii. 3. Every high priest is ordained to *offer* gifts and sacrifices; wherefore (it is) of necessity that this one [*i.e.*, Christ] have somewhat to offer.

Heb. ix. 14. How much more shall the blood of Christ, who, through the eternal spirit, *offered* Himself without spot to God, purge your conscience from dead works to serve the living God.

Heb. ix. 25. Nor yet that He should *offer* Himself often.

Heb. ix. 28. Christ was once *offered* to bear the sins of many.

Heb. x. 12. But this one, after he had *offered* one sacrifice for sins for ever sat down on the right hand of God.

And its substantive *prosphora*.

Eph. v. 2. Christ has given Himself for us, an *offering*.

Heb. x. 10. By the which we are sanctified (or set apart) through the *offering* of the body of Jesus once.

Heb. x. 14. For by one *offering* he has perfected for ever them that are sanctified.

Nothing can be added to, nothing taken from the perfect standing before God of those whom the knowledge of Christ's offering of Himself has led to separate themselves unto God.

See, too, *agorazo*.<sup>k</sup>

Matt. xiii. 44. The kingdom of heaven is like unto treasure hid in a field; the which when a man had found, he hideth, and for joy thereof goes and sells all that he has, and *buys* that field.

<sup>k</sup> From *agora*, an assembly, especially of the people, the place where it was held, the market-place, etc.

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Matt. xiii. 45, 46. It is like unto a merchantman seeking goodly pearls; who when he has found one pearl of great price, went and sold all that he had, and *bought* it.

1 Cor. vi. 20. You are not your own, for you are *bought* with a price: therefore glorify God in your body, and in your spirit, which are God's.

1 Cor. vii. 23. You are *bought* with a price.

2 Pet. ii. 1. Denying the master that *bought* them.

Rev. v. 9. Thou hast been slain, and hast *redeemed* to God by thy blood, out of every kindred, and tongue, and people, and nation.

Rev. xiv. 3. No one could learn that song but the hundred and forty and four thousand, who were *redeemed* from the earth.

Rev. xiv. 4. These are they which follow the Lamb whithersoever He goes. These have been *redeemed* from among men, the first-fruits unto God and the Lamb.

Again, its compound *exagorazo*.

Gal. iii. 13. Christ has *redeemed* us from the curse of the law, being made a curse for us.

Gal. iv. 5. To *redeem* them that were under the law.

Eph. v. 16 } *Redeeming* the time.  
Col. iv. 5 }

In all these passages there is a force of *buying up from* which can hardly be expressed in English.

Take again the words *thusia*, an offering or sacrifice, a slain victim, and *thuo*, originally to offer meal, etc., but later to sacrifice by slaying.

*Thusia*

Eph. v. 2. Christ . . . has loved us, and has given Himself for us, an offering and a *sacrifice* to God for a sweet-smelling savour.

Heb. viii. 3. To offer gifts and *sacrifices*: wherefore (it is) of necessity that this one have somewhat also to offer.

Heb. ix. 23. The heavenly things themselves with better *sacrifices* than these.

Heb. ix. 26. Now once in the end of the world hath he appeared, to put away sin by the *sacrifice* of Himself.

Heb. x. 12. But this one, after He had offered one *sacrifice* for sins for ever, sat down on the right hand of God.

Heb. x. 26. There remains no more *sacrifice* for sins. [The question of *sacrifice* in this sense being all closed up with Christ's *sacrifice* of Himself].

\* \* \* The word *altar*, *thusiasteerion*, may also be looked at. The altars of the tabernacle and of the temple, as had Noah's and the patriarch's altars before, all pointed *typically* to Christ. See, also, in Ezra's time (c. iii.), how much turned upon the altar being set up. Among other passages I cite—

Heb. xiii. 10—13. We have an *altar*, whereof they have no right to eat who serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach.

Read also Rev. viii. 3—5 as to the *altar*, and the golden *altar*, and ix. 13 the golden *altar*, and xi. 1, and xiv. 18, and xvi. 7, the *altar*.

Again, *thuo* rendered eight times out of 15 in the New Testament *kill* and once *slay*.

1 Cor. v. 7. Christ our passover is *sacrificed* for us.

From *luo* to *loose* probably we have—

*Lutron*, 1, the price paid for ransom, *a ransom*; 2, an *expiation*; 3, a recompense.

Mat. xx. 28. The Son of Man came not to be ministered unto, but to minister, and to give His life *a ransom* for many (Comp. Mar. x. 45).

Again, the same word in composition, *anti-lutron*.

1 Tim. ii. 6. Christ Jesus, who gave Himself *a ransom* for all, to be testified of in due time.

Then *lutroō*, to *release* on receipt of ransom, to hold to ransom.

Luke xxiv. 21. (Here in the middle voice). We trusted that it had been he which should have *redeemed* Israel.

Tit. ii. 14. (Here in the middle voice). Who gave himself for us, that he might *redeem* us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

1 Pet. i. 18—21. (Here it is in the passive voice). Ye were not *redeemed* with corruptible things, (as) silver and gold, from your vain conversation (received) by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you; who by him do believe in God.'

In *lutrosis*, *ransoming*, *redemption*, *the being redeemed*, observe the contrast between the temporal and the eternal redemption.

Luke i. 68. Blessed (be) the Lord God of Israel, for he hath visited and made *redemption* for his people, etc.

Luke ii. 38. Anna . . . spake of him to all them that looked for *redemption* in Jerusalem.

Heb. ix. 12. By his own blood he (Christ) entered in once into the holy place, having obtained *eternal redemption*.

Again, the same word in composition, *apolutrosis*, *redemption*.

Luke xxi. 28. Your *redemption* draweth nigh.

Rom. iii. 24. Justified freely by His grace, through the *redemption* that is in Christ Jesus.

Rom. viii. 23. Waiting for the adoption (to wit), the *redemption* of our body.

1 Cor. i. 30, 31. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and *redemption*. That, according as it is written, He that glorieth, let him glory in the Lord. [He is speaking of what the soul that was lost has found, through faith, to be its rest and power of blessing.]

Eph. i. 7. In whom we have *redemption* through His blood, the forgiveness of sins, according to the riches of His grace. [This epistle looks at the

Church as *seated in Christ* in heavenly places] comp. Col. i. 14. [The Church here only knew a Lord *ascended* to heaven, and was in danger of letting slip the higher doctrine of Christ, the head of a body].

Eph. i. 14. Which is the earnest of our inheritance, until the *redemption* of the purchased possession. [The inheritance is bought and paid for, and the Spirit given to us is the earnest of this inheritance, but it is not appropriated as yet by the Lord, any more than are our bodies brought home to it, Rom. viii. 13.]

Eph. iv. 30. Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of *redemption*. [In the context here the body, the old man, put off, and the new man put on, and the Spirit as the seal are brought before us.]

Heb. ix. 15. That by means of death, for the *redemption* of transgressions under the first testament, they which are called might receive the promise of eternal inheritance.

Heb. xi. 35. Others were tortured, not accepting *deliverance*.

*Lutrotees, a ransomer, redeemer.*

Acts vii. 35. Moses . . . the same did God send (to be) a ruler and a *deliverer*.

In conclusion, the ramifications from the doctrine, through things connected with it by various other words used in Scripture are too many and too large for me to follow them all out here. The reader should bear in mind the difficulty of translating from one language into another, which arises from the fact that the range of the meaning of words in no two languages is exactly the same, *e.g.*, *kahphar* in Hebrew may be equal to "expiate" in English, if the other idea "owned by God," be added; "propitiation" is this "expiation before God" set forth before men. But to enter upon this would lead me into the niceties of Synonyms. All I have tried to do here, was to trace out in such a way as my reader, if unversed in Hebrew and Greek, might find light from. To me the study and research has been refreshing. I look to God to make it so to any that may read it.

G. V. W.



## Nº. V.

## THE GOSPEL OF JOHN,

## CHAP. iv. 43—54.

TWO days of testimony,—in figure, I doubt not, the present time of grace to the Gentiles in which they receive the gift of the living water, the Holy Ghost,—and then we find the Lord again in Jewish connection, not in Judea, but in Galilee, whence the latter-day light streams forth (Isa. ix.). He is at Cana too, and we are reminded of the miracle which had there taken place, type, as we know, of Israel's happiness in her coming marriage day, when she will be married to the Lord. And now from Cana, this place of blessing, healing waters flow out to Capernaum. A nobleman, one of Herod's courtiers, takes the unwonted place of suppliant to Christ. His child, the strength of his house, is sick,—sick at Capernaum, the place of curse, of which those words had been uttered: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained unto this day." Capernaum, thus, under wrath for rejection of her gracious visitation, gives a character to this sickness of the courtier's son, himself a representative of the nation's sin; for they had indeed paid court to the great ones of the earth, and many lords had had dominion over them, and the King of Israel had been among them unknown, a lonely and suffering stranger. But a sickness nigh unto death, but which is not unto death, but that the Son of Man may be glorified thereby, shall yet throw them into the hands of Him who alone can heal. They who, as in the Lord's reproving words, had called for "signs and

wonders" (verse 48) shall yet call for *Himself*. Unbelief shall give place to faith, and death to life. He who once was Herod's courtier shall take the place of Jesus' disciple.

This is the place which I believe these verses have in the connection of truth. They come in as an appendix, the brevity of which may be a hint that it is but a glance at what comes not so directly into the line of things presented in the Gospel, but still has part in it, as relating to the work of the Life-giver. The prominent thing is the scene at Sychar's well, the gift of the living water, the new worship founded on the knowledge of a God *known in salvation* (verse 22), the Gentile reception of the Saviour of the world; to which this appended scene at Cana gives, if possible, yet more precision.

F.W.G.

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## Nº. VI.

### GREEK PARTICLES AND PREPOSITIONS.

#### PREFACE.

THE following notes on particles and prepositions were the fruit of private research for private use in studying the New Testament, so that the reader must not expect anything of a complete treatise on the subject to which they apply, and, perhaps, he will find sometimes what may not satisfy his judgment as to the metaphysical connection of the literal with the moral senses of a word. But when it was merely the question of using his labours, undertaken in and for his own New Testament studies, for the service of others who may profit by the labour without adopting all that is said, he could have no objection to their being printed. The reader may learn how many nice points of meaning there are in the use of these words, and may use these notes to come to a

more just appreciation of the force of words and shades of meaning than the notes themselves can furnish. As a help to his further labours he may find them useful. They are in no sense offered as anything complete or final. They were formed in *bonâ fide* noting down the remarks and fruits of private research for private use. The reader can profit by them and draw his own conclusions. They will, at least, supply a pretty large index to the New Testament use of these words, and raise the questions for enquirers which the paper itself may not solve. One only can guide us into truth and the mind of God in His Word.

### GREEK PARTICLES.

*Αν* expresses what is hypothetical possibility. When the ground of hypothesis is stated before, it is accompanied by the indicative; the consequence is asserted as a fact: it would so happen in that case, *μετανοησαν αν*, Matt. xi. 20, 21; so chap. xii. 7, and often. When the possibility or hypothetical case is stated in the verb to which *αν* belongs, the verb is in the subjunctive, as *ὅς αν απολυση, ἕως αν ειπω, ὅπως αν φανωσι, ὅς γαρ αν ποτιση*: as to times, 1 Cor. xi. 25, *ὅσακις αν πινητε*, i.e., whenever they did do it: the doing it was uncertain. So as to place, Mark ix. 18, *ὅπου αν καταλαβη*, wherever he did, but the taking him was occasional and uncertain; *ὅπως αν κηρυχθη* (Mar. xiv. 9), the preaching was incidental.

*Αν* means, I think, *in that case, ever, every, (immer)*. *Εαν* is practically *ει αν*. Hence, when *αν* (if not to be read *εαν*, which always has the subjunctive, as uncertain) leaves the act uncertain or not accomplished (cases of time *αχρὶς οὐ αν θη*, 1 Cor. xv. 25), it has the subjunctive. Where the act is assumed or done, *αν* is still *ever*, but the verb is in the indicative. Thus, Mark vi. 56, *ὅπου αν εισεπορευετο εις κωμας*, because it is an assumed fact, he went into the villages, had gone into them, when they wanted to touch him; but *κ'αν ἀψωνται*, uncertain whether they could. Then *ὅσοι αν ἤπτοντο*, where it is

N<sub>o</sub>. VIII.

## EXTRACTS FROM LETTERS OF CONSOLATION.

1. "GOD is love, for so it is written. Faith, therefore, says, God is love. *You* say so, for you have faith ; and you say so as to every detail even of your sorrow and anguish down here. You say it, though you have to add, as the antidote to sense's surmisings, 'Let God be true, and every man a liar.' He was love when He put the cup into the hand of His only begotten Son. He is love when He gives to us to drink of *fellowship* of His *sufferings*. Faith is not feeling, much less is it fallen nature's feeling."

2. "Can *I* read love in this your present trial ? I may be stupid and unable to do so, or I may be able to read part of it aright, and I think I can. There is large love to *you* in it, the expression of a jealousy on His part toward you, that you should learn how to walk blind like His servant ; an expression, too, of His jealousy to have your heart, as His Son's was, able to say, 'Not my will but thine be done.' He loves you, and wants His will to be *all* your satisfaction ; wants you to find your all in Him and in His Son ; He will not let you share your heart's best affections between Him and even your mother. All this is His love to you. His good pleasure that you should be like Jesus, Lord of all. He thinks that, if all His pleasure is found in the Son of His love, He can make that Son of His love enough for you when all else is gone. He so loves you in Him, that He is making every affection in you, every thought in you, to find the Lord Jesus as its centre.

"Oft it requires a broken heart as a prelude to this blessing, but His love broke my heart to make room for Christ ; and I know it was love that did it ; till then I never knew either the creature's need of Christ, nor Christ's sufficiency for a broken heart."

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3. "Christ Jesus is quite enough to satisfy your heart and mind—yea, to enable you to count all else but loss, for the excellency of the knowledge of Him. The more I think of it, the more it seems to me that it is love alone which is to be seen in this sorrow to you—the jealousy of love divine, which purposes that you should know and own the sufficiency there is in Christ to satisfy your heart, as He has satisfied God's heart these 1800 years and upwards.

"If you still find you cannot pray, try whether you can write—write, as it were, a letter for your Lord to present to His Father. It may be, that, as I have known before, this might help you. I have known when reading, or trying to read Sacred Scripture brought *no* profit; but writing it out did; and I have met cases in which prayer was impossible, save with paper and ink. We are strange in our littlenesses, as strange as He in all His greatnesses.

"I pray for you, and HE prays for you too."

4. "Love—the Lord's love to you—makes me think again and again by day and by night, 'There is . . . . in her full taste of sorrow.' Ah! if He makes me, in my impatience, think of you, it is because He wears you on His heart, and is jealous in His love over you, and over your thoughts and affections. He wants them all for Himself, every one.

"I find often, when I cannot pray, that hymns, which are the expression of my thoughts when in vigour, become their railroad when I am in weakness. You will find the truth of Hymn 76<sup>a</sup> too, and after sorrow's taste (79), 'Rest of the Saints above.'"

5. "Many long years ago I was wounded with a wound, which has been green ever since. The Lord be praised for that blow. Through eternity it will proclaim His love to me."

<sup>a</sup> "Rise, my soul, thy God directs thee.

6. "In a letter I read lately, there was one expression which struck me ; it was to this effect, that His people, amid the sorrows and sense of bereavements, would find that Christ made His own sympathy to flow in through the kind sympathies of His members upon earth, and that was sweet. I am sure that the Lord has stirred up many of His in heart and mind to you, that our thoughts and affections are in unwonted play toward you, because His are, who is our life."

7. "Do not try to answer Satan, or to stop his slanders of you. Bunyan found that Satan could say, 'Sell Him, sell Him, sell Him,' faster than he could say, 'Not for a thousand worlds, not for ten thousand worlds.' George Herbert's was a better way: 'Thou Lord shalt answer for me.' Jesus Christ knows that He keeps you, and that you do not keep Him. He told Peter that He did not confide in Him, but that he (Peter) might trust Him (Christ). John xiii., last verse, and xiv. 1.

"The discovery that it is Satan who worries is an immense boon ; for if he worries me, it is because I am Christ's, and this oft has comforted me in the hour of temptation.

"We all have to learn the contrasts between our littleness, and the fulness of that which is ours in Christ. I, like Job, may oft have not been able to discern between God and Satan. Yet Christ loves us because the Father, His own Father, gave us to Him. How should He but love and look with intense delight on that which His Father gave Him, and gave to Him, too, as the expression of His confidence, that He was able to do with it as He the Father wished, and bring it to glory, spite of all its pitifulness."

8. "The Lord is blessing you, I know, I am sure of it ; and you will say so too. Even that all this year's march has been in His love."

9. "Unbelief, or the feeling of mere nature in you, would say on awaking this morning, 'She is gone and left the earth to solitary me.' But Faith would say :

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‘And yet I am not alone, for the Father and Son are with me here.’ And more than that, as to herself. She is only gone from this place, where circumstances impeded your constantly realising her presence with you, to be there where your spirit and soul are already with your Lord. I refuse to say of myself ‘*bereaved*,’ when the Lord has won another to His presence. I will not say of myself ‘*bereaved*’ when another is gone to be with Him. Surely, if I love Him, I must unselfishly resign all I love to Him; surely, if I love her, I must rejoice at her great gain—and she is now in spirit where I would always be; and if so, I would ever realise her ‘*blessed with the Lord.*’”

10. “I woke in the night with another thought—‘Lord, thou wilt remember that solitary one in all her infirmity;’ and then again—‘Lord, thou hast remembered, dost remember, and wilt remember her that is in trial.’ I have full assurance that He is with you, not that you fully feel it now, but that He has said, ‘Fear not; it is I.’ I heard Him myself, if you did not, and you will find He is near. Remember that word, ‘This is mine infirmity, I will remember the years of the right hand of the most High.’ Well I pray for you, and I know in whose hand you are, and if the jealousy of His all absorbing love barks and lays bare lost nature to us, the eternal, divine nature only is strengthened. Read 2 Cor. i.”

*March, 1864.*

14 *March, 1864.*

With a conscience set free by faith in a risen and ascended Lord, and with the flow of joy which the ungrieved Spirit of God gives to a heavenly man who is a son of God, what is the fever of disease, what the clammy feel of the body, when its life is flickering in the socket, and the eternal life within centering the heart and mind upon the person of the Lord Jesus Christ himself. Yes, but there is a coffin before us! There rests the body of an aged and devoted saint! happy in His love, and full of His love to His saints—and now gone! Aye, but gone whither? To the Lord Jesus. Is He not worthy to have

His saints with Him, and has He forestalled God's counsel in calling this one home, home to Himself—Himself the home? Not so; the words, 'If ye loved me, ye would rejoice that I said, I go to my Father, for my Father is greater than I,' may be quoted here as true in this case also. Oh, have we no love for those that go? No love save for our own selves? No willingness to see them blessed, if their blessing will cost us any privation? It is will, wretched selfishness, which forgets God's joy and Christ's joy in welcoming to His presence a soul that leaves us, and which hinders, too, our thinking of its great gain. Well may you, who are thus full of your own selves, forgetting God and Christ, and the friends you profess to have loved, well may you be indignant with your own selfishness and your own narrow-hearted love of self! But there is a jealousy of love in God. He wills that your hearts should know the sufficiency of Christ to satisfy you amid all the wrestlings of the wilderness. He wills in that jealousy of love that you should think of Him to whom He has espoused you, and of His joy over those that sleep in Him, and that you should learn how to think and feel according to that sphere in which Christ is the centre.

What can I tell you concerning the blessedness of the departed? I can only answer by another question. What do you know of the blessedness of being with the Lord? For if self and selfishness fill you, why then, they find their aliment in this world; and if you are full of yourself, your likes and dislikes, your gains and your losses, you will not profit much from the doctrine of the blessedness of those absent from the body, and present with the Lord. It does not fill you in your selfishness, and so you may not like it! What did the thief know of Paradise? Probably nothing at all. But he had made a new friend in One whose fellow was not to be found. Faith had revealed to him the blessedness of the Lord. Faith had opened his heart to holiness and to confession, and to trust in his Judge, and had drawn into it the sweetness of inseparableness from that Saviour. 'Thou shalt be *with me*.' With Him! that was enough. This throws us on the measure of our appreciation and



knowledge of the Lord Jesus Christ. Those who know and make much of Him will find much in the thought of being with Him. To a saint there is nothing like *presence with the Lord*. If self rules, we must have circumstances and details, so as to be able to pick up what suits man thinking of himself and his circumstances.

There is a monstrous abortion of unbelief in many minds now, that because earthly ties and relationships cease in Heaven, persons will not be known, or our mutual interest be sustained. I know and love, and am known and loved by many who have been either my masters or my servants upon earth. The relationship may be passed, but, thank God, not the mutual love and esteem which our hearts formed in it. A child, when married, ceases to be child in the house—is, he or she is, according to God, absolved from the tie, but the love and interest go on ; or does a married daughter cease to be loved because she has taken headship under another, and has not the tie and responsibility of the child in the house? Paul's former tie with the Thessalonians may cease, but not his love for them, or theirs for him, as found when on Earth. They will be around him in glory, his crown of joy and rejoicing. "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?"

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## FRAGMENTS.

WHAT a discovery is it for us to make, in any measure, that *the portion of Christ at the world's hands is our portion too*. It knew Him not, and, in proportion as we are simple and true as children of God, it knows us not; and we, too, know it not. We know that it exists, but it and we have nothing in common. We are not *of* it, we do not approve it, and it is nothing to us, save in so far as we are inconsistent, allowing lust to come in and work.

We *shall be* like Him! With all the affections of children, and all their hopes—with all the schooling of God, with all the judgment of self, with all the true-hearted prayer that a saint pours out for himself, and for God's dear people—how will the groans, nevertheless, come out from the heart—"So little attained! so little of power!" Never mind; go on climbing up the hill. We *shall be* like Him. We shall yet have no taste for anything that He has not a taste for—no mind, save for that for which He has a mind. Like Christ! clothed with immortality, incorruptibility and glory! And not only like Him outside, even in a scene where all can shine out without disturbance, but like Him all within, from the quickened soul upwards and outwards. All in harmony with Christ! What a word to have in one's heart, "*I shall be*" like Him! His name written on my forehead; I clothed upon with His likeness, for I shall see Him as He is.

Now we see through a glass darkly, and yet, if in any measure we see, we are moulded into the same image; but then eye to eye—go onward. Onward in darkness? No, onward still in light, because it is onward to Christ. While the heart is occupied with Him, each step leads it nearer. Every spot that is unlike Christ becomes odious. We purify ourselves, even as He is pure.

It becomes us in these days to look to it, that we have the marks of God's children on us, both as answering to God, and also for the joy and comfort of our own souls.

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## Nº. IX.

## APOSTOLICITY AND SUCCESSION.

## SIXTH CONVERSATION.

*N\*.* WELL, James, we were able to come back to you, and thought you would like to be present while we pursue our enquiry, and Mr. O. will have no more to say to us. And though it was well for Bill M. that Mr. O. should be there, and not fancy that if one more capable than he were present, there would be an answer, yet we can follow Milner just as well, and more quietly; and he is what they all refer to, and what M. had and trusted in; and I can give you as before what I have collected in reading, so as to judge how far it is true.

*Bill M.* I hope you have no objection, Sir, but though Mr. O. would not come, a gentleman he knows would be glad to be present, and I said I was sure you would not object.

*N\*.* Not in the least. I shall follow Milner as a guide to the points we have to enquire into, but this gentleman can make any remark he wishes, or either of you, of course, if you have anything on your mind, though I shall have, as you two cannot know much of the details, to go pretty straight forward myself through the history.

*James.* I am very glad to see you, Sir, and obliged to you for thinking of me and coming back.

*N\*.* Well, our next point is apostolicity and succession. To me it has no importance whatever. In the Spirit and word of God there can be no succession. They are themselves complete and perfect, and remain the same. Truth is itself; you cannot apply the idea of succession to it. That truth we have in God's written word. The word of God abides for ever. To talk of succession as to it is simple nonsense. They speak of succession as a means of securing the truth. But we have *it* in the word. It