

A  
VOICE  
TO  
THE FAITHFUL.

---

“He that striveth for the mastery is temperate in  
all things.”—1 Cor. ix. 25.

---

VOL. VIII.

LONDON GOSPEL TRACT DEPOT,  
WARWICK LANE,  
PATERNOSTER ROW.

## CONTENTS.

---

	PAGE
<b>MATTHEW'S GOSPEL, Part xxiii. ... ..</b>	<b>1</b>
"        "        Part xxiv. ... ..	33
"        "        Part xxv. ... ..	129
<b>MARK'S GOSPEL, Chap. i. ... ..</b>	<b>257</b>
"        Chap. i., ii. ... ..	289
"        Chap. iii. ... ..	321
"        Chap. iv. ... ..	353
<b>THOUGHTS FOR THIS DAY—</b>	
The Gospel without the Church ... ..	22
The causes of difference of opinion ...	52
The unseen power ... ..	85
How we get power, and how it shews itself	115
The servant for a crisis ... ..	156
Standing and State ... ..	180
My thoughts are not as your thoughts ...	210
The difference in Doctrine between a Heavenly and a Millennial Saint ...	247
Visible Means hinder Faith ... ..	278
The real servant has two experiences ...	309
The presence of the Holy Ghost, and the presence of Christ ... ..	338
Guidance ... ..	369
<b>MISCELLANEOUS—</b>	
Adam's sleep... ..	12, 40
Faith and its obstacles ... ..	52
Girt about with truth ... ..	62
The scope of Revelation ... ..	65

## CONTENTS.

MISCELLANEOUS— <i>continued.</i>	PAGE
Lawful and expedient ... ..	74
What is truth? ... ..	97
“Eldad and Medad do prophesy in the camp” ... ..	105
Christianity ... ..	142
“The third day perfected” ... ..	161
Fragment... ..	191
The God of Resource ... ..	193
Decoys ... ..	204
Truth in power ... ..	220
To any that “live” ... ..	225
Deliverance; or, “handle me and see”	232
“Follow me” ... ..	242
Dead to sin ... ..	271
Raised from the dead by the glory of the Father ... ..	331
Purpose of Heart ... ..	348
“The Thirst” ... ..	357
The Word and the Priesthood ... ..	379
POETRY—	
With me where I am ... ..	64
On the wing .. ..	96
“That good part which shall not be taken away from her” .. ..	126
“His desire is toward me” ... ..	159
The hidden manna ... ..	189
The golden pot ... ..	222
That good part ... ..	256
The water that I shall give ... ..	287
The word for to-day ... ..	320
We shall see Him ... ..	351

---

# A Voice to the Faithful.

---

## MATTHEW'S GOSPEL.

### PART XXIII.

THE circumstances which follow do not call for explanation unless in a very small degree. The importance of them is not so much in the moral elements (though their manifestations be brighter than ever), but in the blessed and glorious work which was now accomplished. The chief priests and council held two meetings, but all was prepared already. They were enemies, accusers, and judges—had already paid the price of His capture, making an agreement for His betrayal. They were awaiting His capture in a meeting gathered together for that purpose.

The Lord was taken first to Annas, father-in-law to Caiaphas, actual high priest that year, and they question Him in the morning very early. The council

## 12      A VOICE TO THE FAITHFUL.

their folly. "His blood be on us, and on our children," and so it is to this day. And he delivered Jesus to their will, releasing a murderer whom they desired according to Paschal custom.

---

### ADAM'S SLEEP.

It is so natural for us to accept the outward and visible forms in which God presents Himself to us, as to suppose (like Eve when she brought forth her first-born, and called his name *Cain*) that we have "gotten" the secret, by which God intends to establish His own glory, and to make Himself known to us in effectual blessing. Nor is it till we have learnt the true order of God (in Seth, the appointed one) as manifested in His counsels and ways respecting the Son of His love, that we are led to discover "he taketh away the first, that he may establish the second."

The divine warrant for this statement is shewn in the order of the Incarnation itself, by which the second Adam supplanted the first, and lastly by the resur-

## ADAM'S SLEEP.

13

rection of our Lord as the first "from among the dead," by which the earthy man was set aside even in the earth, where he has a place. The Lord (last Adam) is ascended into the heavens, as Son of man in righteous title, where Adam never was. "Howbeit that is not first which is spiritual, but that which is natural; and afterward that which is spiritual." The revelation which God has also given to us, as regards the heavens and the earth, in the word of His grace, is another proof that this outward and visible creation into which sin has entered, and death by sin, is destined to give place to "a new heaven and a new earth, wherein dwelleth righteousness."

Why in brief, is a revelation given to us, which makes the Lord Jesus Christ by His efficacious death and glorious resurrection "the beginning of the creation of God," except it be to disclose to us the secret, that Adam was not the man of counsel and purpose, but only a figure and shadow of Him whom God had made strong for Himself? Nor is

## 14      A VOICE TO THE FAITHFUL.

this *new* order of God in creation, and manhood, any after-thought, consequent upon the fall of man, and the ruin which he introduced into this earth ; far otherwise, for it was the everlasting purpose of God in Christ, before the world was. Indeed this divine order, not only existed in counsel, but was set up and introduced, side by side with the six days' work, by which the things that are seen, were created and made ; and which become in this light, but as the external shell to the kernel which it contained. The proof of this is seen in the records of Genesis before the fall, in the difference marked between the formation of the great outward creation of chapter i. and the garden of Eden in chapter ii., with its trees, and rivers, and mysteries—when the deep sleep fell upon Adam and the rib was taken from his side, out of which God builded the woman, and brought her to the man as a help-meet, for “it is not good,” said God, “that he should be alone.”

What is this enclosed garden, with its divine order and secrets, taken out

## ADAM'S SLEEP.

15

of the external creation, but as the kernel to which everything outside was a great, though requisite preliminary? How refreshing *now* is it to the awakened soul, when brought out of creation into the garden, where God was at home with man in this innermost circle of His delight. He wrought in creation, but He walked in the garden in the cool of the day, and talked with Adam and Eve. Indeed, we may say, that in all the intercourse between God and His creatures, it was not so much by means of the outward and visible creation that He could be known (save that these declared His power and Godhead, and the providential care He exerciseth over every living thing) as in the hidden and innermost counsels of His wisdom and love, which, when the fulness of His time was come, He manifested, in sending forth His only begotten and well-beloved Son. Even Moses, in the day of Jehovah's government over the nation of Israel, learnt this lesson for himself and proclaimed it to others: "the *secret* things belong unto the Lord our God, but these things



## 16 A VOICE TO THE FAITHFUL.

which are revealed belong unto us and to our children for ever, that we may do all the words of this law." Last of all He sent forth His Son, made of a woman, and indeed the garden of Eden contained this as a primary deposit, for in the mystery of God, which it concealed, Adam was not completed, till after the deep sleep had fallen upon him, and the rib taken out from his open side had been builded into a woman and brought to the man—and these two became "*one flesh.*" So as to the fall, outwardly and historically in Genesis iii., the serpent practised his subtilty on Eve, by which the liar and the murderer from the beginning got his title and place of power in this world; but the secret of God lay inside all this ruin and confusion, and was only made known when He declared *His* remedy, and said "the seed of the woman shall bruise the serpent's head." Faith is only such, when it turns away from the outward and visible thing, and takes God for its object, finding its rest in His sufficiency.

In this confidence, it becomes ac-

## ADAM'S SLEEP.

17

quainted with God's resources, and that sin and Satan do but open doors to Him of which He takes advantage to bring in the knowledge of present grace and the riches of eternal glory. Our faith and hope can thus repose calmly on His reserves, learning Him, and how God can turn all things round to the display of Himself, and for the complete exaltation of man in the person of Christ to the right hand of the Father, as Head over all things. These are deep and precious lessons, by which the soul in communion, acquaints itself with God, in unclouded peace and joy; for on the one hand the felt weakness and insufficiency of the creature at its best estate is realized as having part with the man who fell, and as being yet in a groaning creation; whilst on the other hand, the Holy Ghost witnesses to us of our oneness in life and righteousness with the risen and ascended Lord, and that we are heirs of God, and joint-heirs with Jesus Christ.

Creation has thus told out the hidden secret which it contained in the garden,

## 18      A VOICE TO THE FAITHFUL.

where the sleep, and the rib, and the woman did their work; and by means of which, the fall had been divinely anticipated, and provided for, by redemption through the promised Seed. The six days' work of creative wisdom and power, when placed under the responsibility of Adam's obedience to God, soon became a mighty ruin, and is so still, if we look at what its sun rises and sets upon; or else a wreck, if we think of what the waters of the deluge cover. Creation and the fall gave forth redemption as the hidden purpose of God, which sin and the serpent only served to bring forward into the light of an eternal day, and by means of which all else will be set aside in judgment. The faith of an Enoch, embraced this secret of redemption in the midst of the ruins of the world that then was, and he was translated that he should not see death; and was not found because God had taken him, for before his translation he had this testimony, that he pleased God. Perfect as Adam was in manhood, and made in the image of God upon the earth, he

## ADAM'S SLEEP.

19

was far behind the translated Enoch. Adam came into the great outward world, to learn the hidden secret of God ; and Enoch went up to God in faith having learnt it. To the outward eye and for creation, all was very good, for God Himself had said it ; but for the accomplishment of the hidden purpose and glory, through the seed of the woman, the voice in the garden declared, “ it is *not* good for man to be alone.” The hidden things of God could only be reached through the deep sleep and the rib, whether for man’s full and eternal blessing, or for the display of the riches of God’s grace through the mystery of the Word made flesh. The created man out of the dust of the ground, and the translated man into the heavens, carried thither by God that he should not see death, begin and close the wonderful era called the world before the flood.

Faith and hope now rest upon the Seed of the woman, and the yet further secret of the bruised heel of the Seed and the broken head of the serpent, and his power—these get their order of fulfilment

## 20      A VOICE TO THE FAITHFUL.

in "the world that *now* is." It is into this earth with which we are familiar and into which we have been born, that God manifest in the flesh has come, that He might connect Himself with its overwhelming ruin by being made of the seed of David according to the flesh; and since "declared to be the Son of God with power, according to the Spirit of holiness by resurrection from the dead." There was a path which the vulture's eye had never seen, nor the lion or his whelps trodden, and into these hidden ways the Son of man, the woman's Seed entered, that by incarnation, crucifixion, death, and burial, resurrection, and ascension, to the right-hand of the majesty in the heavens, He might throw open a highway for the elect of God, beyond the range of sin, and where Satan has no power. It is the glory of God to conceal a thing had long lay hidden in a proverb, till Solomon's greater son, the Son of the Father's bosom, brought to light the hidden mysteries of God, which had been kept secret from before the foundation of the world. The garden of Eden

## ADAM'S SLEEP.

21

was never the sure place, nor was Adam the nail on which God would hang all the offspring and the issue. The first man must, and *has*, given way to the second Adam, and the sure nail in the sure place is Christ in resurrection life and righteousness, upon whom hangs "all the glory of his Father's house, and all vessels of flacons and cups whether of large or small quantity."

True as this is of the Lord in the ways which He has trodden, and which none but He could take, yet it is of all-importance to see that the deep, deep sleep of death through which He passed, led to the glory where He is. In an unfallen creation Adam had a garden, with its mysteries and divine deposits as we have seen, and in this fallen creation, the Second man has *His* garden, where all the previous secrets are brought into light, and made, yea and amen by the death and resurrection of Christ. "Now in the place where he was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet laid, there *laid they Jesus.*" It was into

## 22 A VOICE TO THE FAITHFUL.

death the first man plunged himself by sin, and lost his place as lord of creation; it is out of death and the grave that the Second man steps in honour and divine righteousness, as having glorified God and acquired a name which is above every name that is named not only in the world but in that which is to come.

*(To be continued.)*

---

### THOUGHTS FOR THIS DAY.

#### THE GOSPEL WITHOUT THE CHURCH.

THERE never was a beginning yet but it had a reference to an end, and the end therefore must give a character to the beginning. True, a person might alter his design as he proceeds, but then his beginning was not in keeping with the end he now has in view, nor is it the one that he would have adopted had he had the same end in view when he began. There is nothing more evident than that there must be an end in view to every beginning, and the beginning must be in keeping (however distantly)

## THOUGHTS FOR THIS DAY. 23

with the end proposed. The end may be very undefined, but nevertheless it was with reference to it that the work was begun or undertaken.

The servant of the Lord receives a commission from the Lord to do a certain thing; he may not be able to comprehend the full result of his work, but in order to be true to the result, he must be true to the commission. The first thing after the servant's appointment, is his commission. If he be ignorant of what he is to do, he must of necessity be defective in all his services.

Every real servant now is appointed, he is called of the Lord and gifted. A gift is a specific line of service, and as each servant waits on the Lord, he receives instruction from Him through the word in order that he may please Him who hath chosen him.

No one is an Evangelist unless he be gifted by the Lord for that ministry. This is the first thing, and one which no one taught in the word will deny; the next thing is the commission which the Evangelist receives from the Lord. Now



## 32 A VOICE TO THE FAITHFUL.

tinently and carefully accomplish the mission of an ascended Christ refused by men.

---

## FAITH AND ITS OBSTACLES.

FAITH begins as noiseless as the first ray of the rising sun, charging itself with the task of lightening the whole hemisphere. The beginning is so small and unpretending that one would never gather from it what it will effect before long.

There is a moral darkness around, and worse than all there are substitutes for the only true light,—lights borrowed from it. It is said that there is no light which does not spring from the sun, either directly or indirectly, but being mixed with a human earthly element, it has not the power or property of the sun-light, the light from heaven. And the more improvement there is in such light—as in magnesian light which is connected with the earth, the more it thwarts rivals and seeks to supplant the only true light. This is the real nature of our struggle.

## MATTHEW'S GOSPEL.

### PART XXIV.

AND now the blessed Lord is the subject of outrage and insult from the soldiers—accustomed as this poor world is to revel in evil when it is congregated and can encourage one another in it. The Lord bows to it all with patient endurance; He is still the Lamb led to the slaughter. The whole scene is still the patient and perfect victim. But man appears with his heart unveiled. Who would be found to insult and outrage a dying man if he were a criminal? What executed criminal would insult his fellow on the gibbet? but when Christ is there all this happens. They wag their heads and say, He saved others, Himself He cannot save. Oh, terrible victory of sin over One who would not save Himself because He would save others. Yet if sin had its full display and seeming victory, it was to meet a grace which was, in the perfect work of obedience, accomplishing that which

VOL. VIII.

C

## 40 A VOICE TO THE FAITHFUL.

We cannot tell whether there was any divine and lasting operation, in his or the others' soul; we may hope; the object here was the public divine testimony given to the dying Lord that went home irresistibly to the hearts and consciences of those who watched Him, and brought out of their awed spirits the confession of who He was. The testimony had been spread abroad and even they knew that this was the thing in question—Was He the Son of God? What unhardened heart could resist the witness?

---

## ADAM'S SLEEP.

*(Continued from page 22.)*

Besides this He is head over all things to the church which is His body, the fulness of Him that filleth all in all. When on earth, Jesus had said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." He thus passed through this great outward and visible world as not being of it, and accepted His cross and the sleep

## ADAM'S SLEEP.

41

of death as the hidden path, by which He would reach the much fruit, wherein He should see of the travail of His soul and be satisfied.

The man and the sleep and the rib, as well as the woman and her seed, are no longer the early deposits of the first garden, but stand all revealed in the Person of the God-man, and form the glories which will eternally be displayed in the new heavens and the new earth and the Paradise of God—when the former things have all passed away—and God is all, and in all. How little do we think, in the midst of the stir of a busy world, that these early mysteries of the sleep, and what was builded out of Adam's side, are getting their finest accomplishments for Christ and the church in this present time, without noise, or sound of hammer. "We are all baptized by one Spirit into one body;" and again, "the Lord loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, and present it to himself a glorious church

c 2

## 42 A VOICE TO THE FAITHFUL.

without spot or wrinkle or any such thing." What is all this but the anti-type of the sleep and the rib—or the woman and the man, and the two made one flesh—of which the Spirit by Paul says, "This is a great mystery, but I speak concerning Christ and the church?" Nor should the "rejoicing" in the Apocalypse be omitted: "let us rejoice and be glad and give honour to him, for the marriage of the Lamb is come and his wife hath made herself ready" and the rib which the Lord God had taken from man, made He a woman, and brought her unto the man.

In the garden of the second man, (over the brook Cedron) redemption had been accomplished by *means* of death; and sin and death put away, which necessitated this redemption; for Jesus stood there in resurrection; and those on whose behalf He had died, were there with Him to share the fruits, which He had gathered for Himself and which He handed to them in John xx. Life was forfeited, and the man and the woman driven out from the first garden,

## ADAM'S SLEEP.

43

- having broken up their relationship with God through transgression—the gate, and the flaming sword in the hand of the cherubim, barred the way of Eden. In the second garden, stands the empty sepulchre and the napkin in its corner, with two angels the one at the head and the other at the feet where the body of Jesus had lain. A new-born company are gathered together on the other side of death and judgment, and the empty sepulchre—a group of redeemed men and women through the sacrifice of Christ are there with Jesus Himself in the glory of His resurrection, in their midst. As Creator, He had breathed into Adam's nostrils the breath of life, when made out of the dust, but now as “the last Adam, a quickening Spirit.” Jesus gives them life with Himself as the risen One, and breathes upon them, saying “Receive ye the Holy Ghost.” These are the fruit of that corn of wheat, which would not dwell on earth alone nor go to heaven alone, but accept the way which the vultures' eye had not seen, and fall into the ground and die,

## 44      ▲ VOICE TO THE FAITHFUL.

that He might ascend as the wave sheaf in resurrection before God above. Nor is it life merely with Himself that He gives them, accompanied by the Holy Ghost; but He puts His beloved ones into the same relationship with the Father as Himself, saying, "Go tell my brethren, I ascend to my Father and your Father, to my God and your God."

The death which Adam earned by sin, and which separated him from Eden and from God, is reversed as *we see it*, and take it up in the risen Lord; for it becomes *in us*, by the Holy Ghost a power which separates us from the flesh and the world and Satan, and all that once separated us morally from God, when we were men in the flesh.

We are dead, and free by means of death from every thing that once had the dominion over us, and are married to another, even to Him that is raised from the dead, that we should bring forth fruit unto God. "Ye are dead, and your life is hid with Christ in God" has made us one with the heavenly man

## ADAM'S SLEEP.

45

—circumcised with the circumcision of Christ—and gives us the answer of death itself, to all which else had authority to demand the wages of sin from us. This answer of death indorsed and maintained in the power of life, enables us to set our affections on things above, and mortify our members which are upon the earth. Further, death is ours, and death is gain to us even while here below, “always bearing about in the body the dying of the Lord Jesus; that the life also of Jesus might be made manifest in our body.” Moreover, the devil who gained this power of death by man’s sin in the garden of Eden, has been stripped of it in the garden where Jesus walked in the brightness of that first day of the week, very early in the morning, and talked with His own who came out to meet Him upon another, and a new standing with Himself. He could not be holden of death but descended into the grave that by means of death “he might destroy him that had the power of death, that is, the devil, and deliver them who through



## 46      A VOICE TO THE FAITHFUL.

fear of it were all their life-time subject to bondage.”

All these rays of light and glory emanate from Christ, and concentrate in Him, for those who are His and have received the Holy Ghost. “For their sakes I sanctify myself, that they also may be sanctified through the truth.” Whatever may be the differences, and they are great, between the four evangelists, yet they are all occupied in unfolding the person of the Christ; and whatever the diversities may be, and are, between the apostles in their various epistles, yet they are all employed by the Holy Ghost to bring out the glories of the ascended Lord and Head, as the Son of the Father, or the Son of man in His relations to the heavens and the earth. All things are yours, whether Paul or Apollos, or Cephas, and each is necessary to bring or prepare the sweet spices which make up that holy compound for the sanctuary. “The truth is in Jesus,” and in no one besides; therefore Peter’s truth, or John’s truth, or Paul’s truth is something less than

## ADAM'S SLEEP.

47

the whole—and nothing is easier than for the church of Christ to take less than God has given His saints.

There are differences of gifts, but the same Lord, and all these worketh that one and the self-same Spirit, dividing to every man severally as he will; moreover, “he that descended is the same also that ascended up far above all heavens that he might fill all things; and he gave some apostles, some pastors, some prophets, &c., for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.”

The descent of the Holy Ghost at Pentecost characterizes the interval between the ascension of the Lord to the right hand of God, that He might take his place of Head over all things to the church which is His body, and His coming again to receive her to Himself. As the promise of the Father He is the

## 48      A VOICE TO THE FAITHFUL.

witness of the glory into which the Son of His love has entered; and of the Father's delight in Him, into whose hands He has committed all things, that all men should honour the Son, even as they honour the Father. As sent from the Son, He is the glorifier of Christ, testifying to us of Him, and taking of his things and shewing them unto us, assuring us that we are loved with the same love wherewith He Himself is loved, and blessed as He is blessed. As proceeding from the Father and the Son, He gathers out the members of Christ and quickens them into life, giving them conscious union with Christ in whom they are one. As the Spirit of adoption, He witnesses to us that we are the sons of God; and as indwelling, sheds abroad the love of God in our hearts, enabling us to joy in Him, and rejoice in hope of the glory. As the Comforter, He is the companion and sharer in all the exercises, and right experiences to which He guides the church as the spirit of truth, in the path where we walk as led of the Spirit, and

## ADAM'S SLEEP.

49

as in fellowship with the Father and the Son in the light where God dwells. Beside these personal operations as the indwelling Spirit we are all baptized into one body, whether Jews or Gentiles, bond or free, and have been all made to drink into one spirit—"endeavouring to keep the unity of the Spirit in the bond of peace." Individually too, we have received the Spirit which is of God, that we might know the things that are freely given to us of God, which things also we speak; moreover, we are strengthened with might by His Spirit in the inner man, and are the epistle of Christ written not with ink, but with the Spirit of the living God, not in tables of stone but in the fleshy tables of the heart, known and read of all men.

In this circle of God's delights, and of the Son's joy, the Holy Ghost has taken His place, and works out the counsels of the Father's good pleasure given us in Christ Jesus before the foundation of the world—"to as many as received him to them gave he power

## 50      A VOICE TO THE FAITHFUL.

to become the sons of God, even to them that believe on his name ; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.” One with the Second man in heaven, head of the new creation, in life and righteousness, we are a new people upon earth, sealed by the Holy Ghost, and waiting for the shout that shall bid us rise up to meet the Lord in the air—to be with Him, and to be like Him, and to see Him as He is. Born out of death—out of the deep sleep which fell upon the last Adam—and one with the risen Lord in a new life and nature, we are redeemed unto God by the blood of Christ, to live with Him *here* till He comes.

The great outward and visible creation has given forth its secret to us, not in the first man Adam, the sinner, but in the Second man, “the Word made flesh.” The corn of wheat has fallen into the ground and died, that it might bring forth much fruit : Christ is no longer straitened, but has passed through His baptism of sufferings and of

## ADAM'S SLEEP.

51

blood. He came up into his garden in the title of resurrection, and went out of it in the undisputed rights of ascension, having the keys of death and of Hades. "I am He that liveth and was dead, and behold I am alive for evermore," are His new styles and dignities, by which he has passed into a sphere beyond the vulture's eye, and which no fowl knoweth ; which the lion's whelps have not trodden, nor the fierce lion passed by it—who "for the joy that was set before Him, endured the cross, despised the shame, and is set down at the right hand of the throne of God—as the glorifier of the Father. "What a place for man, and yet it is there that the Son of Man is—the Head and the beginning of the new creation of God. "He was made sin for us, who knew no sin—that we might be made the righteousness of God, in Him." Thus we pass out of these mighty ruins below, into the eternal glory where He is, to see Him, and to be like Him, and to be with Him for ever.

---

## 62 A VOICE TO THE FAITHFUL.

boldly we insist on a passage, when a covetous course has been surrendered, which was garbled and glossed over formerly? The covetous man not only differs from the fearless asserter of the full truth, but he shuns the teacher, as the Galatians and all that were in Asia shunned Paul. There is always a two-fold action of the word of God; one is deepening in your soul the truth you have truly and simply received, the other is correcting, and exposing either the working of the flesh in you, or its tendency; and when the heart is simple it likes both; and thus it is led into the mind of the Lord, and all who are so must have the same mind and the same judgment.

May the Lord exercise our hearts and consciences, that we may not be harbouring anything which is a hindrance to oneness of mind and judgment for His name's sake.

---

## GIRT ABOUT WITH TRUTH.

“GIRT about with truth” is the first part of the armour (Eph. vi.), and this is

## GIRT ABOUT WITH TRUTH. 63

the first point of attack. People will contend for the other parts of the armour while they are defective in the first and most necessary. It is not that they have not what is true, but truth is the full extent of the revelation given at the time ; and that now is, Christ in us the hope of glory ; Christ where He is, in His own sphere ; that is the prime thing with God now, and hence that is what Satan labours to deprive the saint of, to prevent him from rising to the purpose of God. The Church of Ephesus turns her eye from this, and her first love is lost ; the prime thought and purpose is gone. In every age it was the best bit the saint had which Satan first tried to deprive him of. With the Patriarchs, it was the land ; with Israel, the temple. With us it is the Son of the Blessed, *in us*, and everything *to us* ; more to us than Solomon was to the Queen of Sheba ; and established in Him by faith, we are complete in Him, and out of the range of the evil forces working at this present time.

---



64      A VOICE TO THE FAITHFUL.

WITH ME WHERE I AM.

He says it! am I with Him yet,  
Beside Him on the throne!  
And may I this dark world forget  
And make *His rest my own!*

He says it! *now* His place is mine,  
His home no change can see!  
*With Him* I sit in bliss divine  
Who died, who died for me!

Only begotten! God's delight!  
Who in His bosom dwells,  
O'erflowing fount of heav'nly light  
Which from His presence wells!

His heart of love, I learn it *there*,  
Each wondrous thought of grace  
E'en in His patient waiting share  
Whilst gazing on His face!

Lov'd with an everlasting love,  
Chosen in counsels sure,  
God's favour I must ever prove,  
My rest *in Him* endure!

---

## THE SCOPE OF REVELATION.

MAN must admit that without revelation he cannot find out God, the source of all good, and he knows not how to repair his own condition. The first cause of everything must be unmixed good. Man knows in himself that he is not good, nor does he cheerfully and continuously seek to be entirely good. Hence man is fallen; he sees and approves of what is called good, but follows what is not so.

Again, if man were not fallen, it would be most anomalous and unaccountable that he should be liable to death, and not only this, but that he should be in fear of the judgment which is subsequent to death. Being fallen, and being under so great a penalty, he cannot retrieve his own condition; for no art or science, however skilfully applied, can restore a man from death to life.

Seeing then that man is powerless to retrieve himself, and seeing that he of

VOL. VIII.

D

## 66      A VOICE TO THE FAITHFUL.

himself is ignorant of what God, the source of all good, requires or provides; he needs a revelation to tell him how both can be attained to. In his natural condition man is both powerless and ignorant; he is liable to a terrible penalty which he cannot by any means (in his power) escape from, and he cannot from his own mind find out the mind of the Creator, whom he knows he has offended, and whom according as he has any conscience, he tries to appease.

Again, the very goodness of God made it necessary that He should give a revelation of Himself, for the nature of goodness is to make itself known, and to disclose itself in order to impart.

The scope of revelation thus declares how God has dealt with man on the earth; how He has made trial of him in every way; and finally, when man had failed under every trial, how God sent into the world His Son, who became a man, and who, after having done everything which God required of man, died for the failing and ruined man; and

## THE SCOPE OF REVELATION. 67

now, being risen out from among the dead, He is the Head of a new race, and the source of life to each and every one who turns to Him.

I find that all objectors to revelation rest their grounds of objection on some details recorded in the Bible; I have never yet heard of an objector who had first comprehended the scope of revelation. In fact very few of the general readers of the Bible have at all a clear apprehension in their minds of the scope of revelation. They may know chapters, and even books of it, well and critically, but it is quite another thing to see in the Bible the revelation of how God has dealt with man, and how He has provided, and made sure a remedy, not only efficacious, but surpassing all thought in its perfection and elevation.

The revelation is a history of God in relation to man; it is exclusively a book for *man* himself. Man may cavil at his doom, but God has silenced all cavillings• by giving the revelation of His own ways with man and His perfect remedy for man. If a man hears of a well-

## 68      A VOICE TO THE FAITHFUL.

recommended remedy for a very grievous malady, whom can he blame if he does not accept it, and give it a trial ?

Let us now glance at the particular positions in which man is presented in the Bible, and mark how the revelation is developed in all its parts, in God's relation to man. The thing *most* desirable for man is only to be found in this revelation. He may not believe it, but nowhere else is there presented or provided that which is perfectly suitable for his need.

First, the creation of the heavens and the earth having been described, man is the consummation : and he is set in the garden of Eden in innocence. Thus we have, first, the innocent man on terms with his Creator,—a state which a sinful man never can return to, but yet a state desired, in order that he might with inward satisfaction to himself be without fear before God ; for where there is conscience, (the knowledge of good and evil brought in conscience,) there is fear. Well, the innocent man fell ; revelation tells us how, and the

## THE SCOPE OF REVELATION. 69

consequences of his fall. The once innocent man is no longer on terms with God, but he fears Him, and is under the terrible suspense of death. Thus ended the first state of man.

The second comprises a period of more than 1500 years when man was left to himself. The promise in the garden that the seed of the woman should bruise the serpent's head is the only light for that dark day. But the man who had acted in self reliance in Eden is now left to himself and his own resources. True, revelation tells us how faith came in and placed Abel in righteousness, and Enoch above death, for he was translated that he should not see death ; but man himself went on from Cain (having failed to restore the earth to happy relations with God by his own efforts), with the one object of enjoying himself without God (Gen. iv. 20-22) until the earth was filled with wickedness. Revelation tells us what man left to himself became in the sight of God.

The great point of revelation is not to

## 70      A VOICE TO THE FAITHFUL.

give us a history of man on the earth, but of God's estimate and judgment of him as he was set here. Left to himself matters were brought to this point, that it repented God that He had made man upon the earth. The deluge is sent in consequence, to destroy all flesh in whom was the breath of life ; one family is spared in an ark, typical of how God would save man—man who had failed first in innocence—and then when left to the unchecked and unhindered development of his own resources.

Thirdly, man rescued through the ark is set up on the earth in new and favourable terms, and power is given unto him to rule and to subdue every created thing. He may eat flesh. The man invested with power, and in greatly increased favour on the earth, fails ; he plants a vineyard, drinks, and is overcome ; and this period eventuates in Babel, which is avowed independence of God. Babel is built, and now the worshipping of demons begins ; the failure is of a deeper character, because the privileges are greater. It is part of the

**THE SCOPE OF REVELATION. 71**

scope of revelation to tell us how man failed when things here on earth were made more favourable to him ; he uses his increased advantages to be entirely independent of God.

Now follows a new trial of man. God calls Abram : and the terms of His call are, “Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee.” The new course proposed to man is to rise above all visible influences, and simply to follow the word of God. Man had fallen into flagrant independence of God. The call now is to depend entirely on Him, and on His word.

Revelation tells us how man in Abram, Isaac, and Jacob, either obeyed or swerved from this call. The call is told in a very few words ; but only through inspiration could we know how God would view and regard the ways in which man responded to it ; and with this, much of the book of Genesis is occupied ; until at length we find Jacob and his sons in Egypt.



**72      A VOICE TO THE FAITHFUL.**

Again God puts man on his trial; He delivers Israel out of Egypt by His own mighty hand, and plants him in Canaan under law; and here he failed again, and under every form of government, and was eventually carried captive into Babylon, into that very place where independence of God was first developed. When rebellion and departure from God were complete, He removed the sword of power from Israel, and placed it in the hands of the king of Babylon. Revelation tells us how man (the Gentile) used this new grant; how Israel was restored to his own land, but without the restoration of power; and how in the fulness of time God sent His own Son into the world, born of a woman. Then there was a Man on the earth who acted according to the mind of God in every relation; first in private life for thirty years, and then in public life; anointed with the Holy Ghost and with power; and He so answered to the mind of God in every thing in His service, that on the mount of transfiguration He is declared "This is my beloved Son

## THE SCOPE OF REVELATION. 73

in whom I am well pleased." From this eminence He descends to die ; to bear the judgment on the man that had failed under all the previous trials. He bears it, and so wondrously, that He not only discharges the judgment which man had incurred, but He becomes entitled to glory, so that everyone believing in Him now is not only freed from all judgment, but is entitled through Him who freed him to glory, in everlasting life.

Thus the Man of God's pleasure is introduced ; and as by natural birth we are all connected with the failing man who ruined us, so now the word of grace is, " Look unto me all the ends of the earth and be ye saved." " Believe on the Lord Jesus Christ and thou shalt be saved." We have to look away from the man who ruined us, and to look at the Man who has wrought out deliverance. Revelation tells us of the risen Man, the Lord Jesus Christ, and he that believeth hath everlasting life. He is the " beginning of the creation of God ;" old things are passed away, behold all

## 74      A VOICE TO THE FAITHFUL.

things are become new, and all things are of God who hath reconciled us to Himself through Jesus Christ.

He shews Himself in glory to the chief of sinners, and declares Himself as the Man in the glory of God, whom Saul was persecuting on the earth. Believers now He is not ashamed to call His brethren ; and all this, which so wondrously applies to our case, would have been unknown were it not revealed ; and to this the scope of revelation reaches.

---

### LAWFUL AND EXPEDIENT.

“ ALL things are lawful for me, but all things are not expedient ; all things are lawful for me, but all things edify not.” It is easier to settle what comes under the first clause of this passage, than the second ; easier to decide what is lawful, than what is expedient. “ All things are yours . . . . . for ye are Christ’s, and Christ is God’s,” defines the christian’s privileges, and their sphere. All is his, the world, life, death, things

## LAWFUL AND EXPEDIENT. 75

present or things to come. All is his as Christ's, and all is lawful. Whatever is God's he can take and use with thanksgiving; for every creature of God is good. No one can say to him who knows his liberty as a son of God, and member of Christ, "Touch not, taste not, handle not." Man cannot and must not limit his privileges, nor their exercise: God only may do this. But the Christian, taught of God, knows that there is a limit, and so whilst he says, "All things are lawful for me," he adds, but "I will not be brought under the power of any."

It is self-evident that it needs more spiritual discernment to decide what is expedient, than what is lawful. Apart from sin, the Christian may do anything, so far as its "lawfulness" is concerned. To judge what is lawful requires "the senses exercised to discern both good and evil." But to judge of what is expedient, needs something more. Having determined that it is lawful, I must go higher to determine that it is expedient, and to edification.

## 76 A VOICE TO THE FAITHFUL.

Now the Christian stands in a double position, of relationship and of privilege. First as a man on the earth under God towards nature, and its claims, and in some sense towards the world. Secondly, as a man in Christ, a son of God, towards heaven and its principles. This double relationship involves two principles of action, apparently contrary, but actually consistent, though only reconcileable by the Christian led of the Spirit through faith. These two principles run together in parallel lines through the whole christian path. The first however is the shorter, as man's privileges, relations, and responsibilities in nature, and with his life in the world ; while the second line which begins with the christian life, runs on into eternity. These two principles should never clash, and if we walk with God they will not. For the Spirit as surely guides the Christian in natural, as in spiritual things, and He will never lead us in one line across the other. If they do clash, or seem to do so, the lower principle must give place to the higher ;

## LAWFUL AND EXPEDIENT.

77

and this is the teaching of the Lord Jesus Himself. Luke ix. 59–62.

As to his relations in nature, and the world, the Christian has *divine* direction for fulfilling every one; consequently he should be the best husband, the best father, the best brother, friend, neighbour, master, servant, subject, or citizen. But he owes his first and highest allegiance to Christ, whose he is, through grace. For the christian is not of the world, even as Christ is not of the world. That is, his life and its source; his power for walk, for service, for conflict; his hopes and prospects, all are spiritual, divine and heavenly. It is as bearing this in mind that he is to fulfil his natural claims and duties, and allow his natural affections. He is never to deny them, for so far as they are *truly* of nature, they are of God. He has to watch and judge them, for through sin they are corrupted from what God created them, and so not to be trusted.

The carnal mind makes confusion of these two parallel truths and principles. It cannot reconcile a man acting on true

## 78      A VOICE TO THE FAITHFUL.

natural principles in natural things, and yet on spiritual and divine principles in all things. It confounds the natural with the fleshly and worldly. It does not distinguish between nature which is good, and the flesh and world which are bad. It therefore leads people to extremes, of denying either the natural or the spiritual; hence asceticism on one side, and rationalism or materialism on the other. But the spiritual man knows his liberty as a natural man. He can receive God's creatures with thanksgiving; he can use this world as not abusing it. He knows that whilst Christ by His death has delivered him from wrath, and death, and judgment; from sin, the world, and Satan's power; and that he can reckon himself as dead with Christ to these; that he is not yet delivered from, nor dead to nature, and its claims. That he has to live and breathe,—to eat and drink,—to work and labour,—to provide for his own,—to fulfil all his duties and relationships here as a living, acting, responsible being, and even to enjoy them in

## LAWFUL AND EXPEDIENT. 79

thankfulness of heart to God to whom he owes them, and fulfils them, in subordination, however, to His still higher claims as Father, and of Christ as Saviour and Lord.\*

While therefore he asserts "all things are lawful," he knows and confesses that "all things are not expedient." That all things are lawful is the result of his union and identification with Christ whom now he knows in heaven. That all things are not expedient is the result of Christ's present position towards the world. The Christian then who understands through faith his relation to Christ, and Christ's present relation to the world, knows that many a thing which is perfectly lawful, is not expe-

\* Nevertheless the Christian knows that death reigns over nature, and that the whole creation groaneth and travaileth in pain. With patience therefore he hopes for that he sees not; and whilst he hopes, and waits, is not discouraged, nor deterred from fulfilling his duties. The sentence of death in himself, and on all around, keeps him from allowing his affections to be engaged in the present scene, and casts him upon God who raiseth the dead.



## 80      A VOICE TO THE FAITHFUL.

dient. Thus there is not a privilege or claim in nature which he may not have to forego, not because the thing itself is evil, but in answer to the call of God on the higher principle. Naturally and scripturally he obeys his parents, and does not say "Corban," pleading the service of God as excuse for their neglect. He nourishes and cherishes his wife, giving her honour as the weaker vessel. He provokes not his children to anger, lest they be discouraged, but brings them up in the nurture and admonition of the Lord. He is just and equal to his servants; and as a servant he is obedient, as unto Christ, abiding with God in the same calling in which he is called. He obeys the powers that be, recognizing them as the ministers of God. He possesses and uses earthly things, remembering that he is the steward of God in this matter, and he trusts not in uncertain riches, but in the living God, who giveth us all things richly to enjoy. All these things he does *on principle*, as purely natural, and lawful, and necessary. But in

## LAWFUL AND EXPEDIENT. 81

these very matters the higher claim may come in, the claim of Christ as Head of His body, and as Master and Lord. Thus therefore at the call of God, and so also *on principle*, he leaves his country, his kindred, and his father's house. (Gen. xii.) He forsakes his father, and his means of living also. (Matt. iv.) He is entitled to a wife, and does not sin if he takes one, yet he foregoes the privilege and consolation for the Lord's sake and His work, and desires that all men were even as himself. (1 Cor. vii.) As a master he resigns his rights, and receives back his offending servant as a brother beloved. (Philemon.) As a servant, if he may be free, he uses it rather. (1 Cor. vii. 21.) If the powers that be oppose the word of God, he must obey God rather than man. (Acts v. 29.) Having land, he sells it, placing the money at the disposal of the servants of God. (Acts iv. 37.) In short if Jesus says, "Follow me," he leaves all and does so.

There are then these two principles, both owned of God, and in each of

## 82      A VOICE TO THE FAITHFUL.

which the Christian may count on the Spirit's guidance. Wisdom's child proves his parentage by neither leaning to the one side nor the other ; neither asserting nature, and its lawful rights, to the denial of the claims of Christ, nor denying nature, and its lawful claims, to the denial of the word of God. He maintains a just equilibrium by recognizing both principles in every act of his life. Before he takes a step he will not only look around to see how it will bear on his position as a Christian and a man on the earth, but he will look up, to learn that it is also consistent with his relations as a son of God, a member of Christ, and an associate of His glory. Thus he will learn that many a thing which is lawful on the lower principle, is not expedient on the higher : many a thing not inconsistent with his profession of Christianity, which yet will not minister to his fellowship with the Father and the Son ; things which individually he could happily and conscientiously do, yet which are not expedient for the sake of the fellowship,

## LAWFUL AND EXPEDIENT. 83

and the prosperity of the saints. That Christ shall be magnified in his body, whether by life or by death : this is his earnest expectation and his hope. He will eat no meat while the world standeth if it cause his brother to offend : this is his measure of practice towards the saints.

It is in the details of daily life that Christians get wrong. The motive and principle of an action may be lawful and even expedient, but in carrying it out the mistakes are made. The possession of a wife or of a husband is right, but the failure may be in the caring for the things of the world, so as to please them. The Christian surely is entitled to a house, but its style and character may be utterly subversive of testimony. So in everything connected with the Christian's relation, and possessions, the evil is not in the lawful thing, but in the manner in which it is used or abused. The thing which is in itself unquestionably right, is that in which, in nine cases out of ten, we often get most wrong.

## 84 A VOICE TO THE FAITHFUL.

But we can lay down no rules as to what is lawful, or expedient. We walk by faith and not by sight. The lawful and expedient thing of to-day may be the inexpedient thing for to-morrow. Nothing can be termed intrinsically innocent; there is no such thought in scripture. Everything must be judged in its immediate bearing on the testimony of Christ, and by its profit or injury to ourselves or others, and this may vary, while apart from this, the thing in itself remains lawful.

Thus the spiritual man may decline the lawful thing, to be free from the snares and temptations with which it may be accompanied. "No man that warreth entangleth himself with the affairs of this life." Or, accepting the lawful thing, he remembers the apostle's word, "the time is short; it remaineth that they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this

## THOUGHTS FOR THIS DAY. 85

world, as not abusing it ; for the fashion of this world passeth away."

It is not then enough to justify our doing a thing, to be able to prove that there is no principle against it, and that it is therefore lawful. Has it been tested by *both* principles of the christian life, and thus proved to be not only lawful, but expedient ? Our ways must suit not earth only, but heaven also : they must be weighed in two balances, measured in two directions. A coverlet may be the right width, but if it is not the right length also, it will not cover the bed.

---

## THOUGHTS FOR THIS DAY.

## THE UNSEEN POWER.

THE power of man became distinct and disconnected from the power of God, the moment Eve, urged on by her own will, put forth her hand in selfishness to take of the fruit of the tree of the knowledge of good and evil. There were then three powers on the earth ; the power of God, the power of Satan, and the power of

96      A VOICE TO THE FAITHFUL.

serve me unto His heavenly kingdom, to  
whom be glory for ever and ever,  
Amen."

---

ON THE WING.

LIKE winged birds, as swift, and strong,  
Our way above is borne along  
    Where heaven opens bright ;  
Though all around the winds may rave,  
The sea arise with threat'ning wave,  
    Amid the gathering night.

Like winged birds, as swift, and sure,  
Our onward way doth still endure,  
    Full-plumed for heavenly flight ;  
We leave the earth, we seek the sky,  
And wing'd by faith we upward fly,  
    Away from earthly night.

Faith is the wing, love is the stay,  
Bearing above each child of day  
    Upon his heavenly flight.  
Christ is his life, the Spirit, power,  
To carry o'er earth's darkest hour,  
    The eternal child of light.

---

## WHAT IS TRUTH?

It is a great step towards its discovery, to be assured that the thing we are seeking for, itself certainly exists. Many a one in this world is seeking after a shadow or a phantom, and yet only that which exists can ever be found. To be assured then of its existence (though the thing itself may not as yet have been attained) is both encouragement to perseverance, and a pledge of success.

No reasonable person will deny that there is such a thing as truth, though many will freely admit that they have not as yet found it. Others argue as though it were not to be found, or only at a very remote period, or in another state of existence. Few admit that truth is to be found, and that at hand, and within the reach of all.

There are two classes of unbelieving persons who may very commonly be met with. One class admits the existence of truth, but denies its possession



## 98      A VOICE TO THE FAITHFUL.

by themselves, or by anyone else. The other class, distracted with the various voices and opinions in the world, asks, "What am I to believe? Gladly would I believe if I only knew what is worthy of my faith."

While we pity the first, we can have no sympathy with them. They are for the most part those who do not want to be disturbed in their mental or bodily circumstances. As towards God, the language of their heart is, "Depart from us, for we desire not the knowledge of thy ways." It suits them to postpone indefinitely the great questions of time and eternity. The other class demand the greatest sympathy. Among them are many true and honest hearts, distressed and dissatisfied, yearning after something more than the present offers, or their future promises to them. They ask, as they look around, "Who will shew us any good?" Superstition on one side, scepticism on the other, claim their attention, and falsely offer them rest; and many may be thus found, who are not prepared to sur-

## WHAT IS TRUTH?

99

render their liberty, and conscience to an ecclesiastical supremacy, nor yet to side with the open enemies of revelation; and yet in the very presence of light and truth itself, they ask, like Pilate of old, "What is truth?" Their position is a sorrowful one, and as distressing as it is dangerous.

It is indeed a dreadful thought of God, that He should bring myriads of beings into a state of existence, in which truth, and the certainty which accompanies it, are not to be obtained. The heart of man wants certainty, and when in his right and reasonable mind, nothing else will satisfy him. When God deals with a soul by His Spirit, this is the desire which is raised. Satan and the world on the other hand keep souls in the state of doubt and darkness, from which they are unable to deliver them, even had they the will.

The very existence of God involves the existence of truth; and the character of God necessitates its revelation. Science may inform the mind of many facts, but all the facts of science put to-

## 100 A VOICE TO THE FAITHFUL.

gether do not constitute truth. God must be manifested in order that truth may be revealed, and God Himself is not manifested in His works, great and manifold as they are. You may gaze on St. Paul's Cathedral, admire its proportions and its details, and all you can say is, that it is a great architect who built the place ; but you cannot judge whether he was a good man or a bad, a good husband and father, or a faithful friend.

So with the created and providential works of God ; you cannot, by them alone, learn that " God is love." You look up into the heavens, or down into the depths of the earth or sea : you see traces of His power and wisdom, and in measure of His beneficence, but so blended is the good with evil, that confusion of mind ensues, and darkness increases rather than light. " Can man by searching find out God ?" The answer is plain. Never ! A man spends his life in following up one item in some one branch of science or art, and at the end of his course, neither he nor his

## WHAT IS TRUTH?

101

fellows are one hair's-breadth nearer to God. Thus man gathers knowledge, and scatters: finds and loses: accumulates facts, and lets them slip; but in result apart from divine revelation he is still ignorant of God.

The simple believing heart thanks God that there is a revelation—a sure and certain ground for faith, for confidence, and hope, in the person of the Christ, the Son of God, thus manifest in flesh. The word of God claims to contain this revelation, and as such it speaks to faith.

Here faith finds the truth, in the person of the Lord Jesus Christ, by whom grace and truth came, in whom mercy and truth are met together. As God is true, so the perfect expression of Him is truth. Apart from the knowledge of God there can be no knowledge of truth; thus the question “What is truth?” may be answered by another, “How is God fully to be known?”

It is in the gospel of Christ that this alone is perfectly answered. Whatever men may say, God is not known in His

## 102 A VOICE TO THE FAITHFUL.

works. To possess the most distinct evidence of a person's existence, is not to know Himself. Nature teaches this, grace far more. What the heart of man really calls for is, not an abstraction, or a perfect collection of reasonable or scientific facts. The heart and conscience of every man raise questions which neither science nor all creation can answer. Science may profess to answer (for we do not admit it does so) many things not found in God's word; but the grave questions of time and eternity; of heaven and hell; life and death; sin and its consequences; and lastly, that which is above every other, and is the solution of every other question—the nature and character of God, science cannot reply to. The mind of man, however informed and cultivated, is, on these points, apart from revelation, as dark as starless night itself.

The human heart longs and inquires for a personal God. Reason without affections may scoff at this, but man has affections which as well as, or more than his reason, need an object to satisfy

**WHAT IS TRUTH?****103**

them. Admitted then that in the world man is surrounded by marks of the beneficence of God, this alone, as the most inexperienced knows, will not give contentment. Man's heart asks for God Himself, known so that mind and heart can grasp Him, and in the knowledge of Him both find their rest. A true wife would rather spend her life in a dungeon with the man of her heart, than in a palace without him, though surrounded by every mark of his affection and care.

The existing are not the natural and normal relations of man towards God. It is only the wilfully blind and ignorant who can assert that they are so. As a fact, when man by sin lost God, he lost truth, and to regain truth he must regain God. If God then is to be known truly, and His relation to man, and man's relation to Him, to be brought out fully, it must be by a personal manifestation of the Godhead. "No man," says Christ, "hath seen God at any time; the only-begotten Son which is in the bosom of the Father, he hath de-

## 104 A VOICE TO THE FAITHFUL.

clared him." "He that hath seen me hath seen the Father." He is either the Only-begotten of the Father, or He is a deceiver.

The complimentary epithets which some who deny His divinity, express concerning His humanity, and the purity of His teaching, are but excuses of a conscience ill at ease in the denial of God's Son. His words are absolute: "I am the way, and the truth, and the life." "For this end was I born, and for this cause came I into the world, that I might bear witness unto the truth. Everyone that is of the truth heareth my voice."

These words of the blessed Lord, which are as empty assertions to the sceptical mind, are peace and assurance to the believer's heart. The knowledge of Him is indeed life eternal, but it is also the answer to every question Godward of the human heart. "How can a man be just with God?" "Who can bring a clean thing out of an unclean?" "Oh, that I knew where I might find him!" "What must I do to be saved?"

## ELDAD AND MEDAD, ETC. 105

—all find their only answer in Christ and in His work, and nowhere else. He whose “name is called the Word of God,” is the true expression of God. He reveals Him as the Father, as the “just God and the Saviour,” as Light yet Love. “This is the true God, and eternal life.”

---

### “ELDAD AND MEDAD DO PROPHECY IN THE CAMP.”

THE intention of power, and the circle or range of its action are distinct things. The intention of the sun is to rule the day, and yet the range of its action is, “nothing is hid from the heat thereof.” A candle is lighted with some specific intent, but many may be affected by it quite outside the intention for which it was lighted.

The presence of the Holy Ghost here on earth is specially to maintain Christ in the hearts of the saints during His absence, and to testify of Him in the presence of the world. The Holy



**106     A VOICE TO THE FAITHFUL.**

Ghost came down on the ascension of Christ, so that not only is the saint comforted in the absence of Christ, but through the same Comforter there is a testimony to Him during His absence. The "friend" of Christ will at once admit that this is the high and special mission of the Holy Ghost, and *he* cannot seek or propose any lower one. But while with the strictest fidelity we insist on the great and special work of the Holy Ghost here, we shall find that the more inflexibly we pursue and labour for this grand intention of the Spirit, the more readily shall we admit that the scope of His action embraces and reaches far outside unto those who know nothing of the nature of His mission.

The general habit has been, (and this has wrought much harm to souls) to judge of the Lord's intention from results, and consequently to overlook what the intention as revealed in scripture is, and thus the servant judges according to his success, and thinks that because his work has been blessed he has reached the Lord's intention.

## ELDAD AND MEDAD, ETC. 107

Now we may err in two ways: either on the one hand in limiting the Spirit's action to the great intention of His mission, and thus disowning every work of grace which is not according to the highest intelligence; or on the other, in satisfying ourselves that any work of the Spirit that commands attention is the highest and best thing, and this is simply because we have never learned from scripture what the great intent of His mission is.

From the call of Abraham, from the time that faith, the work of divine power, separated the people of God from the world, from that time there have been two classes of saints; one, who endeavoured to walk according to the light and truth committed to them, and the other, whom God in mercy sheltered, though testimony was never in their thoughts. There was Lot in the days of Abraham; and there was Joseph in the testimony in the days of Jacob, and Moses in another day, Caleb and Joshua in another, and the nine tribes and a half in the days of the

## 108 A VOICE TO THE FAITHFUL.

two tribes and a half. We learn from all this that, though the energy of divine power may only be exemplified in one or more, yet there is help and mercy from God to those who are no witnesses of the truth.

Now in the case of Eldad and Medad (Numb. xi.) the Spirit of God did work in them and with them though they abode IN THE CAMP; but no one could argue because the Spirit of God did thus distinctly own them and work in them in the camp that therefore the camp was the right place, and not the tabernacle of testimony. Nor on the other hand, should one, like Joshua the son of Nun, forbid them. The thing to be observed is that they are not in the testimony, and yet God in His love and mercy reaches out beyond the defined limit of His will to reach His people though they are not where they *should be*. Jonathan is not cast off by God though he did not follow David, but he never attains to the place of service and honour to which those who followed David reached.

## ELDAD AND MEDAD, ETC. 109

The great thing to see is the difference between what the grace of God would lead the saint to be for God here, and what His *mercy* is to the one who does *not* comprehend it; or, how the saint answers to the grace, and how the grace waits upon the saint.

Surely when our Lord was upon the earth He was the faithful and true witness, and yet the Spirit of God did work with those, even His disciples, who knew nothing of the testimony. It is not that they are to be excused for this, but the grace and mercy of God must not be limited in its breadth and fulness because man in no way answers to it. Nor could it be argued or supposed that because God did favour and work with the disciples, who were yet quite ignorant of the testimony maintained in their presence in the brightest light, therefore the workers outside, and ignorant of the testimony, are in accordance with His mind.

The great object and purpose of God is to exemplify here on earth, through

## 110 A VOICE TO THE FAITHFUL.

and by man, what is due to Himself. When His Spirit is unhindered this is accordingly accomplished, though never perfectly except in the Lord Jesus Christ; but though Satan and flesh hinder the action and leading of the Spirit, yet God helps and serves His people even when they do not seek to serve Him.

Now after the descent of the Holy Ghost every one was not in the testimony. Apollos was blessed to souls in Ephesus, where it appears the Apostle was not, and he "knowing only the baptism of John;" he surely was "in the camp;" and yet there was not progress in blessing until Paul was sent there again, and had taught them the way of the Lord more perfectly. He did not forbid Apollos, but he could not rest content with his work, or rather the measure of it.

Now it is evident that to the apostle Paul was given the full testimony, as he says, "to complete the word of God." To him specially was revealed the church. I do not say the other apostles did not accept it, and learn it, but

## ELDAD AND MEDAD, ETC. 111

I only adduce this to shew that the Spirit worked with them (as we see at Jerusalem, when, as James says, "Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law"); though they were not in the testimony as Paul was. Paul had before this written, "But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." God having worked on a lower platform than the testimony, was no reason why Paul should descend to it. He was overborne by James, and yielded, and suffered.

All this confirms what I have advanced, that while the energy of grace is exemplified in the maintenance of the testimony, yet God in His mercy may meet His people in the camp and bless them, and the man in the testimony must not forbid it, though he must not descend to it.

Finally, when we come to the close of Paul's course in 2 Timothy we find that

## 112 A VOICE TO THE FAITHFUL.

all in Asia, where most of his work had been, had turned away from him. No doubt the energy of the Spirit of God continued with him and all who were not ashamed of the testimony of the Lord, and yet the mercy of God did not forsake those who had relinquished the good part. And so it has been through every age of christendom; God continued His mercy, converting and sheltering souls, though there were none who either understood or maintained the testimony; indeed, had it not been for the Eldads and Medads in the middle ages, there would have been no souls converted at all.

Now the Holy Ghost's presence is acknowledged by some who truly endeavour to maintain the testimony, but the Lord is still merciful to His people in the camp where they are left without excuse because of those who have gone out of it unto Jesus bearing His reproach; but this is no plea nor warrant, nay the very contrary, for any to linger longer *in the camp*.

In conclusion let us note the differ-

## ELDAD AND MEDAD, ETC. 113

ence eventually between the two classes of saints of whom I have spoken; those who followed the Lord wholly, walking in the testimony of the light and truth communicated, and those who though taught of God, forgot their high calling while He did not forget them.

There is one striking difference which we see in every case, namely, while the faithful are carried superior to the difficulties which lie in their way, the unfaithful, or those below the testimony of the hour, are eventually borne down by them. When Abraham was safe and separate, Lot is lost to our sight under a cloud. When Caleb and Joshua are brought into the land, they only have survived the whole army of Israel. The Lord stood with the uncompromising Paul when all forsook him, and he could confidently say, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom;" while those who were in Asia, as we see from Revelation ii. and iii., never recovered from their declension. So that not



## 114 A VOICE TO THE FAITHFUL.

only is the path of faithfulness the path of testimony, and of glory to God, but it is the path of perfect safety, because the Spirit of God acts there in His greatest energy; while with the other class, though upheld for a time, they are sure in the long run to drop into evil in doctrine and morals, like the Corinthians, who came behind in no gift, to whom there was no lack of divine power, but who shrinking from the suffering which the maintenance of the testimony imposed, dropped down into confusion and every evil work.

To sum up,—we see that while God calls the faithful to go forth unto Him without the camp bearing His reproach, still He cares for His people in the camp, but that it (the camp) is no place for those who have learned that they can only be true witnesses for Christ outside it, nor will those who remain in the camp be preserved eventually from the world and Satan. “Be wise, O ye kings; be instructed, ye judges.”

---

## THOUGHTS FOR THIS DAY.

### HOW WE GET POWER, AND HOW IT SHEWS ITSELF.

WE do not seek what we do not need. Where there is no felt need of divine power there is neither a seeking after it nor a preparation of heart for it. It is therefore according to the sense of our powerlessness on the one hand, and our faith in God on the other, that we seek and obtain power from Him. If we are not powerless we do not require power; what we do not feel our need of we do not seek, nor would it be valued were it conferred. The awakened soul feels the need of a Saviour; he knows he cannot save himself, and the more simply and deeply he feels this, the more truly and fully does he lay hold on His arm who alone can save him. We see in the case of the palsied man (Mark ii.), that he who bodily exemplified the greatest weakness, most fully unlocked the heart of Christ, and commanded the resources of His power.

## 126 A VOICE TO THE FAITHFUL.

but also in power, I am detected by it ;  
 “that is light which doth make manifest ;” and I am formed by this power of the Holy Ghost in the new life which has superseded the old. Now for this, the teacher or guide, in order to be so efficiently, and an ensample, must increase in power, or he will not help on others, and in his ministry he will never lead on souls beyond a point.

May we learn truly that the secret of power is having the heart kept by the Spirit in conscious identity with the exalted Christ, and that the power shews itself in placing me superior to myself, in spite of every force here, in the way and manner of Christ, so that its work is novel and magnificent.

---

“THAT GOOD PART WHICH SHALL NOT  
 BE TAKEN AWAY FROM HER.”

WHAT words of grace and love divine,  
 Lord Jesus! were those words of thine!

Deep their significance  
 For her, whose choice was “that good part ;”  
 Love’s great resolve, from out thy heart  
 Burst into utterance,

## THAT GOOD PART, ETC.

127

That edict which went forth from thee;  
 "Taken from her it *shall not be*,"

In all its strength I claim,  
 As fain to choose that "part," blest Lord!  
 Close at thy feet to hear thy word—  
 There ever to remain.

How fix'd thy purpose was that she  
 Should find her choice well made in thee,  
 When in death's midnight hour,—  
 Thou stood'st beside her, not to heal,  
 But all thy fulness to reveal  
 In resurrection power.

In that dread hour she learnt thy heart,  
 Its wondrous skill to do its part,  
 And more,—thou didst make known  
 Thyself,—the LIFE, and set her free  
 From death and woe, to tread with thee  
 The path of death alone.

And when at the fit time she brought  
 The thing most precious and most sought  
 To pour on Him she loved,  
 She found reserved for her that "part"—  
 Of giving solace to thy heart,—  
 When all had faithless proved.

She found thy gracious word fulfilled,  
 Her heart in tune with thine, and skilled  
 In love's own ways, can brave  
 Man's taunts;—and all her treasure spend  
 On thee, whom thine own earth would lend  
 No lodging but a grave.

128 A VOICE TO THE FAITHFUL.

And then once more thy lips burst forth  
To stamp her lowly act with worth,  
    Tho' waste 'twas deemed to be;  
'Twas not for her that utterance fell—  
She knew thy heart, and knew full well  
    All hers was "known to thee."

"Let her alone!"—'twas all she craved  
From man, whose proud reproach she braved,  
    Whose smile she had not sought;  
Alone with thee! whom men deny,—  
Her "part" to die where thou didst die,  
    Thyself, her only thought.

Oh blessed part! 'twas kept by thee  
For her, and she was kept to be  
    A witness of thy grace;  
The choice was hers,—the power divine  
Which held her to that choice was thine  
    And form'd her for the place.

Lord Jesus! 'tis not hers alone;—  
In nature's strait thou dost make known  
    E'en now, all thou canst be:  
Oh fit me for the part I crave—  
With thee to find this earth a grave  
    And keep that part for me.

---

## MATTHEW'S GOSPEL.

### PART XXV.

BUT what a terrible witness was this against the Jews! When God gives testimony to His Son, so that the heart of the poor pagan bows under it, theirs remain unmoved! It is well to notice that though the saints did not arise to shew themselves at Jerusalem, yet their resurrection is connected here with the Lord's death. There He destroyed the power of him who had the power of death. But all was now closed for man and Judaism. All is to begin on a new footing, foreknown indeed and predicted, but now the work being accomplished on which all was to be founded, yea, had been in fact, though not revealed, man begins according to the counsels of God upon the ground of that accomplished work, wrought to put away sin, to glorify God, and lay the foundation of immutable blessing the result of that which could never lose its value with God. Here, as we shall see, we go no farther than the

VOL. VIII.

F

## CHRISTIANITY.

CHRISTIANITY is a subject of the deepest importance to all. But in making it known the tendency is, to give it a popular construction, in order that it may reach all, as it is addressed to all. There is no question that with a subject of such vital importance, every effort should be made to bring it within the comprehension of every one, but then care should be taken that the terms or the outline of this great truth should be accurately presented. For if in any particular the mind of the Lord be overlooked or qualified, there must not only be loss to the soul, but a natural element will be introduced, and the purpose of God misrepresented.

Christianity is entirely beyond man's conception, and in its effects, beyond his comprehension. We cannot too simply adhere to the way and manner in which it is unfolded in the New Testament. There are two great parts in Christianity, first, that which Christ has

*done for us*; and secondly, what we are *made in Him*. The first, every believer knows, in some measure at all events. It is that God in His love sent His Son—the Lamb of God—to take away the sin of the world. When there was none righteous, no not one, God laid help upon One that was mighty; His own arm brought salvation. He says, “I come to do thy will, O God.” The grace is simple and unqualified. “While we were yet sinners Christ died for us” —“when we were yet without strength in due time Christ died for the ungodly.” The more simply I see my ruin and powerlessness, the more fully in faith can I rest in what Christ has done for me. If I can do nothing, like the thief on the cross, who was practically unable to do one single thing to retrieve an ill-spent life, which ended in disgrace and ignominy, the more completely and distinctly do I see that my reconciliation is all of grace and nothing else. If I could do anything it would detract from the grace which is a free gift of many offences unto justification. The believer



## 144 A VOICE TO THE FAITHFUL.

will not enjoy the full sense of deliverance, until he sees that his justification is entirely and simply of grace, that he has only to stand still and see the salvation of God. Until full deliverance is enjoyed there cannot be a continued and cheerful occupation with Christ. I must get cleared of all that stands or that could arise between me and God, by One who has fully and efficiently met God's mind, before I can be solely occupied with the One who has done this. I should not have a good conscience otherwise, and the attempt to make Christ my object without a good conscience would be forced and impossible.

The first part of Christianity then is, that God from His own heart provided the sacrifice which alone could satisfy His holy mind; so that when the soul of the sinner by faith rests on Jesus, and God's testimony of His work, in raising Him from the dead, there is peace, the sense of God's satisfaction, and we joy in God through our Lord Jesus Christ: by whom we have received the reconciliation. The lost one has been sought

## CHRISTIANITY.

145

and saved. This is of immense importance to the soul, because as God has done it all, He necessarily must have done it according to His own mind, and in full answer to it. He charged His Son with it, as the only One able to meet His mind, and He has done it, and has so glorified God under the weight of our judgment, that He has been raised from the dead by the glory of the Father. Now this first part of Christianity is, as I have said, apprehended in some measure by every believer.

But there is another part, and that is, *what we are made in Christ*. Every one in Christ is a new creation. By the work of Christ, I am absolved of all the sin and the shame of the old creation ; of all the ruin and perverseness of the former state. But besides this, I am (as the caterpillar becomes the butterfly) formed into a new condition. The shame and the ruin of the former condition are not only removed by the work of Christ, but I am now created of His nature. His breath forms me into similarity to Him (see

## 146 A VOICE TO THE FAITHFUL.

John xx. 22), I am one of His brethren. I am now of a new brotherhood, the brotherhood of the risen Man—I am crucified with Christ, as to my old self, nevertheless I live (my new self), yet not I, but Christ liveth in me. I have a new plant in the old garden. In John xii. 24, the Lord says, “Unless a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit.” The blessed Lord on the earth was a unique man in private life, and in public life; the perfect expression of everything well pleasing to God. Never was there such a man. But He was alone; He had not one like Himself. He shewed that He was able to remove from man every ill to which he was heir, and from which he suffered; Satan never before was silenced and controlled by a man. But yet this wondrous One had no one of a like nature. In order to effect this He must die (it is quite true that He died for our sins, but I am not treating on that part of the subject now). He dies in order that as the risen Man He might have

many brethren, of whom He would be the first-born. If He die, He will have many like Himself. "Much fruit" in this passage does not mean merely saved ones, but ones of the same natural order with Himself; a new condition, and a new race: and hence He says to Mary Magdalene, after His resurrection, "Go, tell my brethren." There is a new brotherhood, not of the dying Man but of the risen One. He closed before God, the history of the first man in His death, but now, risen from among the dead, He is the life-giving Spirit, "both He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren, saying, I will declare thy name unto my brethren." Now this passage occurs in Psalm xxii. After our blessed Lord had endured everything which was against us, and as soon as He was heard, and risen, He turns round to acquaint us with the Father, for we are now endowed with a capacity to comprehend Him.

Many saints earnestly desire to live

## 148 A VOICE TO THE FAITHFUL.

more like Christ, but they are not conscious that Christ is formed in them; and this is just what the Galatians were defective in. For when a saint knows that it is Christ that is formed in him, two things are the result—one, that he does not seek to mend up the old creation; the other, that while owning every responsibility in which God has set him in the flesh he can say, “The life I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me.” The old is simply a servant of Christ—His bondsman. Christ Himself in me is the nature to be nourished and promoted, for they that are Christ’s have crucified the flesh with the affections and lusts. It is an immense help to me when I know what Christianity really is; that it is not only having redemption through His blood, even the forgiveness of sins, but that “we all are to come . . . unto a perfect man, unto the measure of the stature of the fullness of Christ;” that I am not only cleansed perfectly from all that apper-

## CHRISTIANITY.

149

tains to me in my sinful condition, by Christ, the Son of the Father, but that I am to be conformed to the image of Him who has thus cleansed and delivered me. I am not only free of the old, and of all its consequences, but I am of a new brotherhood; "we are members of His body, of His flesh, and of His bones." If christianity be limited to forgiveness, then the saint is only in the old or caterpillar state. He is indeed freed from judgment, but he is practically on earth in his old condition, trying to be a Christian, subject to ordinances and the like; and then there can be really no living Christ, because there is no sense in the heart that it is not I, but Christ liveth in me; an entirely new personality, so that we can say with Paul, "To me to live is Christ." I think we have little conception, how the apprehension of Christianity, as it is presented in the Bible, would not only remove from our hearts every cloud in the presence of God, but would also introduce us into quite a new experience, even that of a new crea-

## 150    A VOICE TO THE FAITHFUL.

ture, the Spirit of God giving power and vigour to our new tastes and motives. And then we should be in the midst of men here, not only redeemed from all iniquity, but purified unto Himself a peculiar people zealous of good works.

---

## THOUGHTS FOR THIS DAY.

## THE SERVANT FOR A CRISIS.

THE good of power is to make me equal to the occasion, but then it is of great moment whether I regard the occasion as man does, or as God does. It is possible to meet a crisis in a way commendable, in the judgment of men, which would not be at all acceptable to God. When Moses killed the Egyptian, he was equal to the occasion according to man's judgment; but as it was not according to the mind of God, he had eventually to succumb and fly. In order to be equal to the crisis according to the mind of God, I must enter it from God's side and not from man's. The

## THOUGHTS FOR THIS DAY. 151

mere fact of being able to make a stand, as the children of Benjamin withstood the power of Israel for a time, is really no evidence that you are in the power and counsel of God. We are set in an evil world where man has departed from God, having used the power with which God had entrusted him, to crucify the Lord Jesus Christ. Unless we understand the nature of our circumstances here, we cannot in any measure comprehend how we are to meet them for God, nor can we be prepared to do so. We are here to live Christ, in the place, and among the people where He has been rejected; and the difficulty is ten-fold increased by there being, instead of avowed hostility to Him, a universal profession of His name. No one can properly or truly act for Him in any circumstances, unless he knows the relation in which those circumstances stand to Him. The saint is set here for Christ, and as everything, whatever its name may be, is really in opposition to Him, he never can discover his true course, by (as a great general would)



## 158 A VOICE TO THE FAITHFUL.

a legacy to the church, because then was opened out the new line, and how the Spirit of God would sustain the saints by association with Jesus in heaven.

Now with Paul another thing is taught, even that when left alone, deserted by those who evidently were not men for the crisis, he whose earnest expectation and hope was that "in nothing I might be ashamed, but that with all boldness as always, so now also Christ shall be magnified in my body by life or by death," even he can face the array of the great Roman power and succeed in proclaiming the truth of God because the Lord stood with him. Thus we see that the man who is simply for God in the most broken condition of things here, is supported by the Lord; and though he be forsaken by all, even by his own friends and supporters, yet by him will the preaching be fully known, and all the Gentiles shall hear. Stephen in his last hours shews us the way to leave this scene; Paul, in his, shews us how to be in it.

**"HIS DESIRE IS TOWARD ME."**

IN the depths of His bright glory,  
Where the Heavens rejoice,  
I have seen Him, I have known Him,  
I have heard His voice.

He has told me how He sought me,  
In the cloudy day,  
On the waste and lonely mountains  
Very far away.

Words unutterable He speaketh—  
Words that none can tell—  
Yet, O Lord, Thy wondrous secret  
Knows my heart full well.

I in wonder and in silence  
Listen and adore,  
Whilst the heart of God He tells me—  
Whilst my cup runs o'er.

Blessed light, within my dwelling,  
In the darkest day—  
Blessed words, as music sounding,  
All along the way.

Is it sweet to know He careth  
For my smallest need—  
Know that He will ever tend me,  
Watch and guard and feed?

160 A VOICE TO THE FAITHFUL.

Yet unutterably sweeter,  
Wondrous though it be,  
*His* desire is toward me,  
*He* had need of me.

Not for me is He in glory,  
I for Him am there,  
In the garden of His pleasures  
His delight to share.

Not to shield my path from sorrows  
Is His care and thought,  
Not to make the dark world brighter  
Where Himself is not.

But to have me there beside Him,  
In the love and light,  
There to tell my heart how precious  
Am I in His sight.

There His heart's deep love disclosing,  
Told in words divine,  
I have known *His* joy in saying  
"Thou art ever mine."

Lost in silent love and wonder,  
There my soul abides,  
Portion blest beyond all telling  
Christ and nought besides.

1874.

## “THE THIRD DAY PERFECTED.”

Luke xiii. 31-35.

It was a remarkable point in Israel's history, because prophetically and dispensationally a closing one, when the Messiah spoke these words respecting Herod and Jerusalem. Equally remarkable was it, as regards the ignorance of the Pharisees, touching who and what Christ was, in the power and glory of His person, that they should come to Him and say, “Get thee out, and depart hence: for Herod will kill thee.” Jesus makes them the bearers of a message, which whilst condemnatory of Herod, ought to have opened their eyes, and reached their hearts in relation to Himself and His beloved people, “Go ye, and tell that fox, behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.” Passing beyond all these considerations in the thoughts of His own soul, and accepting His rejection from the predeterminate counsel and foreknowledge of God,

VOL. VIII.

G

## 162 A VOICE TO THE FAITHFUL.

He adds, "Nevertheless I must walk to-day and to-morrow and the day following, for it cannot be that a prophet *perish* out of Jerusalem," and pursues the path appointed him.

In the alienation of heart of this unready and gainsaying people, all He can do is to let out His own, and reveal Himself in the depths of His own affections towards them, whatever they might be in enmity against Him: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" The grace and power of the Messiah had come into their midst to protect and shelter His own, and lead them out into their promised national blessing in the city of Jerusalem, if they would have welcomed Him into it, according to the words of the prophet, "Tell ye the daughter of Sion, behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass;" but in this

## “THE THIRD DAY PERFECTED.” 163

character He was refused, and the chief priests and scribes were sore displeased at the Hosannas of the multitude.”

Denied thus and rejected in His kingly titles and power, when asserting His birthright as Son of David to the kingdom and the throne, He now takes in uncomplaining grace the lowest place that He might succour and guard them, and like “the hen with her brood,” in the presence of a fox, so the faithful Messiah in the very face of Herod’s malignity, seeks to gather His children under His wings, but they would not. Forced by their unbelief into the place of righteous judgment, what could He say but “Your house is left unto you desolate; and verily I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord;” and Ichabod is again written over their departing glory! The symbols of the fox in his cunning craftiness, watching to kill; and the hen in her forgetfulness of self, in her one object of protecting and keeping her

## 164 A VOICE TO THE FAITHFUL.

chickens from the foe ; express sadly enough the *last* relations between Israel and her Messiah.

How different is this crisis of their history—this break-down of all their promised power and greatness—to the magnificent strains of their prophets, “that Israel shall blossom and bud and fill the face of the whole earth with fruit.” Looked at in the light of their original calling, the eagle was the only suited type by which to express the thoughts and ways of Jehovah, God of Israel towards His people : Ye have seen, He says to them by Moses, “what I did unto the Egyptians ; and how I bare you on eagle’s wings, and brought you unto myself.” No height to which the eagle could soar, was too great to prefigure the place of Israel above all the other nations of the world. Pre-eminent as is the rank which the eagle takes over all the birds that fly in the heavens ; so in vision Balaam prophesied of Israel, “for from the top of the rocks I see him, and from the hills I behold him : lo, the people shall dwell

# “THE THIRD DAY PERFECTED.” 165

alone, and shall not be reckoned among the nations.” Nor was an eagle the type merely of the supremacy of Israel as the favoured people of Jehovah thus brought to Himself; but Israel’s place upon the *earth* was equally remarkable and distinguished, for “when the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the *bounds* of the people according to the number of the children of Israel.”

How needful to remember that “the gifts and calling of God are without repentance,” in order that a disappointed and troubled heart may be sustained by the side of Jesus the Messiah, as one witnesses His tears over Jerusalem, and hears Him say, “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.” How necessary too, if we would learn to distinguish between the ways of God in His government of a people under responsibility to Him, and His own purpose in grace according to His own



## 166 A VOICE TO THE FAITHFUL.

election (and as beloved for the fathers' sakes) that we should hold as Paul teaches us in Romans xi. "the goodness and severity" of the God with whom we have to do! Else how can we understand the words of their Messiah? (which set aside for a time, the place and ways of the eagle in the air, and the decree of Jehovah as to their greatness in the earth) when He stood in their midst and said, "The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Easy to be reconciled are these contradictory ways (though with great searchings of heart may we do it) when we possess the keys to His government on the one hand, and His counsels in grace towards them on the other.

Let us turn again to these unalterable purposes, as declared by Moses in

## “THE THIRD DAY PERFECTED.” 167

Deuteronomy xxxii.: “for the Lord’s portion is his people: Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.” With this assurance, Moses can still couple the original symbol of the eagle with their history, only not *now*, as bringing them to Himself, with the swiftness and steady strength of its flight; but for their education and training, just as the parent bird makes her brood acquainted with her own nature and ways, by which she associates them with herself in an elevation above all others. “As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; butter of

## 168     A VOICE TO THE FAITHFUL.

kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape." Such was the Lord's loving care over the people of His choice, and such their early training in the school-time of their marvellous history. "I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them."

In the light of prophecy, their future is yet to exceed all that their records declare them to have been, in the journey from the iron-furnace, through the vast howling wilderness, into the land of Canaan flowing with milk and honey. The prophet Isaiah expostulates with them in their fallen condition, and when suffering (as they will yet do) under the hand of Jehovah, still to trust in His faithfulness to His covenanted promise of blessing. "Why sayest thou, O Jacob, and speakest O Israel, my way is *hid* from the Lord, and my judgment is passed over from my God?"

## “THE THIRD DAY PERFECTED.” 169

When all human energy fails and is cut off, even at its strongest and best, as affording any expectation or stay, *then* it is that Jehovah, God of Israel, who bare them at the onset on eagle's wings and brought them to Himself, appears again in that same character of faithful love. “Even the youths shall faint and be weary, and the young men utterly fall: but they that wait upon 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.”

In the interim between these extreme parts of their history, we may stop and ask, who is *He* to whom the Spirit pointed in olden days, and of whom one and another wrote in psalms and prophecies, as “the child born, and the Son given?” Who was He that Simeon took into his arms when he blessed God and said, “Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen *thy* salvation, which thou hast prepared before the face of all people; a light to

## 170    A VOICE TO THE FAITHFUL.

lighten the Gentiles, and the glory of thy people Israel?" Never were their promises brought so *near* to them, and by Him in whom alone they can be fulfilled, as when Jesus Immanuel was born of the virgin, and given forth as the only unfailing link of permanent blessing between Jehovah and His people. The true Joseph as the "fruitful bough by a well, whose branches run over the wall, was enrolled at His birth upon their bright register of ancestry; but the dark side of this prophecy has come to pass instead, "for the archers have sorely grieved him, and shot at him, and hated him." Nevertheless, "his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (from thence is the Shepherd, the stone of Israel); and this is still their hope! Simeon likewise added, "behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." Saying also to His mother, "Yea, a sword shall pierce through thy own soul also."

**“THE THIRD DAY PERFECTED.” 171**

If we turn from the birth of Jesus to the course of the Messiah's ministry in their midst, “He laboured in vain and spent his strength for nought and in vain,” saying, whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. But wisdom is justified of her children.” At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, “because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so Father: for so it seemed good in thy sight.” Israel saw no beauty in their Messiah that they should desire Him. “He is despised and rejected of men; . . . and we hid as it were our faces from him; he was despised and we esteemed him not.” In spirit Jesus accepts this estrangement of the people from Himself, as the path which His Father had prepared for Him to tread, in order to

## 172 A VOICE TO THE FAITHFUL.

accomplish higher and other purposes, both of divine grace and manhood glory. He resigns the symbol of the eagle and her young, as no longer the fit expression for a people on whom "Lo-ammi" is written—and accordingly takes for Himself the solitary place of "a sparrow upon the housetop," because "mine enemies reproach me all the day; and they that are mad against me are sworn against me." As one with the people in truest sympathy, Jesus accepts the place too as appointed, saying, "Because of *thine* indignation and thy wrath: for *thou* hast lifted me up and cast me down; my days are like a shadow that declineth, and I am withered like grass." Alone, as a sparrow upon the housetop, or else to take the place of the "pelican of the wilderness," or to be "like an owl of the desert" rejected and desolate are the new similitudes by which the experiences of Christ at that time could be alone compared. As the result and fruit of the work of redemption by blood which the Father had given Him to do, and which

## “THE THIRD DAY PERFECTED.” 173

was then in prospect, He will yet bring His people forth as a cloud, and as doves to their windows, in the approaching millennial day of their future history with Himself. “Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.”

If we thus talk of all manner of birds, as Solomon did, even from the sparrow on the housetop, to the pelican of the wilderness, and the owl in the desert, each outside the busy haunts of men for a time, what significance they gain in their application to Christ! or if we speak of the “hen which gathers her brood under her wings,” in the days of Herod the fox, what a meaning attaches to the figure, when we remember they were the words of the Lord Jesus. If we yet further change these similitudes for the dove in her feathers of yellow gold, or the eagle and her young on the tops of the rocks, what do these declare still for Israel, but their supreme height of royalty and power as connected with the one—and



## 174 A VOICE TO THE FAITHFUL.

the loving, social, and domestic intimacies of the other? The nearest and most familiar, as well as the loftiest and most distant, thus fill up the entire scale of perfect life when illustrated by the birds of the air—and are all more or less used by the “Creator-God” as such, when revealing Himself to His creatures in His eternal power and Godhead—or to His favoured people, in the character of “God Almighty” in His faithfulness. Not a sparrow falls to the ground, He says, without *your* Father, “but the very hairs of your head are all numbered; fear ye not therefore,” are His words; “ye are of more value than many sparrows.”

Indeed *we* may ask, how could God be declared (before the time was come, for the Father to reveal Himself in “the Son of his love”) but by shewing forth “the *invisible* things of him,” by the things that are created and seen? Nor is it merely that the heavens declare the glory of God, and the firmament sheweth His handiwork; but we may notice the early and more homely lessons, by

“THE THIRD DAY PERFECTED.” 175

which He guided our first parents, when God called “the image man” by the name of Adam, and when Adam called his wife’s name Eve, for said he, she is “the mother of all *living*.” The names recorded in the book of “the generations of Adam,” are of remarkable interest in this point of view, and have a significance even down to Noah—“this same shall comfort us”—as marking the faith, or hope of the progenitors before the flood. When men had corrupted their way upon the earth, and their names were as worthless as themselves, and God swept them all away by the deluge (except Noah) colours were introduced as having a language of their own; and with this intent the Creator said, “I do set my *bow* in the cloud.” Names were retained, but with this difference, that when God had called out Abram in grace to walk with Him, in the light and glory of the promises, He *changed* his name, saying, Thou shalt not be called Abram any more, “but thy name shall be Abraham, for a father of many nations have I made thee.”

## 176 A VOICE TO THE FAITHFUL.

In the onward history of Jehovah with Moses, and Aaron, and the people of Israel, and the tabernacle, we have instruction by names and colours as before ; but to these are added precious stones, as in the breast-plate and shoulder pieces of the great high priest—with gold, silver and fine linen. Goat's hair also and badgers' skins for coverings upon the ark of the covenant of Jehovah, God of Israel, had a tongue to speak, though in new associations, as they carried it along through the wilderness under the guardianship and guidance of the pillar of cloud by day, and the pillar of fire by night. Again, in Solomon's bright day of royal power and glory in Jerusalem, what could be added to all these speaking witnesses from God to His beloved people, but the testimony of pomegranates, flowers and fruits, which are used in the temple, and the "Song of songs," to distinguish the bride and the bridegroom in their new garden of delights, and to celebrate their affection? "I am the rose of Sharon, and the lily of the valleys ; as

# “THE THIRD DAY PERFECTED.” 177

the lily among thorns, so is my love among the daughters.” Awake, O north wind, and come thou south, blow upon my garden, that the spices thereof may flow out. “Let my beloved come into his garden and eat his pleasant fruits,” may be the language of the Spirit of prophecy, pointing on to such loving intimacies between the Messiah and His willing people, in the latter day glory! The book of history shall then close over their forgetfulness and rejection of the grace that would have sheltered them from the devouring fox; and which offered to “gather them (fallen to the ground as they were) like the hen does her brood under her wings;” or, only to be remembered by them in the light of a love which passeth knowledge, but which they once refused! How different, when “the Spirit will be poured out upon them from on high,” and they recognize the voice of their Beloved, looking forth at the windows, and shewing Himself through the lattice!

They will then understand, because they will “be gathered” in the power

## 178 A VOICE TO THE FAITHFUL.

of His message to Herod, I must “do cures to-day and to-morrow, and the third day *I* shall be perfected.” The mystery of that momentous third day, will have wrought out their redemption by blood and power, through the death and resurrection of Christ. The Captain of their salvation will have been long ago made “perfect through sufferings”—and *they* will be perfected too on that third day, and enter upon their own promised blessings, “when they shall rise up and stand upon their feet, and come up out of their graves an exceeding great army (as in the valley of the vision of dry bones) and God shall bring them into the land of Israel.”

How well will they understand Him then, and know His voice! “My beloved spake, and said unto me, Rise up my love, my fair one and come away, for lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig tree putteth forth her green figs, and the vines with

“THE THIRD DAY PERFECTED.” 179

the tender grape give a good smell. Arise, my love, my fair one, and come away !”

In the purposes of God Israel is still to be among the nations, as the eagle that spreadeth abroad her wings, taketh her young, and beareth them *upon* her wings. She and they mount upward to the sun, and are seldom out of the heavens, except to light upon the high places of the earth, and lay all beneath under homage in their felt supremacy. Dispensationally, and as the objects of sovereign grace, the Messiah came down to meet His people in their fallen condition and need. He offered Himself to them like the hen which gathers her chickens *under* her wings upon the ground, and refuses to quit the earth in her faithful love, or to know any other use for wings, save to shelter and protect those who were helpless and in danger. In all *this* (as we have seen) He was refused, but such was Jesus the rejected One, the Holy One of Israel, their Saviour !

---

## 188 A VOICE TO THE FAITHFUL.

has relieved the heart of legal efforts to reach it, for then a delightful sense is made known to the soul; the standing that I pined after is discovered to be really *mine*, by the grace of God, and I enjoy for the moment unspeakable joy. I had been struggling in vain to reach it by seeking to have a state worthy of it; but after having found that the standing is mine, independently of my efforts, if I in any degree become indifferent about my state, and base my happiness and power on the bare fact of having ascertained my standing, I shall find ere long that I am nothing better than a miser, with means for a great position, but from want of making proper use of them, really worse off than I was when labouring to acquire them, and I am an object of mingled pity and reproach.

Finally, the one seeking to reach a standing by his own efforts, is like one attempting what is entirely beyond his power—trying to fly without wings—an attempt which must end in failure; while the one who is satisfied with his

standing, and indifferent to his state, is in danger of what is expressed in that word, "his arm shall be clean dried up and his right eye shall be utterly darkened."

## THE HIDDEN MANNA.

OH shall I, when in yon bright sphere  
Know fully all thy pathway here—  
Those footsteps to my heart so dear—  
Lord Jesus?

Wilt thou not then re-touch, re-trace—  
In glory's light, that path of grace,—  
For me, while gazing on thy face,  
                                Lord Jesus ?

Will it not be thy joy to shew  
The secrets of thy life of woe,—  
Clothed in the love that brought thee low?

Those walks and ways, each act and word,  
Which oft my inmost soul have stirred,  
Penn'd by thy Spirit in thy word :—

Those interviews, so dear to me,  
'Twixt weary, laden souls and thee,  
Which found them lost, and set them free:

Those works and deeds, none wrought in vain —  
But which “unwritten” must remain,  
Because “the world could not contain”  
Their fulness.



190 A VOICE TO THE FAITHFUL.

Those thirty years, when few could see  
Thy life; its meaning, none but He  
Who all His pleasure found in thee;  
Whose eye thy daily walk did feed—  
Whose heart its fragrance did receive—  
Whose bosom thou didst never leave,  
Thy Father's.

Those after years,—so brief—so great  
When thou on needy man didst wait,  
Low bending to his lost estate:  
And standing forth for God alone  
His heart's deep fulness to make known,  
Nought claiming:—though 'twas all thine own.

The sorrow which thy spirit knew  
In finding none who cared (or few,)  
For all heaven's wealth,—nor deemed it true:

The deep, deep solitude of thought—  
Rich in its treasures, all unsought  
By those thou wouldst with life have bought:

The full, unbroken peace and rest  
Thy lowly spirit e'er possessed,  
While man's rude turmoil round thee pressed:

The joy in which man found no part,  
For ever welling in thy heart  
In Him whose grace thou wouldst impart.

Communion which had ne'er begun  
Between the Father and His Son,  
Eternal, with no break,—save—*one*.

That awful break!—which made thee cry  
In wonder and amazement,—“ *Why?* ”  
So new,—so strange,—and then,—to die!  
But well *we* know the reason “ *Why,* ”  
Lord Jesus!

Who but thyself could have stepp'd in  
To that dread gap, to bear our sin,  
Whom all thy grace had failed to win?

But hush ! no tongue can tell the tale,  
All human words and thoughts must fail ;  
No mortal eye can pierce that veil.

I know not now one thousandth part  
Of those past sorrows of thy heart :  
But when I see thee as thou art,—  
And with thee in God's glory shine,—  
Shall I not share His joy, and thine,—  
And know the hidden manna mine,  
Lord Jesus?

Freed from all else, on thee to gaze  
And study thee through endless days,  
While sounding forth thy matchless praise,  
Lord Jesus !

FRAGMENT.

THE Spirit of God ever seeks to present Christ more attractively to us and to enable our hearts to be engaged with Him,

## 192 A VOICE TO THE FAITHFUL.

as the very One to suit us at every hour. If in joy, to help us in our joy; if in sorrow, to sympathize with us; and then the heart is drawn out more adoringly and absolutely to Christ Himself as the only One who in every way satisfies it. The Lord was on the earth a very beautiful object, and no one saw beauty in Him; but now the Spirit of God not only *shews* us the beauty that is in Him, but also gives us a capacity to appreciate and enjoy Him, as the real and sufficient object of our hearts; and when we are spiritual we are instrumentally doing the very same to others; we are so living Christ as to captivate the hearts of others with Him, and at the same time feeding the new nature that has capacity to appreciate Him, and rebuking the old nature which has to retire confounded. The heart, delighted by an object that supremely satisfies it, is in the very highest and deepest enjoyment. That object is Christ, and the ministry of the Spirit of God is to present Him to us, and to enable us to see what He is. This is joy unspeakable and full of glory.

## THE GOD OF RESOURCE.

THOUGH it is not the way of God to raise again, in its original form, a fallen testimony, nor to reinstate a dispensation which has failed ; yet it is the privilege of the saint to know Him as a God of infinite resources, whose purposes, for the glory of His own name, and for the blessing of His people, cannot be defeated, though they may be deferred.

There is a vast difference between setting up again in its original state that which has fallen, and become corrupted, and in bringing out of the failure a new and better testimony on an infallible footing. The first course would but expose the author to repetition of disappointment and dishonour ; the second gives occasion for the fresh display of wisdom, power and love. The first might satisfy the limits of human expectation, but the second is worthy of divine omnipotence. At the same time the original, though failed,

## 194 A VOICE TO THE FAITHFUL.

testimony is necessary in the purposes of God, to display man's incompetency as a vessel of divine testimony; while the bringing out of the better thing is as needed for the display of the superabounding grace and wisdom of Him in whose presence no flesh shall glory, but he that glorieth must "glory in the Lord."

If we trace the ways of God, we shall find that whether in things created, spiritual or temporal, which He has originated, but which sin has marred, His order is not to reinstate, but to recreate. If man has fallen, it is written, "Ye must be born again." If government failed in the hands of Noah, it will be laid upon the shoulder of Him, who can bear it worthily, and according to God. If monarchy in the hands of man degenerates into laxity or tyranny, God has a King who shall reign in righteousness. If headship is in question, it must pass from Adam, in whom all die, to Christ, "the Head of every man." Even the heavens and the earth, which are now, must pass away, to be

## THE GOD OF RESOURCE. 195

replaced by the "new heavens and a new earth wherein dwelleth righteousness." "Behold, I make all things new," is the order of God all through the history until "God becomes all in all."

It is of the deepest importance to understand this principle in the ways and actings of God. It explains much that is otherwise inexplicable. It enables the saint to wait with patience. It takes away confidence in man, and in flesh, to root it more firmly in God, the living God. It stills the infidelity and rebellion of the natural heart, which chafes and frets at the results of sin in the evidences around of suffering and death, against which man's efforts are powerless, and to which unbelief would impute indifference on the part of God. Faith, taught of God, rests and rejoices in Him who is infinite in His resources, whose promises are all "Yea and amen in Christ Jesus, and who even by death itself hath abolished death, and hath brought life and incorruptibility to light by the gospel."

But, though the way of God be, as

## 196 A VOICE TO THE FAITHFUL.

we have said, and He never reinstates, but rather makes new ; yet while He waits the time for the full development of His purpose, he has ever maintained the principles of the original testimony in the hearts of a remnant, whom He keeps true to Himself, and to His word. He shews them His way, and makes them know Himself as their resource. Thus has He often got more glory to His name, through the faithfulness of a few, in contrast to the unfaithfulness of the many ; than in the beginning of the testimony, before the general declension brought into strong relief the steadfastness of the true witness. Thus for instance the prophets in Israel, and the martyrs in the church.

God has always reserved to Himself a remnant to be His witnesses, whether in the corruptest days of Israel, in the captivity in Babylon, in the feebleness of the return to Jerusalem, to the place where God had set His name, or through the later history of the church on earth. Though Ephesus had left her first love, Smyrna had those who

## THE GOD OF RESOURCE. 197

were of the synagogue of Satan, Pergamos had there those who held the doctrine of Balaam, Thyatira suffered that woman Jezebel to seduce and to teach the Lord's servants, Sardis had a name to live and was dead, Philadelphia but a little strength, Laodicea neither cold nor hot, and moreover wretched and miserable, and poor, and blind, and naked; yet in all these assemblies were those who had the ear to hear, and who were accounted by the Lord as overcomers.

Thus while the last testimony committed to man has gone the way of corruption, like all which preceded it, and the "church of the living God, the pillar and ground of the truth," has through the work of the enemy, and the unfaithfulness of God's people, taken the form of a great house, containing vessels of wood and of earth, as well as of gold and silver; of dishonour as well as of honour; and is in other aspects likened to a great tree, giving lodgment to the fowls of the air; to three measures of meal, wholly leavened; to Babylon, soon to become the habitation



## 198 A VOICE TO THE FAITHFUL.

of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird ; the man of God, the man of faith, still rests on the changeless character of God, and of His word which endureth for ever. Though the collective testimony of all saints has failed, and every honest soul will admit that it has done so, the path of the individual believer is still subject to the guidance of God, and of His Spirit. It is however too much lost sight of by even sincere Christians in these days, that there has been in the purpose of God a collective, as well as an individual testimony, ever since He redeemed Israel as a nation to be His witness, and afterwards the church, separate from the world, as a body and bride for His Son. Furthermore it is forgotten, that their responsibility to maintain such a testimony, though failed in by them, has never been waived or set aside by God.

Thus God, from time to time, repairs the breaches of His people, not in reinstating the failed testimony in its

## THE GOD OF RESOURCE. 199

original power and glory in their hands, but, as in Israel, by a faithful remnant, who loved the place where His honour dwelleth, and whose hearts could answer to the words of David when he said, "I have set my affections upon the house of my God ;" so also in these days, by a few, who, refusing the crying evils and corruptions of the professing church, endeavour to keep the "unity of the Spirit in the bond of peace," and at the cost of misrepresentation and reproach, to "follow righteousness, faith, charity, and peace" together, holding fast the word, and not denying the name of the Lord Jesus.

Now what God is in the greatest of His dispensations and His works, He is also in the smallest details of His dealings with His people. His ways are equal, whether towards the ages and dispensations, or towards the least of His saints. Not all the power and enmity of Satan, nor all the failure of the human race, can exhaust His patience, His grace, or their resources : so neither can the sins, failures, or

## 200 A VOICE TO THE FAITHFUL.

shortcomings of His saints weary Him, whose thoughts of them are "thoughts of peace and not of evil," to give them an expected end."

When therefore we come to the dealings of the Lord with His children individually, we find the same evidence of His boundless resources. There is no breach, which He cannot repair, no path forsaken, to which He cannot restore.

But we must distinguish between those breaches which arise from error of judgment, unbelief, infirmity, self-confidence, and ignorance, and those which are wilful sins, and transgressions of flesh or spirit. As to these last, though the soul may be restored to the full sense of favour and acceptance, the saint or servant can never recover the same place as a witness. Communion may be restored with the Lord, and with His people, but like a broken-kneed horse who carries the marks of his fall to the end of his course, there are moral and spiritual falls from which the saint never recovers, so as to take his former place in the race,

## THE GOD OF RESOURCE. 201

But as regards the first class, reparation and restoration may not only be complete, but the soul taught more perfectly, first of its own incapacity, and then of God's sufficiency, may be, and often is, restored to a higher state, and be more fitted as a vessel of testimony, than before the event. Peter, grievous though his fall, was in the future privileged to follow Christ in the path, which he could not go in before the breach, and not only himself follow, even unto death, but on the road to be a strengthener of his brethren, and a feeder and a shepherd of the sheep and of the lambs. Paul carried by his national love, out of the line of the Spirit's leading, hears in the prison at Jerusalem the encouraging words, "Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness at Rome." Through his failure, he was reduced from being the Lord's freeman, to be the prisoner of men in Jerusalem; through the Lord's reparation, and restoring grace, he becomes, as the "prisoner of the Lord,"

H 2

## 202 A VOICE TO THE FAITHFUL.

a bright and faithful witness in Rome. On the one side, Paul "knew whom he had believed;" on the other, the Lord "counted him faithful."

But the Lord, not we, must repair and restore. For ourselves we must be willing to reap what we have sown, and to admit and accept our failure and its results. As of old it was those who sighed and cried for the sins of the nation, and whose tears ran down as rivers for the sorrows of the people, who were God's true witnesses in that evil day; so individually it is in a spirit of confession and self-judgment, that the Lord can come in to repair and restore. It is to the saint in this condition that the Lord can, and does, come to the rescue, but it is vain for us to seek to repair the gap, by the dead sticks and brambles of human devices, or having become entangled, to seek to extricate ourselves. It is our privilege, as children of our Father, to cast ourselves and our blunders upon Him, whose grace and power can turn them into blessing, and out of the most untoward

## THE GOD OF RESOURCE. 203

and unlikely circumstances bring glory to His own name. "But I would that ye should understand that the things which happened unto me, have fallen out rather unto the furtherance of the gospel, so that my bonds in Christ are manifest in all the palace, and in all other places." This is the state of soul to which God can minister: the result of that contentedness with God, and with His ways, which finds expression in such words as, "I have all things and abound." "I can do all things through Christ which strengtheneth me." "I have learned in whatsoever state I am, therewith to be content." "My God shall supply all your need." This also is the state which God can use whether in prison or out of it, "so that Paul dwelt two whole years in his own hired house, and received all who came to him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him." Thus the end was better than the beginning, and the last tes-

## 204 A VOICE TO THE FAITHFUL.

timony more full and open than the first.

Blessed for us, if we learn ourselves and our God after this fashion. Whilst through grace preserved from things dishonouring to His name, and destructive of His testimony, yet there is not one, who has not at some time missed the guidance of His eye, and whose feet have not, in measure, wandered from the perfect path. Need this discourage us? Most surely not. Humbled let us be by all means, but confident in Him, who out of the error, and in and by its very results, can teach the soul deeper lessons of the power, and resources of His grace, than it ever otherwise could have learned.

“ In the desert God will teach thee  
What the God that thou hast found;  
Patient, gracious, powerful, holy;  
All His grace shall there abound.”

---

## DECOYS.

It is a blessed fact that every saint of God possesses eternal life, and that it is perfectly secure to him. Unlike the

life of the first Adam which was committed to his responsibility and consequently lost, "God has given to us eternal life, and this life is in his Son." Hence it is that while exhorted "to work out our salvation with fear and trembling" such exhortation does not contemplate any possible interference with our standing in eternal life, but solely and exclusively bears upon our responsibilities consequent upon the possession of that life, and of the wondrous relationship with God into which we have been brought "by faith in Christ Jesus." Thus the Christian, as one whose every interest has been perfectly and for ever secured by a work outside himself altogether, is called to be alive to, and occupied in, maintaining the interests of the One who has so wrought for him and to whom he now belongs.

Now the enemy of souls knows all this, and since he has no power to touch the life, his efforts are ever directed to the destruction of everything which has been committed to the responsibility of



## 206 A VOICE TO THE FAITHFUL.

the saint. Hence the need of "the fear and trembling" to maintain us in the attitude of constant dependence and watchfulness, without which we are open to every attack which Satan's *subtlety* can devise.

Now it is most important to note that it is *subtlety* which characterizes every such attack on those who have been delivered from the "*power* of darkness." Hence the "whole armour of God" is not a defence against *power* merely, but that we "may be able to stand against the *wiles* of the devil." (Eph. vi. 11.) A character of attack this which is peculiarly dangerous, but, blessed be God, we are not left, as we have seen, without provision to meet it. An armed man is one who has no point open to the enemy, and we have to see to it that we so maintain the armour that no opportunity is allowed for an attack. But the moment we present an unprotected part to the enemy, that moment we become the objects of attack and the mode thereof is determined by the part which is exposed. It is of

course well to be able to say we are not ignorant of his devices, but to be proof against attack we must depend not upon our knowledge of the enemy's tactics, but upon the practical maintenance in the power of the Spirit of God, of our standing.

“In vain is the net spread in the sight of anything on the wing,” and if this be so, then the fowler must have recourse to decoys. A bird which has already been entangled is made to do service in bringing shy birds within the meshes of the net. The attractive grains are scattered around the snare, while the decoy bird in simulated liberty, but really captive, is proffered (so to speak) as a guarantee of safety. This in natural things is perfectly intelligible. But who are the decoys which Satan can and does use for his purposes? Alas, that it should be so, no other than the saints of God themselves. How often is the remark heard, there can be no harm in such and such a thing for So-and-so does not mind it and you know he is a dear Christian! And so the

## 208 A VOICE TO THE FAITHFUL.

higher the reputation for godliness of the one thus quoted as an example, the more successful decoy does he or she become. I suppose the best decoy is the bird which has scope to flutter and fly a bit within the circle of its tether rather than one pinned to the ground or secured in a cage. And so the worldly-minded saint who seems to have the power of using his wing at will, is all the more dangerous when ensnared with things here, for he leads others more readily into the entanglements of his own condition, by tempting them on to the false conclusion that they may taste this and that delight without fear of losing their liberty.

Now it follows that a decoy can only be used against me when I am actually seeking a sanction with more or less of wilfulness for what my natural heart desires, and when this is the case, it is easy to find one whose presumed standing as a Christian I can quote as a reason for adopting his low practice. But if the eye be single and the whole body consequently full of light, a decoy

is used in vain, for the one who is in this condition has no attraction for which he seeks a sanction in the example of another. This is the only condition of safety. The object of my heart must be the One who is outside this scene and that will keep me ever on the wing, knowing but one place where I can fold it ; and that I have yet to reach it. In this state of soul, and so long as it is maintained, nothing here has power over me ; not that I have to lay aside the fear and the trembling which must be preserved all the while the wing is spread. When I fold it in the only place for rest I shall have then no object to cause fear and trembling. If I fold it here, I am at once in the power of anything which may be presented to me. The fluttering decoy bird deceives the one on a free-wing into the belief that he may pick up the grains without fear, and he learns his mistake only when the trap has fallen and made him captive. The entrapped saint is, alas, often not immediately sensible of what he has lost, but, through mercy, may be led to

## 210 A VOICE TO THE FAITHFUL.

a knowledge of what his loss is, and at last to magnify the grace which breaks the net and delivers him. It is well if such an one can say at last, "my soul is escaped as a bird out of the net of the fowler, the net is broken and I am escaped." But how much better to be so on the wing that the decoy, as well as the net, are put before us in vain.

---

 THOUGHTS FOR THIS DAY.

## MY THOUGHTS ARE NOT AS YOUR THOUGHTS.

It is evident that there must be only one true way of seeing everything as it is in itself. There may be endless relations in which any particular thing stands with respect to other things; but there must be only one light in which everything is seen by God. I may truly see how a thing relates to me but then I am regarding it from my own point of view, and exclusively in its relation to myself. The great question is, not whether I see a certain thing,

## THOUGHTS FOR THIS DAY. 211

and how it stands in relation to *me*, but do I see it as God sees it, and as it stands in relation to *Him*? The tendency with man is to judge of everything as it affects himself, and because this is a veritable judgment,—that is, it is real in his own mind, it is difficult to alter it, for he cannot alter it sincerely, until he changes his position. He judges as it refers to himself, this is the light in which he sees it; and this is so real to him that it must continue, until he sees it from a new point of view, and then it will be again real to him though quite different.

Nothing is more patent or more remarkable than how differently people will see the same thing. Each one is convinced that he is right, and he is sincerely convinced, because he has judged of it from the way it stands in relation to himself, and of what it is really to him. The simple and all important point is to judge of everything entirely apart from oneself, and as God judges of it, for our thoughts are not as His thoughts. How differently one would speak of what is

## 220 A VOICE TO THE FAITHFUL.

his *own house* and shew how great things God had done for him, went his way and published throughout the *whole city* how great things Jesus had done for him. (Luke viii. 39.) Others again, knowingly and willingly run counter to the word of God. Jonah goes down to Tarshish from fear; Barnabas takes Mark from simple natural friendship. But in all these cases and varieties, it is evident that when man's mind is allowed to act, there is a gainsaying, or a perversion of the word of the Lord in some way or another; and hence, when our tastes or affections are much engaged respecting any course the Lord would have us to follow, the danger is of our own minds acting, for when they do, we misconstrue, limit, exceed, refuse, or oppose, the word of the Lord.

---

 TRUTH IN POWER.

I FIND that no one learns a truth in power but the one who is at a loss for it, until it is "*too painful for me.*" The

heart distressed for light seeks and values it, as one in a wide pathless forest, would seek and value the clue—the thread, by which he can escape from the labyrinth; and that light, that knowledge he never loses. I do not object to acquiring truth by study, but though a barrister must study law, everyone knows the difference between the book-lawyer and the skilful pleader. A successful merchant used to say, “The sixpence you make, it wears like steel;” and certainly the truth you learn in your need, is an estate, an heirloom, not for succeeding generations, but for every succeeding step in your life; it is a piece of furniture in the heart that contributes to the comfort and beauty of every guest there; so that every new truth which you thus truly learn, is set off and strengthened by the old; that is, by what has been previously learnt, while it, in turn, gives better effect to the old and fixed.

I think souls in trial are like men in money difficulties; all the floating capital is soon swallowed up, but the landed



## 222 A VOICE TO THE FAITHFUL.

estate, which is entailed, remains, even though encumbered. So is it with the saint; in times of trial and testing the truths, which have been merely enjoyed, seem to take to themselves wings and fly away; but the truth which he has acquired in his *need*, that remains, in spite of all the force of adverse circumstances.

---

### THE GOLDEN POT.

(Heb. ix. 4.)

In the wilderness we journey,  
Gathering "manna" on the way,  
Bread which cometh down from heaven,  
Feeding on it day by day;  
Christ Himself! who meets our weakness,  
Leads us by His own right hand,  
Or, within His presence chamber,  
Gives the "old corn of the land."

There we see the Lord ascended,  
As the first-born One who died,  
Know that He has passed the Jordan,  
Worship Jesus glorified.

## THE GOLDEN POT.

223

Nerved by Him to bear the conflict,  
 Passing onward through the strife,  
 Reaching forward—gazing upward—  
 Who shall win the crown of life?

Yet there is a choicer portion,  
 Kept for those who overcome,  
 Secret name, and “hidden manna,”  
 Known alone through victory won.  
 He who, as a heavenly stranger,  
 Once the pathless desert trod,  
 Ever loved and pleased the Father,  
 Lived and died the food of God;

He it is, who gone before me,  
 Tells me how He overcame,  
 Single eye and changeless purpose,  
 Object evermore the same.  
 Victory won! in life's last conflict,  
 When *to God* He shed His blood,  
 Clinging to the hand that smote Him,  
 Answering to the heart of God.

All His way my heart would ponder,  
 What sustained Him on the road,  
 Live on Him “the hidden manna”  
 What He *was* and *is* to God.

224 A VOICE TO THE FAITHFUL.

God's delight—beloved and chosen,  
Holy One without a spot,  
In the ark laid up and hidden,  
Kept within "the Golden Pot."

Vessel fitted for the treasure,  
Passing through this world of sin,  
Now gone up—the highest heaven  
Crowns Him as He enters in.  
He who said, "To God how precious  
Is the death of His own saints,"  
Bids me shew the death of Jesus,  
And the power of victory grants.

Earthen vessel—mortal body—  
Finding here no joy, no rest,  
Graced to bear the life of Jesus,  
And that life to manifest.  
Graced to be a living witness,  
In a world where He is not,  
Know Him as "the Hidden Manna,"  
Treasured in "the Golden Pot."

---

## TO ANY THAT "LIVE."

(2 Cor. v. 15.)

BRETHREN, beloved of the Lord—you that love Him (because He first loved us) and would rejoice to hear His voice; let me ask you, Have you considered the practical exigency of our *present situation*, and weighed His mind concerning us?

God has made known to us His own purpose in His Son, our Lord: and *how* this purpose is to be effected. He has made known to us the mystery of His will, according to His good pleasure which He has purposed in Himself: that in the dispensation of the fulness of times, He might gather ['that he might gather,' lit. 'to gather'] together in one all things in Christ, whether they be things in heaven, or things on earth; even in Him, in whom we also have obtained an inheritance.\* (Eph. i. 9, 10.)

\* The church, though imperfect until He comes, was set up to be, through faith in Him and by the Spirit, the witness of this on earth.

VOL. VIII.

I

## 226 A VOICE TO THE FAITHFUL.

To gather together in one, that is in Christ. In *Him* alone, therefore, can we find this unity.

But the written word tells us further: He is now "gathering together in one the children of God who are scattered abroad." (John xi. 52.)

And *how* was this to be? "That one man should die for them." (John xi. 50.)

As our Lord in the vision of the fruit of the travail of His soul declared, "I, if I be lifted up from the earth, will draw all unto me." "This he said signifying what death he should die." (John xii. 32, 33.)

It is, then, Christ who draws, and draws to *Himself*. Nothing short of this can produce unity. "He that gathereth not with me, scattereth abroad." (Matt. xii. 30.) And He will *draw to Himself* by being lifted up from the earth.

In a word, then, we find that His death on the cross\* is the centre of com-

\* Accordingly, the outward symbol and instrumental means of unity is the partaking of

## TO ANY THAT "LIVE." 227

munion, till He comes again; and in this abides the whole power of the truth.

Here, then, are found the life and character of each child and of all the children of God now; and of that position, too, into which these children of God are called, whose place is in the church; that without which there could have been no life, no sonship, no church. The very truth of the existence of the church depends upon this, and without it there could be no true unity. "I, if I be lifted up from the earth will draw all unto me; this said

the Lord's supper, "for we being many are one bread, one body: for we are all partakers of that one bread." (1 Cor. x. 17.) Paul, moreover, shews us what is the true intent and testimony of this rite: "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death *till he comes.*" (1 Cor. xi. 26.) It is "shewing forth the Lord's death," according to the efficiency of which they were gathered; and which is the fruit-bearing seed of the Lord's own coming glory, and of His gathering together in one the children of God that were scattered abroad; His body "fulness of him that filleth all in all," and shewing of it forth, in the assurance of His hoped-for coming.

## 228 A VOICE TO THE FAITHFUL.

he, signifying what death he should die."

Accordingly, the essential and characteristic difference of that unity which will appear in glory at His coming, is conformity to His death on the cross, out of which that glory was all to grow (Phil. ii. 5-11), and in result it will be found that present conformity to His death here will be our frame of heart and mind for glory with Him hereafter. As Paul desired: "that I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death, if by any means I might attain unto the resurrection of [better 'out from among'] the dead." (Phil. iii. 10, 11.)

And what follows\* our Lord's declaration, in view of His glory, that *it must be by His death?* (ver. 24.) Even

\* It is a word to us, of *how* we are to shew our faith in Him and His words, if we pretend to have any. Even by yielding ourselves to the directions (founded on His divine knowledge of the effects in character and practice of the objects of faith) which He then gives.

## TO ANY THAT "LIVE." 229

this—"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there also shall my servant be. If any man serve me, him will my Father honour." (John xii. 25, 26.)

The *servant* is he who is to be honoured. And if we will be His servants we must be so following Him who died for us. And if we follow Him, there, where He is, there shall we be; and his Father will honour us.

The children of God, as born of God, have, through the Spirit, spiritual unity so as to know each other, and love as brethren. They were called also so to be one, as that the world might believe that the Father sent the Son. The Spirit of God alone can open up to us in the word and teach us all that is ours in our oneness in the Father and Son; and He, too, alone can mould and form the character in us of sons, working it in us and reproducing Christ's walk as our walk.

However scattered we may now be



## 230 A VOICE TO THE FAITHFUL.

(alas! through subjection to the world and selfishness), yet we know where our blessing began, and we have the hope of the glory to come. Yea, we are set between the cross and the glory. The pathway in the wilderness from the one to the other is marked for us by the word: that of being bearers of His cross.

The sole foundation on which a soul can build for eternal glory is the cross of the Lord. Again, the sole instrumental means of having eternal life is "eating the flesh and drinking the blood of the Son of man:" and the sole way of getting to dwell in Him and have Him dwelling in us, is the eating the flesh and drinking the blood of the Son of man. The character of Christ's mission by the living Father and His life here below was *by*\* the Father; even so we who eat Him shall live *by*\* Him. (John vi. 53-57.)

\* In both these places "by" would be better rendered "by reason of, because of, or on account of." (John vi. 57.) It is the same doctrine perhaps, as (John xiv. 19) "yet a little while,

## TO ANY THAT "LIVE." 231

No meeting, which is not framed to embrace all the children of God, on the full basis of the kingdom of the Son of God's love, can find the fulness of blessing—it does not contemplate it, its faith does not embrace it.

Where two or three, however, are gathered together in Christ's *name*, His name is recorded there for blessing; because they are met in the fulness of the power of the unchangeable interests of that heavenly system in which it has pleased God to glorify Himself and to make His name and saving health known in the person of the Son and by the power of the Spirit.

In the name of Christ, therefore, they enter (in whatever be their measure of faith) into the full counsels of God, and are fellow-workers under God.

Thus whatever they ask is done that

and the world seeth me no more; but ye see me, because I live, ye shall live also.' If he is our life, we are to live down here as He lived (Gal. ii. 20 and 1 John ii. 6), "he that abides in Him ought himself also so to walk even as he walked,"

## 232 A VOICE TO THE FAITHFUL.

the Father may be glorified in the Son. But the very foundation on which the promise rests, is broken up, and its consistency destroyed by a basis and framework—or by a spirit—of communion, not formed upon the enlarged scope of the purposes of God in Christ.  
G. V. W.

---

 DELIVERANCE ;

OR,

“HANDLE ME AND SEE.”

CHRISTIANITY is Christ Himself between God and us, upon all questions of righteousness on the one side, or sin on the other. He has put us right with God, and God with us in true holiness, and we are in acceptance with Himself as the beloved One, through the Holy Ghost. “As Christ is, so are we in this world” is its unchangeable measure and perfectness. We must therefore take all that He is, in life and nature, in the place He now fills for Himself (and for the eternal glory of the Father) as accomplished for us in Him ; and hold

## DELIVERANCE.

233

it as one with Him, being made "children of the Father, heirs of God, and joint-heirs," in the undeniable security of His own worthiness and title. Moreover, it is "God who made Him to be sin for us, that has made us to be the righteousness of God in Him," and who, as "the God of all grace, has called us to His eternal glory by Christ Jesus." This is our new position, and second Adam standing. As regards our old Adam standing and the sin-state in which we naturally were as fallen creatures, we are redeemed out of it by the blood of Christ. It is a great thing to keep this clearly before the soul, and to know that we are "made free by death" alone, the death of Christ, with whom also *we* have been crucified, "that the body of sin might be destroyed." Where is *now* this body of sin, if we think of Christ and His death? There is no such thing before God, or to faith. Nor should there be such a thought as getting our freedom in any other way. You never can get free by your own obedience, for "by the law was the knowledge of sin."

I 2

## 234 A VOICE TO THE FAITHFUL.

This freedom, by means of death at the cross, may be maintained in us morally by obedience, and should be too in the joy of conscious deliverance, through the power of the Spirit—but if this obedience of ours were ever so perfect, and we connected our liberty and freedom from “the dominion of sin” with it, we should be denying Christ and His death, and our own too, as the only true ground of our emancipation. It was by *His* obedience unto death, the death of the cross, and not by ours that we have boldness either before God or Satan, or with ourselves. Liberty to pass through the toll-gate is that the toll has been paid; and the only lawful payment is death—for the wages of sin is death. “Death” is therefore become our liberator and deliverance, and not law-keeping and a faulty obedience; any more than renunciation of self, or even by mortifying our members; though these ought to be mortified, because “we are dead;” and the righteousness of the law likewise fulfilled in us, because “we are alive unto God in

## DELIVERANCE.

235

Christ, and walk not after the flesh, but after the Spirit." Still our one answer to God, as a Judge; or to Satan, as having the power of death; and to indwelling "sin in the flesh," is by death itself—the death of Christ, who has gone through the gates of Hades, and is on the right hand of the throne of God. When we thus think of ourselves, as having the flesh and sin in us, our only sufficient answer, even as to its activities and lusts, is death—we are "dead to sin and to the law, by the body of Christ." In fact, real divine progress is not in the competency of creature effort, or by mere self-surrender on the other hand: but in the old man's death. "Death" is thus our one triumphant answer to all that ever had dominion over us, or in us; and death is the payment of all dues, and our final and full discharge. Our deliverance before God, is not by any one concentrated act of ours; but by His own act, in having "condemned sin in the flesh." These antagonistic powers in earthly places (sin, the law, and death) have lost their

## 236 A VOICE TO THE FAITHFUL.

title, and have lost us too ; and we insist upon our true liberty, in the possession of *life* and righteousness, in the power of the Holy Ghost, with “ the risen Christ ” in heavenly places, to whom by grace we are united, and with whom we are one. Again, suppose even that our enjoyment and experience, were unclouded and uninterrupted (however blessed this state may be) it is not by these “ fruits of the Spirit,” that we are made free ; but by the alone efficacy and fruits of Christ’s own sufferings and death before God.

In truth our happiness is, and ever will be, in ascribing all praise and glory to Jesus, as we are led to do this, by the indwelling Spirit, who is ever true to the honour of Christ. Our deliverance should never be separated, either in communion or experience, from the Deliverer—and our victory should be held with the Victor ; as I suppose we commonly do—our salvation, with our Saviour. So also as to our acceptance before God, in the accepted One—our completeness, in the perfect One. Other-

## DELIVERANCE.

237

wise, people talk of “getting” deliverance and victory; and call this (in the measure in which they reach it in their experience, or become self-satisfied) a “higher life” &c., but the highest christian life is Christ, nor is there any other; and it is *this* that as born of God, we start with: “He which stablisheth us with you in Christ, and hath anointed us is God, who hath also sealed us, and given the earnest of the Spirit, in our hearts.” This is our common portion, by grace; and being the gift of grace, our attainments fall short, as well as our communion, of what we are thus predestinated to, by the creative power of God in Christ, and sealed for by the Spirit, till the day of God’s glory comes—or else, what is the Spirit the earnest of? Our communion however must be in the place where the grace of God has set us, and “established us with Christ”—and there is no other source, or channel of supply. Communion is not by an act, or by a “now” suddenly resolved (at some moment of time) on our part; but is



## 238 A VOICE TO THE FAITHFUL.

continuous—as is our fruitfulness, by *abiding* in Christ. Our faith also groweth, and “groweth exceedingly,” and “the charity . . . aboundeth.” “The Lord make you to increase, and abound in love one toward another,” and again, “ye yourselves are taught of God to love one another, and indeed ye do it . . . but we beseech you, brethren, that ye increase more and more.” So Peter, “but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to whom be glory, both now and for ever.” Our communion in “the light” where God dwells—our transformation from the world—as well as any devotedness and self-sacrifice, are continuous, and admit of increase and growth. Moreover, “we all, looking on the glory of the Lord with unveiled face, are transformed according to the same image from glory to glory, even as by the Lord the Spirit.” So also do our faith and charity grow, as well as our obedience and separation from evil, nor is there any short way of getting into this state, by some resolve,

## DELIVERANCE.

239

or vow, or compact, which must depend upon *our* continuance, for its own ! The divine and effectual method is by beginning outside ourselves, in a constant dependence on Christ's grace, and knowing that our sufficiency is of God. We are "taught of God" thus to love one another, and "the love of Christ constraineth us," . . . to live to Him that died for us and rose again. Saintship, to a saint, may be as much a stumbling-block, in the way of real growth in grace, as a man's sinnership may stand in the way of a sinner, in accepting the fulness of God's salvation.

Surely, as saints we should "present our bodies a *living* sacrifice, holy, acceptable to God, which is our reasonable service," but this is not to be done by an inward resolution adopted some day, nor by an effort of faith. On the contrary, Paul says, I beseech you "by the mercies of God" that ye present your bodies a living sacrifice—and this is the difference *here* between Christianity and the "dead works" of Judaism—as

## 240 A VOICE TO THE FAITHFUL.

well as between promise, and the thing promised, in our conscious oneness with the Promiser. Christ, and union with Him in the glory, not only give us the objects of our own conformity; but supply us with the motives, which are needed for communion with the Father and the Son, in a walk below that corresponds therewith, through the Spirit. Our relationships in life, maintained in us, and witnessed by the Spirit of adoption, are likewise our real power and liberty for glorifying God below. As "seated in heavenly places in Christ," we do not ask Him to go all over His work again, in order to make good in our actual experience, "deliverance and victory" in us; which He has made true for us, and matter of fact between Himself and God on the cross, by the sacrifice of Himself; and between Himself and Satan, by going out through the grave! Faith can keep short and truer reckonings with God—far shorter than our experiences (as having the flesh in us) can do; and by the death of Christ, and our having been made

## DELIVERANCE.

241

“free by death,” can say, “We are more than conquerors, through Him that loved us,” and walk in “our most holy faith,” that refuses a liberty to the flesh. In the face of all our enemies therefore we can go forward, and add “thanks be to God which giveth us the victory, through our Lord Jesus Christ.”

In all these stages of our actual conformity to Christ, up to the moment when we really “put off the image of the earthly man, and put on, once and for ever, the image of the heavenly man,” according to the counsels of God; we are set in unclouded communion with the Father and the Son—and faith and hope confidently wait and serve, in the place of “His mind” upon earth—and long for the shout, that shall call us up to meet our Lord in the air, “and be like Him, and with Him.” Apart from *this* sure resting place, in and with Christ Himself, by effectual grace, who dares to say he is “unblamable and un-reprovable in God’s sight?” But we are to be presented “faultless before the presence of His glory, with exceeding

## 242 A VOICE TO THE FAITHFUL.

joy"—and by Him who is able to keep us from falling! To Him be "glory and majesty, dominion and power, both now and ever. Amen."

---

## "FOLLOW ME."

IN the close of Luke ix. we get three distinct cases brought before us. The first, that in verse 57, is of a man who, unbidden, volunteers to follow the Lord whithersoever He went. There is no consideration on his part; but without any reckoning as to the cost, he offers in the energy of nature to follow the Lord. The Lord's reply to this man reveals the character of the path that He proposes to walk in. "Foxes have holes, and birds of the air have nests: but the Son of man hath not where to lay his head." The silence of scripture as to the result of this revelation tells but too plainly of its effect.

The second case, is of one that the Lord *first* addresses; and the word addressed is simple and well understood. "Follow me." Mark well the reply.

The man does not *refuse* to follow, indeed scripture would rather lead us to suppose that he did ultimately intend to follow the Lord. But that there was something of greater importance before his soul at the moment—something that had the *first* place; because he replies, "Lord, suffer me *first* to go and bury my father." He did not disown the Lord's claim, but admitted there was a claim which, in his judgment, demanded the first place. The eye was not single, and hence the whole body was full of darkness. Caring for the dead was of greater moment to him than following the Lord of glory.

"Let the dead bury their dead, but go thou and preach the kingdom of God" was the searching utterance of Him who only knew the moral distance and death of the one, and who only could fully estimate the pressing claims of the other.

The last case given in this chapter is that of another volunteer, but evidently different in character and in faith from the first. "And another also said, Lord, I will follow thee, but let me *first*

## 244 A VOICE TO THE FAITHFUL.

go bid them farewell which are at home at my house.” Here we have an existing desire to follow the Lord. And if there was with the previous one, first the desire to care for the dead (that is, to care for those morally dead before God), there is with this one an attraction in the domestic circle that has the first place; thus eclipsing the glory of the Person that was before him.

The Lord’s reply to this man has a voice of the most solemn kind for every servant of the Lord in this our day.

“And Jesus said unto him, No man having put his hand to the plough and *looking* back, is fit for the kingdom of God.” Here was a man that proposed to put his hand to the plough, and yet was really looking back to the circle of those at home at his house—giving them the *first* consideration, and thus morally unfitting himself for that sphere or kingdom, where *His* claims are supreme. The question is not one of salvation, but of service. The first qualification for service is given in John xii. 26: “If any man serve me,

## “ FOLLOW ME.”

245

*let him follow me* : and where I am, there shall also my servant be : if any man serve me him will my Father honour.” The Lord in this last reply does not speak of *going* back, but simply of *looking* back. The eye is governed by the heart, and the look only told its own tale of what had passed within. Again the simple figure is that of a ploughman or servant in the field, and to every reader will be known the necessity that such an one has to give heed to the word, “ Let thine eyes look right on, and let thine eyelids look straight before thee.”

It is not enough that the Lord should have *a* place in the hearts of His servants. He must have *the* place, that is, the *first* place, ere there can be moral fitness for the kingdom of God.

How grateful to the heart to consider the bright and blessed contrast. This we get in Paul. Once Saul the persecutor—he had met the Lord in glory and in grace ; and He had won the heart of this man. In his case we hear of no first going to care for the dead or for the



## 246 A VOICE TO THE FAITHFUL.

circle of his house, although doubtless he was a man of large and influential connections, but what is the natural and easy utterance of his heart? "Though I might also have confidence in the flesh: if any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ; yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ."

Paul was a true ploughman with a "single eye" and with his eye upon the goal. The glory of the person of Christ set aside for evermore in his reckoning all that which had previously the pre-eminence, or the *first* place, and now

THOUGHTS FOR THIS DAY. 247

for to him to live was Christ and to die was gain !

Are you a true ploughman ?

---

THOUGHTS FOR THIS DAY.

THE DIFFERENCE IN DOCTRINE BETWEEN A HEAVENLY AND A MILLENNIAL SAINT.

WHILE every believer will admit his imperfection in practice, he generally considers himself correct in doctrine ; he may own that he is ignorant of a great deal of truth, but his conscience would not be at ease if he did not think that he held what was true. Hence it is more difficult to convince a saint of his error in doctrine, than of his defect in practice.

There cannot be correct practice with an assured conscience, but as there is correct doctrine. Once a saint is taught of God that he is heavenly as to calling, he may fail much in being practically heavenly, but as he knows the doctrine of his calling, he finds out that there is power given him according as he turns

## 256 A VOICE TO THE FAITHFUL.

have not answered to, subjected to chastening; "for our God is a consuming fire," and His "jealousy is as cruel as the grave."

---

### THAT GOOD PART.

(Luke x. 42.)

THUS she sat at Jesu's feet,  
Blessed place for waiting souls;  
Thus she heard His converse sweet,  
Thus His word her heart controls:

Thus she sat, her spirit led  
By His spirit, opening heaven;  
Thus her heart's deep hunger fed,  
Bread of God, thus freely given.

Wondrous moments, rich in joy,  
Rich in purpose doth appear,  
To those who find their blest employ  
At His feet with opened ear.

Thus Martha, Mary, Lazarus lives,  
In each whose heart, thus leal and true,  
Communion, work, or worship gives  
To Christ, the LORD, the homage due.

O, Christian! may thy waiting soul  
Be found like hers at Jesu's feet  
Until thy heart has reached His goal,  
Thy spirit led in commune sweet.

Myst'ry of godliness! how great!  
That God Himself hath hither come!  
His work, His word, His way complete,  
To bring His own to His own home!

## MARK'S GOSPEL.

### INTRODUCTION.

IF we wish for a better understanding of the Holy Ghost's thought about St. Mark's Gospel, we must briefly examine His teaching in the four gospels. These present Christ to us, but Christ rejected; and, at the same time, they present the Saviour in four different aspects. Again, there is a difference between the three first and the last. The three first present Christ as the One whom the world ought to receive, although in result He be put to death. In the fourth we find the Lord Jesus rejected already, from the first chapter; and again, too, the Jews considered as cast off; those who are born of God are the only ones who receive the Lord; consequently we find in this gospel the principles of grace more clearly unfolded—"No one can come unto me except the Father, who hath sent me, draw him;" and the sheep are distinct from the world before they are called.

VOL. VIII,

K

## 270 A VOICE TO THE FAITHFUL.

still far better, we shall be like Him and always with Him in the heavenly places in the Father's house.

The development of these truths and of these events is only found in the word of God after the Lord's ascension, after that the foundation for the accomplishment of God's purpose had been laid in the Saviour's death: Here He announces only the drawing nigh of the kingdom, for men should have received it. But although Jesus taught in all the synagogues, there were not only those who heard Him, or who believed what He taught, but some even who followed Him. It is of the greatest importance to notice this : many in the present day profess to have received the gospel ; but how small is the number of those who *follow* the Lord in the path of faith, in that humility and obedience which characterized the Lord's steps in this world ! Let us try to follow Him : perhaps we cannot literally forsake all, as the first disciples did ; but we can walk in the spirit in which they walked, and esteem Christ as the all for our

## DEAD TO SIN.

271

souls ; and that all other things are but as dung in order that we may win Christ in glory. The Lord here calls men to make them fishers of others ; let us also seek others, that they, too, may be able to enjoy the ineffable and glorious happiness which the Holy Spirit gives. We may not be apostles perhaps, but whoever is full of Christ will give testimony to Christ ; out of the abundance of the heart the mouth speaketh. Rivers of living water shall flow from the belly of him who drinks of Christ.

---

## DEAD TO SIN.

It is clear that the Red Sea is more the positive work of God who delivers, and the Jordan more the work in us which realizes it as associated with Christ. We are begotten again to a lively hope by the resurrection of Jesus Christ from the dead ; I am set free and brought to God, He that had the power of death is destroyed, I am brought to God, Christ having died and risen again ; death and

## 272 A VOICE TO THE FAITHFUL.

judgment were there, but Christ has gone through them, and I am free and with God, whilst death and judgment ruin those who are not in Christ. But I have died with Christ in Jordan ; it is a real work in me in the power of the Holy Ghost, so that that flesh which does exist, and was tried and judged in the wilderness, as it is, is dead, and I am crucified with Christ and can sit in heavenly places in Him, and war there. There is no circumcision in the wilderness. It is the first thing in Canaan, and strength is there and the camp there. There are no hostile powers destroyed in Jordan, but they are there to fight on the other side, we being the Lord's host. The ark had dried up the river ; and then comes Gilgal ; "through death He destroyed him that had the power of death, and delivered them who through fear of death were all their lifetime subject to bondage." We ourselves in Canaan, and the ark there ; we with Christ in grace ; the power in Him ; death is not inflicted as judgment, but it is death to

sin : God condemned sin in the flesh in Christ's death, *that* is Red Sea work ; He died to sin there, and we reckon ourselves dead to sin ; but in Jordan it is not deliverance through Christ's death where death and judgment were, but death in us, and with Him ; not deliverance *from* and *by*, but *with* and *to* ; and then this is practised and realized in Gilgal, not known as deliverance once for all.

The epistle to the Colossians does not take us out of the wilderness ; it is not however Hebrews truth, but a condition between. It takes up the Red Sea, but not for the wilderness, but in view of Canaan. The wilderness was no purpose of God (see Ex. iii. 8), but His ways. In Colossians the hope is laid up for us in heaven. When we are said to be risen, it is only the administration of Christ's resurrection in baptism. We are buried with Him in baptism, wherein also we are risen with Him through faith of the operation of God who *raised Him* from the dead. Hence when the apostle speaks of the Ephesian



## 274 A VOICE TO THE FAITHFUL.

part (chap. ii. 13), he does not go on to resurrection, while in Ephesians it is a distinct point. Quickening is alike in Ephesians and Colossians; and then, without any reference to baptism, resurrection and sitting in heavenly places of Jew and Gentile is stated. In Colossians resurrection comes by itself connected with baptism. Being in Christ is *in all*—Romans, Colossians, Ephesians, except Galatians, *there* it is not.

In Colossians, even “in Christ” has a more practical character, it is not place and standing; “ye are complete in him.” Otherwise, it is wholly Christ in us. In Galatians Christ in us is life. What is more remarkable is, that, while Romans and Colossians have also Christ in us according to John’s gospel (chap. xiv.), in Ephesians it is not found, save in the wish that He may dwell in our hearts by faith, which is quite another thing, and could not be applied to His being in us. It is clear that Colossians is only a state on earth, but dead and risen with Christ, and looking up to heaven.

As heretofore remarked we have not the Holy Ghost here, but life. The Colossians too is exclusively to Gentiles, not the union of Jew and Gentile in one body, though the church and body be specifically named. Hence also, state and condition, not relationship, is fully developed; not relationship either to the Father or to Christ. It is not the plan or counsel of God, but the state of the Colossians.

Hence in Ephesians we have no "if;" in Colossians we have, in the first chapter. As they were on earth the question remained. But it is not through the wilderness, but holding fast the hope, for the position is in chapter i. 5, 27; the condition, verse 10—14. So Ephesians i. 4, is counsel; Colossians i. 22, what is to be. So the result in Ephesians is the shewing forth the exceeding riches of God's grace; in Colossians we have a hope laid up in heaven. Resurrection in the Colossians is after burial to death (we had lived in sin). In Ephesians it is when we were dead in sins. After this in Colossians

## 276 A VOICE TO THE FAITHFUL.

we have no resurrection. Quickening makes the essential difference, resurrection and heavenly places in Christ—the place. Had he taken men living on earth he could not have made them one, but dead in sins, Jew and Gentile were all alike. Colossians looks back, and blessedly too, “forgiven all trespasses,” but stops there; Ephesians looks forward, it is a new creation. In Colossians we have “renewed in knowledge,” but then it is *ἀνακαινούμενον*, a wholly new thing really, and so *εἰς ἐπίγνωσιν*, for it partakes of the nature. In Ephesians it is “after God created,” &c. In Colossians the believer is clearly in the wilderness, but we can have a new life (where hope is elsewhere) in the wilderness, and by faith looking at the resurrection of Christ, we are begotten again to a living hope by *Christ's* resurrection. So Peter i. and Colossians ii. 12.

We are not baptized in Jordan, but to Christ's death (the Red Sea); our death is the end of the wilderness, and the end of the wilderness death

## DEAD TO SIN.

277

itself. But in Ephesians this is looked at in the nature that belongs to the wilderness, sinful flesh dead towards God, and as to God we begin in Jordan, or rather in what He does with us there, when Christ is gone there for us. He begins with Christ, not as dying, but raised from the dead, and so we, dead in sins, and quickened together with Him.

But Colossians goes farther than Peter. In Peter, Christ having suffered, we arm ourselves with the same mind—have faith in the Red Sea work, and so arm ourselves with the same mind ; we are begotten again to a lively hope through His resurrection. That we have in Colossians, but we have more : “ye were dead in sins and the uncircumcision of the flesh, and are quickened with Christ.” But that goes no farther here. It is life, Christ as our life in the wilderness, and our hope and affections in heaven. Dead with Him in baptism gives occasion to resurrection, not quickening. When we *were* dead, that is, chapter ii. 20, iii. 1,

## 278 A VOICE TO THE FAITHFUL.

refer to chapter ii. 12, not to 13. It is life, and life in the power of Christ's resurrection to whose death we have been baptized, and by faith in the operation of God we are therein risen, so that our profession here is resurrection and risen life ; we are not alive in the world, that is Egypt. Christ is our life, but it is hidden ; we are on earth. Hence it is Christ's appearing that is brought forward, when the hidden life will be manifested and here.

---

## THOUGHTS FOR THIS DAY.

## VISIBLE MEANS HINDER FAITH.

To attempt to do anything without either visible means, or faith in Him who is invisible, is foolish and uncomely. The presence and use of visible means satisfy and assure the natural mind, and therefore self-reliance, however you may try to silence it, is acquired from the possession of means. It is plain that nothing can be done without one or the other. There must be either visible means to rest on, or there must be faith

## THOUGHTS FOR THIS DAY. 279

in the Invisible ; and the tendency of every saint is to be so buoyed up by the possession of visible means, that the invisible is disregarded and overlooked. A man feels a self-confidence, and a sense of superiority in himself, when he is the possessor of effectual means ; and, as he is, he is diverted from seeking or enjoying the invisible power. Faith counts on God when there is no such possession—no means. When Eve was influenced by what was visible, she had in heart given up God, for the influence of visible means emboldened her heart to turn from the word of God.

Now this is an influence which must ever address and ensnare the natural man ; and hence faith in God, counting on Him who is invisible, was never connected with visible means ; nay, it enabled the saint to act according to God, in spite of being opposed by the greatest visible means, thus shewing that there was invisible power where there was no visible means ; for visible means are a support to the possessor of them, and thus they take the place of faith.

## 286 A VOICE TO THE FAITHFUL.

brethren, but if truly for the Lord, He will stand beside us, and though with hearts sorrowing for those who forsake us, yet we shall be encouraged, and enabled to maintain the proclamation of the truth, in deep, unquestioning assurance that we shall be delivered from every evil work, and preserved unto His heavenly kingdom.

It only remains for me to notice the close of the history of the church up to the Lord's coming. Philadelphia and Laodicea run down to the end in parallel streams. The former is characterized by having a "little power," but it is invisible; the latter, by what is visible. It has a great deal to say for itself, but Christ is outside the visible thing; the possessions have diverted the heart from Christ, and they boast themselves of having property, while they have not divine power. In Babylon's day there will be, as we have seen, assertion and assumption of all power; but our privilege is that we have power superior to all visible means; and our greatest glory here is to maintain, that

**THE WATER THAT I SHALL GIVE. 287**

like Moses of old, we can endure as seeing Him who is invisible, and that when there is nothing to support or prop up the natural mind, we are happily dependent upon the invisible power; and that it is easier to do so when there is nothing to tempt or delude us; for when we have nothing, we can trust the Lord for everything.

May the Lord teach us, and lead us on in this most blessed exercise and privilege, for His name's sake.

---

**THE WATER THAT I SHALL GIVE.**

GLORIOUS River of God's pleasures,  
Well of God's eternal bliss,  
Thirsting now no more for ever,  
Tread we this waste wilderness.

O for words divine to tell it  
How along that River's brink  
Come the weak, the worn, the weary  
There the tides of joy to drink.

"Drink abundantly, beloved,"  
Speaks the voice so sweet and still,  
"Of the life and love and glory  
Freely come and drink your fill."

Every longing stilled for ever  
As the face of God we see;



288 A VOICE TO THE FAITHFUL.

Whom besides have we in heaven,  
Or desire on earth but Thee?

All the weariness, the sorrow  
Of the way that we have gone,  
Passed away in His bright presence,  
As the night before the sun.

And yet more, the joy and brightness,  
All that cheered our souls before,  
As the stars in glowing sunrise  
Fade away for evermore.

And alone—alone before us  
Christ in cloudless radiance stands,  
On His head the crowns of glory,  
And the nail-prints in His hands.

All the sorrow yet remembered  
In the else forgotten years,  
*His* dark hour of bitter anguish,  
His strong crying and His tears.

Yet remembered—and as shadows  
Deepen whilst the sun goes forth,  
So in fuller depths of glory,  
Learn we all that sorrow's worth.

Learn amidst that light eternal  
All the wonders of the Cross,  
Whence the River of God's pleasures  
Flows a boundless tide to us.

From that Cross and glory turning  
Can our eyes see aught beside?  
Strangers here—the desert round us—  
There, for ever satisfied.

## MARK'S GOSPEL.

### CHAPTER I.—*continued.*

THE Gospel by Mark does not present the person of Emmanuel, and then the grace of His mission, as that by Matthew; but sets forth rapidly His ministry in its application to men. Necessarily the ministry is the same, but the development is different. His word and His works testify equally to the authority with which He taught the people. While He was speaking, the audience in the synagogue was astonished, for His speech was not like that of the scribes who insisted upon opinions, but He announced the truth as One who knew it and could present it from its very foundation. Even evil spirits were afraid of His presence, and prayed that they might not be destroyed. Nevertheless they were obliged to leave the wretched men whom they held as their prey under their power: so that the people said, "What is this? what is this doctrine?" A testimony was

## 320 A VOICE TO THE FAITHFUL.

Jeremiah's, when he exclaimed, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people." He has not on his forehead the mark of the men who "sigh and cry for the abominations which be done in the midst of Jerusalem;" and he fails in his own soul to taste of the heart of our blessed Lord, who with inconceivable light and power, is ever increasingly interested in, and intent on serving those who believe in His name.

---

## THE WORD FOR TO-DAY.

HEARKEN, ye who love the LORD,  
Hearken to His wondrous word ;

Light for the darkest day ;  
Behold the gathered two or three  
Shall have their centre sure in ME,  
Strength for the weariest way !

Faith doth my presence still command,  
Among the gathered I will stand,  
To lighten all the way ;  
Where two or three are gathered tho  
My joy will be the place to share,  
Until my own full day !

## MARK'S GOSPEL.

### CHAPTER III.—*continued.*

GRACE had come (John i. 17), God Himself was present in grace; and this grace was free to do good on the sabbath. The Lord's true rest is the exercise of His love in the midst of evil. The Pharisees thought nothing of doing evil provided that their traditions were observed. God held Himself at liberty to do good; and for this reason the Lord heals the withered hand, calling the Jews' attention to this great principle in a formal way.

The Pharisees consult with the Herodians (who were their enemies) to find out how they might put Jesus to death; and the Lord departs. So the dispensation of the law is set aside by Christianity, which cannot be introduced into the old Jewish forms; and at the same time the rights of divine love, that is, the rights of God Himself are maintained. Thus the true character of the Lord's service is clearly set forth.

**880     A VOICE TO THE FAITHFUL.**

the truth, he loves souls, and the glory of the Saviour; and the light which has been lit in his heart is to light all around him. He too sows according to his strength; and is responsible to do so. All will be manifested, faithfulness and unfaithfulness, with regard to this, as in everything else. God sends light into the heart in order to give it to others, and not to hide it. We shall receive more, if we are faithful in communicating what we possess; and if there is love in us, this cannot fail. Truth and love both came in Christ, and unless the heart be full of Christ, the truth will not be manifested: if the heart be full of other things, or of itself, Christ cannot be manifested. If Christ—truth and love—be in the heart, the truth will shine out for the blessing of others, and we ourselves shall be blessed, and more will be given to us; and there will be liberty and joy in the soul. That which he already possesses will be taken away from the man who does not let others profit by the light he has.

---

## RAISED FROM THE DEAD BY THE GLORY OF THE FATHER.

I GET in the cross two elements of perfection in man : first, perfect obedience ; second, perfect love to the Father. “ The prince of this world cometh, and hath nothing in me.” That is Man in His perfection—that is Christ, justifying God in His righteousness against sin, and perfect love to sinners. All this fully brought out, and God fully and thoroughly glorified ; and yet outwardly it is only a man hanged on a gibbet. That is what *His matchless death* is. The value of the cross as bearing upon our position is, that I learn there that I am lost and guilty : guilty by what I have done ; lost by the state in which I am ; and in the cross, too, I find what God has done, and the ground-work—all finished. Well, I might reason and say, If the blessed Son of God was there in love and perfect obedience it must be enough. But it is not enough : there is more ; God sets a Man at His right

## 332 A VOICE TO THE FAITHFUL.

hand, because of this finished work. He says, "Glorify thou me," and He does glorify Him. God accepts the work as finished, and worthy, by giving Man glory in respect of His work. God has been so perfectly glorified that a Man is in glory now. If I go to the cross now, He is not there; why? Because He is at God's right hand—"having purged our sins, he sat down," &c. It was all settled, and God witnessed that it was, and sent the Holy Ghost. He could not come till there was a Man in glory; and by the Holy Ghost, man understands the place he has in glory.

I get the full blessed consciousness that while I come to the cross *with* my sins, I find Christ in heaven *without* my sins. Christ put Himself there, and God dealt with Him there, and where are my sins now? Gone. He has not got them in glory; they are not to be found. It is like the scape-goat which carried them into a place where they could not be found, and they are gone, according to righteousness, and according to the perfect love that gave the

## RAISED FROM THE DEAD. 333

Son. Man was put in his place, and God was put in His; but as a Saviour I know Him in perfect love, love that no one put into His heart, but by which He brought me to Himself. The work is all done, and where do I see righteousness now as to manifestation and revelation? In Christ, at God's right hand. God has glorified Him, and that is righteousness. He has glorified God in the place of sin; and that is so important for me. Where was His perfect obedience shewn? Not only in His life, but where He was made sin before God. All the perfection of love and obedience was displayed in the place where He was made sin; and I come with the consciousness of perfect love. "By one offering he hath perfected for ever," &c. Not that there is not conflict: there is, but there is *no more conscience of sins*. He has brought me to God according to the value of the work He has done. He sits for *ever*. (Heb. x.) That means uninterruptedly, for there is no more to do. He will rise for judgment, but that is another thing. But



## 334 A VOICE TO THE FAITHFUL.

you must take Christ off the throne before you can say, There is no perfection for me in Christ.

Now I would say a word to those who are there. God dealt with the whole question of sin, and it is settled : but is that all ? If your debts are paid, it is a great mercy, and you may be very thankful ; but if you are left without a penny, you will starve ! But that is not the way God deals. He gives us, if I may so say, an immense fortune ; that is, a new place in Christ. I have lost my place in the first Adam, and I have got a place in the second Adam. That is perfection ; there is none other down here. The only thing given to Christians as a hope is, “ When he shall appear we shall be like him.” That and that alone is christian perfection. You cannot have that here ; it is not till the resurrection ; therefore, till I have got it, “ I press toward the mark for the prize of the calling on high.” My goal is that I am to be like Christ. The man that thinks of perfection here is not thinking of Christ, but of himself. Am I

## RAISED FROM THE DEAD. 335

as Christ was here? No. Am I as Christ is? No; but I am to *live* Christ here. The earth is not my goal: God forbid that it should be. If you think otherwise, your standard of perfection is lowered. There is progress of course; we go on till we attain to the full measure of the stature of Christ.

My perfection here is not merely what Christ has done; but that I am put into the same place with the second Adam, as I was with the first. He is the first-born, and is owned as Head, that in all things He might have the pre-eminence. We are brought into the same glory, just as Moses and Elias were: but when Peter wanted to put them on an equality, they disappear.

What is before us was ordained before the world was; God's delight was with the sons of men. God dealt with what we were in the world, but accomplished what was in His heart before the world was, to bring us into the same glory in the Father's house as the Son is.

Forgiveness is giving us a place, it is

## 336 A VOICE TO THE FAITHFUL.

not merely a negative thing, of setting aside what was against us before God. The blood on the door-post was deliverance from judgment, but while it saved from judgment, it shut God out. The Red Sea was salvation, not judgment. Israel was taken out of the old place into the new. "Thou hast led forth thy people which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation." There I understand that He is the Son of God, having this title, He gives it to me. He says, "My God and your God." (John xx.)

We must apprehend what we are brought into as well as what we are brought out of, because affections are developed by the place we are in; personal affections and desires are formed in the house. How can I love as a child if I do not know Him as Father? If I see a very good man, I might say, I would like him to be my father, because he is so good and true, but I cannot have the feelings unless I was in the place. And now not only the place

## RAISED FROM THE DEAD. 337

but the things that belong to the place are revealed. "Hath not entered into the heart of man the things which God hath prepared," &c. People leave out the rest. "We have received the Spirit which is of God that we may know the things that are freely given to us of God." That is not forgiveness. Paul knew things by the Holy Ghost and communicated them by the Holy Ghost. They were revealed by the Spirit; communicated by the Spirit, and received by the Spirit. It is the Spirit every step of the way. "We speak wisdom among them that are perfect." That is the whole development of Christianity. He wants Christians to understand what His thoughts are. The more you study the grace of Christ, the more will you see how He took pains to bring us to understand the place He has given us. His heart will not be satisfied till He has us there with Himself, and like Himself.

---

## 348 A VOICE TO THE FAITHFUL.

from or independently of the presence of the Holy Ghost, who enables our hearts gathered unto the name of the Lord Jesus Christ, to recognize and greet Him in our midst, as well as individually to see Him when He manifests Himself; "we will come unto him and make our abode with him;" this is the greatest favour God could vouchsafe. "One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord"—a foretaste of that day when we shall see Him and be like Him.

---

## PURPOSE OF HEART.

EVERYONE really is formed by his purpose. Conscience is not in itself purpose. Many a one approves of a different course to the one he follows, and his conscience chides him, but still he follows the real bent and desire of his mind. When there is full purpose of heart, a great many things may occur to

## PURPOSE OF HEART.

349

check and divert it, but like the needle to the pole it will make for the desired point again. A man set on making money, may have to encounter many obstacles in circumstances and education, but if his purpose rules, he succeeds in some measure. It at any rate gives him a character. The mole is very much of this nature, it works unseen, it has to encounter many enemies, but it pursues its course and is victorious, if not cut off. This is what patience in the full meaning of the word is, not only beginning well, but inflexibly bent on reaching the end—on to the goal. Patience or endurance is of a double kind ; one to refuse everything attractive or exalting, the other, to bear up against any taunt, or calumny, or infliction.

We see both of these in the attacks of Satan on our Lord. The first at the beginning of His ministry, the other at the close in Gethsemane. There never will be patience of either kind without purpose. One can easily tell what one's purpose is. God sees it in secret and will reward it openly. For where there

## 350 A VOICE TO THE FAITHFUL.

is a divine purpose, there are obstacles everywhere, in oneself, and from everything around.

I am afraid that sometimes people only follow their conviction or judgment, and this is all very well while circumstances favour, or ministry helps, or company of the same taste supports in it, but this is not purpose. The salmon determines to ascend the weir; if it can accomplish it by an ordinary effort, well and good, but if not, it takes its tail in its mouth and makes a tremendous rush and succeeds. Assuredly your purpose will ooze out sooner or later. Whatever characterizes us is really purpose; when the purpose is of the Lord, it may be hindered, but it will be ever working to gain the upper hand, like ivy, which though pressed down by a flag, will grow and struggle on until it covers the stone. The hindrance is overcome, and the ivy carries the day. If you have not this purpose you will be like the branch of hawthorn in bloom, that retains its bloom for a while when placed in water; while the circumstances minister to it,

## WE SHALL SEE HIM. 351

it is sustained, but because its union with the source of its life is not maintained, it soon loses its own vitality. You are placed in circumstances on purpose to convince you that "if you abide not in me," you will soon wither. If you abide in Christ you will surmount every obstacle. The obstacles will be only occasion for a greater action of His strength.

---

## WE SHALL SEE HIM.

THE little while, how nearly gone !  
 And then my eyes shall see  
 How God delighted in His Son,  
 By all He gives to me.  
 Yet grace, all other grace above,  
 Beyond our hearts to dream—  
 By giving *me* He tells that love,  
 By giving me to Him.

The Son who in His bosom dwells,  
 In God's eternal rest—  
 The Son to whom His heart He tells,  
 With Him for ever blest.  
 For that beloved Son He still  
 A joy can keep in store—  
 His cup of love, so sweet, so full,  
 Shall yet be filled the more.



352 A VOICE TO THE FAITHFUL.

There is a pearl that shines not yet,  
In radiance on His brow ;  
There is a morn for which He waits  
Amidst the glory now—  
The recompense for weary years,  
For shame and grief and scorn ;  
For depths of sorrow, bitterest tears,  
That fair and cloudless morn.

Joy to the heart of Christ to be  
In that bright morning's gleam ;  
For this Thy hand has fashioned me,  
Has made me meet for Him.  
The spikenard and the cinnamon,  
Trees pleasant in His sight ;  
Thy hand has planted for the Son  
In whom is Thy delight.

And oh how deep the grace that we  
The trees of God should stand,  
All fair in Christ's own eyes to be  
In that eternal land.  
For Him those courts of shining gold,  
For Him that garden fair ;  
The Father's love in fulness told  
By us presented there.

All faultless in the light that shines  
Full from the face of God,  
The witness, perfect, and divine,  
To Christ's most precious blood.  
His own exceeding joy to be,  
His heart's delight and bliss ;  
Oh well to cross the midnight sea,  
To such a shore as this !

## MARK'S GOSPEL.

### CHAPTER IV.—*continued.*

WE see here again that the Lord's ministry amongst the Jews was ended. "To you it is given," He says to the disciples, "to know the mysteries of the kingdom, but to those that are *without* all these things are spoken in parables, in order that seeing they may not perceive, and that hearing they may not understand, lest they be converted, and their sins be forgiven them." They are under the judgment of God. The Lord does not mean to say here that a soul might not believe in Jesus individually, and thus be forgiven, but that the nation, having rejected the testimony of Jesus, was now deserted of God, left outside, and exposed to His judgment. He reproves the disciples because they too could not understand the parable, nevertheless He explains it to them in His grace.

After this explanation and the respective warnings of which we have spoken, the Lord gives another parable which

## 856 A VOICE TO THE FAITHFUL.

His power ; the security of His own even when He seemed to be indifferent to their difficulties ; then the relationship in which He stood towards the Jews.

Jesus, having sent away the multitude, gets into a boat, and goes to sleep whilst a tempest arises upon the lake, so that the waves fill the boat. The disciples, full of fear, come to Jesus to awaken Him ; Jesus arises, rebukes the wind, and says to the sea, "Peace, be still," and all is quiet. But then He reproves the unbelieving fear of the disciples : and indeed, reader, do you think that the power of the Son of God, God's counsels, could have failed because of an unexpected storm on the lake of Gennesareth ? Impossible ; the disciples were in the same boat with Jesus. Here is a lesson for us ; in all the difficulties and dangers of the christian life ; during the whole journey upon the waves, often agitated by the tempestuous sea of life and of christian service, we are always in the same boat with Jesus, if we are doing His will. It may seem to us that He is sleeping ;

## "THE THIRST."

357

nevertheless, if He allows the tempest to rise in order to prove our faith, we shall not perish since we are *with Him* in the storm ; evidently neither He nor we can perish. He may seem sometimes to be indifferent to our fate ; but I repeat we are *with Him* ; His security is our own.

---

## "THE THIRST."

John xix. 28-30.

If this scripture is looked at by the side of others of a similar character, such as "the baptism" in Luke xii., it will acquire a breadth of meaning which must needs present our Lord in the light of all He came down to do. Further, the words "how am I straitened till it be accomplished," agree morally with "the thirst" of this chapter. We may consider in this was this mighty thirst that Christ reached, the thirst for the Father's glory and our redemption that brought Him into this world. This *mighty* thirst I have called it, which came upon Him, when on the cross He longed for all it led to. Do you think that the vinegar

## 858 A VOICE TO THE FAITHFUL.

which was given Him could reach *this* thirst? Jesus must accept the vinegar to fulfil the scriptures, for it is written, “in my thirst, they gave me vinegar to drink,” but could that vinegar quench it? Nay, He refused it.

How wondrous this love of the Lord Jesus! the expression in living words and deeds *to us* of all that lay in the heart and mind of the Father. This love was perfect in Him in everything, and even when it comes out in us: “we ought to lay down our lives for the brethren; because *he* laid down his life for us.” Grace is ministered from *Himself to us*, out to the point of laying down our lives! we could not think of such a love apart from Christ. But God says, I must make you like Christ in it, and everything else. But to connect this thirst with what I desire to add, Jesus seems here to say, “Whither I go you cannot follow me now, but ye shall follow me afterwards.” Let me go before; let *me* get into the activities of this service of love for which I thirst through my own death.

## "THE THIRST."

859

If you ask, How did He shew this? Well, I take some illustrations from scripture to explain it. God never leaves Himself without a witness on the earth, and loves to associate us with Himself in His own thoughts and ways before they come to pass. I begin with Abraham—"Shall I hide from Abraham the thing that I do?" I go to Mount Moriah and see there the Spirit of Christ teaching Abraham the mystery of death and resurrection through Isaac. God delighted to call His friend into intimacy with Himself in what He was going to do for a ruined world by redemption at another day; and He delighted too (when he had shewn his obedience) to speak to Abraham in this type about "the Son of his own love;" and how He should be offered up in that coming time—as Jesus said, "Abraham saw *my* day, and he saw it and was glad." If I leave Abraham at his mount, and go on again to that same Mount Moriah in the times of David and Solomon, I find the temple there, and the priesthood and sacrifices still pointing

## 860 A VOICE TO THE FAITHFUL.

forward to the future day of the Son's glory, and the kingdom of God. Next I take Moses and the burning bush—that bush burning with fire, and yet “not consumed.” As Moses comes here to Mount Horeb with unshod feet, and stands upon that holy ground, I inquire, Do you understand what this means? Moses says, I am only at the beginning—but being led by the spirit of prophecy, he can see in a future day Christ will go to His own Mount, Calvary, and make all plain, so that Moses and Elias when on the transfiguration mount “spake of the decease which he should accomplish at Jerusalem.” There as I gaze I view the true burning bush—burning, yet not consumed. Life out of death, in the fire of God's holiness.

Again, if I take David, “the sweet psalmist of Israel,” longing for the water of the well of Bethlehem; surely it was not merely a drink of water for which he thus thirsted. It was the typical water for which he longed; it was water from the well of Bethlehem—none

## "THE THIRST."

861

other could quench that thirst of his. David's Son was to come in at that gate, and the water of life was to flow out from thence, as a river of healing to all nations.

When in another day, the wise men of the East inquired where the little child should be born, was not the answer, "In Bethlehem of Judea; for thus it is written by the prophet: And thou, Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel." How blessed to see God thus guide the longings of the patriarchs, and the thirst of the royal David, to the place where the Son of David was to come in! No doubt the spirit of prophecy in David could sing of Him whether coming in at the gate of Bethlehem or reigning on Mount Zion in His majesty and glory. I leave David thus sitting as "the anointed of the God of Jacob," waiting with longings of spirit at that gate, to ask, Has that blessed One come in, and superseded for us the well and the gate of Bethle-

N 2



## 362 A VOICE TO THE FAITHFUL.

hem ? David says, *How I thirst till I see that little child ! But now God manifest in the flesh has come in.*

Then I look farther on, and I see, not merely this little child coming in, but a man living and anointed by the Holy Ghost, growing up in the midst of men, a Man whose thirst goes out to all around. See Him with the woman of Samaria—"I would have given thee living water . . . whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life." And in satisfying her thirst, finding for Himself meat to eat that His disciples knew not of. See Him in another place promising the disciples that "out of their belly shall flow rivers of living water." Have you and I as distinctly received the living water from Christ as did that woman when He revealed Himself to her ? Does that living water flow out from us ? Has He not given it to us ? If the Son of man is ascended, He is sure to do something worthy of Himself

## “THE THIRST.”

868

and of the place He is gone to. It was not till He was glorified that the Spirit came down, as He promised it should, to be in us “a well of water springing up into everlasting life,” and flowing out from us too as “rivers of living water.” As He trod this earth, His presence in it said, I have an ear and a heart for every groan, every sigh, every thought that touches or troubles the conscience of any man upon earth, and I give the living water to any that thirst. This is what He did right up to the cross, but then and *there* He goes into His own place, and He says, “I thirst.”

Most surely in thus speaking I do not deny the sponge, or the vinegar, or such thirst as it could meet; but if you and I can see it in the light of the pathway of Christ's sufferings, as the entrance to His kingly glory, we shall also without fail accept it in another way than the vinegar.

It says, I long to break through the host of the Philistines, and destroy the power of Satan *at* the gate of hades. *I thirst* for the open sepulchre, and “the

## 364 A VOICE TO THE FAITHFUL.

glory of the Father" that waits for me *there*, to carry me up. I thirst for the moment of victory, when I may look back upon all as accomplished—I thirst for the seat that is awaiting me at the right hand of the Father in glory—Man in the person of the Son, exalted far above all heavens.

Observe, when He came back again from the gates of death, and stood in advance upon this earth as the risen One, where did He find the objects that were to satisfy His thirst? I answer in John xx., where the second Man begins the new history of redemption with Mary and His disciples, on the other side of the fall of Adam, and of the body of sin and death, and of a groaning creation. He can find there again Mary to whom to say, "Go to my brethren" with the glad message of my resurrection, and their eternal salvation, and say unto them, "I ascend unto my Father and your Father; and to my God and your God." There are no mighty men here—how could there be? "The mighty work was all His own," though it was

otherwise with David in type. His men certainly did, at the risk of their own lives, fetch the water, and none can tell what was the weighty import of that drink-offering which David poured out to the Lord ; so that he, instead of then appropriating it, might continue to wait in faith for its fulfilment at the gate of Bethlehem. God could accept that for David and David's greater Son against that day ; just as He could bury Moses so that none should know his sepulchre, and bring him out when wanted on the Mount of transfiguration to meet his Lord ; or at another day catch away an Elias in a chariot of fire, for a like purpose and interview with Jesus.

Jesus could say “I thirst” for those higher glories to which that open sepulchre points—by the way of death and the grave, and the gate of hades, by which our Lord broke through the enemy's power, to obtain such victories. Connect that thirst, beloved, with the place that He is now in at the right hand of the Father. Does it not tell us what He thirsted for ? He says, I go

## 366 A VOICE TO THE FAITHFUL.

there as the Son of man that I may open out and make manifest the counsels of the Father. "I thirst" that there may be nothing more hid of what is in that bosom. He thirsted for His baptism in the days of His flesh, and how was He straitened till it was accomplished! He thirsted; and then He poured out for Him, who could alone understand the value of such a sacrifice—that precious blood—the blood that was poured out for God! It is everything for us to know, both for faith, and in communion, that the value of the sacrifice and its efficacy begin with God. Nobody knows all that the Son is but the Father, and all that the Father is but the Son—or the relations in which by the work of Christ we are set with God. We have Him as the burnt-offering. We have Him as the meat-offering—the bread and wine of Melchisedec—and the precious perfume and incense of the Sanctuary—it is all there!

Well, I will only say another word, and it is this—another word in connection with that which I find in the day of

## “THE THIRST.”

367

the coming glory, when all will descend from God out of heaven, as in the close of Revelation. Here I get the gates of the heavenly Jerusalem thrown open, and not shut day or night for ever ! It is beautiful to see that everything is finally made manifest—from the highest heavens to the city of display. But lovely as it is, it is something less than what we get in the Gospel and Epistle of John, just because it admits of display. It is not the nature of love to like display. The more objects Christ got round Him, the more objects He had on which to pour out His love ; and love is never better pleased than when it meets with that which likes to accept it. Now here in the last verses of the Revelation we get a new thirst opened in ourselves, for “the Spirit and the bride say, Come !” It is the Spirit and bride, because they are thus seen waiting and ready upon earth—and for whom do you thirst ? It is *your* turn. Oh, if so, I say, Come Lord Jesus ! The hope of His coming sustains me in His absence, to go along a path that none could travel but with

## 368 A VOICE TO THE FAITHFUL.

Himself. The Father and the Son love to have us go along with them (as we have been shewing) in this path of separateness and expectation. The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. There is a thirst here, but if there is a thirst, it is not a thirst that need be unsatisfied—"who-soever will let him take the water of life freely," and I can thus in faith carry up the objects of *my* love that they may be satisfied where I am—even with Christ Himself. Then "he which testifieth of these things saith, Surely, I come quickly, Amen." He will come, and come "with a shout" too! The Christ that went out with a thirst, will come in the second time with a shout, and bid us rise to meet Him.

The Lord give us hearts to respond, "Even so, come, Lord Jesus!" May the Spirit keep these longings and thirstings full upon the soul in power, till the "moment, and the twinkling of an eye" perfect our translation, to see Him as He is, and to be like Him!

## THOUGHTS FOR THIS DAY.

### GUIDANCE.

“As many as are led of the Spirit of God, they are the sons of God.” “If we live in the Spirit let us also walk in the Spirit.” Thus we learn that divine guidance is the privilege, and more, is the very characteristic of God’s people. The grace of God which has saved them, has also conferred on them all things that pertain unto life and godliness, and next to the gift of His own Son, God’s chiefest gift, is that of the Holy Ghost; as the apostle has said, “Now he which stablisheth us with you in Christ, and hath anointed us is God, who hath also sealed us, and given the earnest of the Spirit in our hearts.”

Guidance must always be from without, and must depend on another and not on oneself. If I am ever so wise in heart and perfect in ways, these will not guide me, though they might shew I have no need of guidance; if however I know the need of guidance, I also con-



## 878 A VOICE TO THE FAITHFUL.

has given us by inspiration, and which He uses now by His Spirit for the cleansing of our ways and the perfecting us in the life of faith, and in the knowledge of His will.

The Lord give us to know more of His guidance, and be meet for it with hearts kept free for, and in fellowship with, Him. If we fail, He will not fail us, and so we need not be discouraged. He is our Shepherd, who makes us to lie down, and leads us, whether beside the still waters, or in paths of righteousness for His name's sake. He restores the soul. He is with us, whether in the valley, or at the table he has prepared for us, with the head anointed, and the cup flowing; we may say, Surely goodness and mercy shall follow us all the days of our life, and we shall dwell in the house of the Lord for ever. The Lord give us hearts, as the sheep of His hand, to follow such a leader. "Commit thy way unto the Lord, trust also in him and he shall bring it to pass."

---

## THE WORD AND THE PRIESTHOOD.

THERE are two subjects in Hebrews iv. 12-14; namely, the word of God, and the priesthood of Christ. Both are to help us through the wilderness. The word to guide us, and the sympathy of Christ to support us in our path. The word, sharper than any two-edged sword, to detect and expose everything in us which would hinder us from seeing the path that the keenest creature's eye—the vulture's eye—hath not seen. The word has to sweep away all cobwebs, and expose all the subtle reasonings and tastes which cloud the mind, and interfere with a single eye. This is a wonderful process; the thoughts and intents of the heart are discerned. The word is thus a lamp to our feet, and a light to our path. It has to train us in its own way, and it has, in doing so, to refuse and set aside all the old motives and courses of action. It is the new graft of the standard rose-tree.

## 380 A VOICE TO THE FAITHFUL.

The briar must not send out a single bud ; the rose-graft only is to be expressed. We require this help, for without it we should not find the road in this dark world. Nothing but the light of the word can find it for us, and it is entirely new, and has no support from anything in us, because its purpose is to shew us the way to heaven, *out of* everything here. Now where you are controlled by the word, you are not alone ; you are cheered by the sympathy of Christ, for he travelled the very same road Himself, and He knows all the difficulties of the way—the annoyances, the divers trials, the persecutions, the oppositions of every kind—but He encountered and conquered all, and apart from sin ; not chafed, though pained by them ; and He bears us company in sympathy.

