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[TWO TRACTS.]

· FAITH AND WORKS
AND
THE CANON OF TRUTH.

BY
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FAITH AND WORKS.

James ii.

It is a simple and general, but safe, answer, to any question arising on this chapter, i.e., as to that part of it relating to this subject, that God could not accept hypocritical faith. We are told by the truth that God cannot be mocked, and the conscience receives a safe direction on the matter by such an answer. But if the enquiry be pressed farther, it comes to a question of truth, of confession, and of glory; and the place requires a farther elucidation.

The God of glory is presented to us from the first. The God (not the Father) of our Lord Jesus Christ. To us, indeed, He is the God and Father of our Lord Jesus Christ; but God as the God of glory is the pivot of the truth here revealed.

The God of glory appeared to Abraham, and called him, in the power of glory, (*κρατος δοξης*) from home and kindred and father's house, to a place that God did not, but *would*, show him. The sight of the God of glory was the secret spring of Abraham's path; for when he had come into the land which God had in mind for him, when He called him, which he was not then to possess, he refused to take possession of so much as a foot of that which he was to receive, in his posterity, at the hand of God, in God's own time. Abraham, individually, waited for and gets a city whose builder and

maker is God. This was the faith of Abraham. The word of God is his perfect reliance, his dependence is on God; and he looks for all subsidiary things at His hand, and is chastised when he fails. He is invited to walk before God and to be perfect, in the hope the God of glory showed him. To do the reverse, that is, to distrust God, was Adam's sin, and to *trust Him* is faith. In this view all the difficulty of this chapter is dissolved.

We must now recur a little to the habitual—we trust habitual—thoughts of the believer, of the well-instructed believer at least, full of the joy of privilege and of his nearness to God, by the faith of the Son of God. Such a one knows and has believed the wonders of the grace of God in Christ, the sonship he has received in Christ, his union with Him, his place in the heavenlies, the hope of his calling, the love of the Father, and his worship of Him in praise and thanksgiving. If son, then also heir, saith the scripture. Of what is he heir? That of which Abraham is heir—that of which Christ is heir—heir of the world, as joint heir with Christ,—but this linked, in pure grace, now to the child *of God* in grace. The sinner, the rebel in heart, corrupt, under judgment to return to the dust and not to die there, is sought and found of God in grace: his confession, as convinced by God of sin and of incompetency to good, leading in the path of God's mercies. To him then, so found, that worketh not, but believeth on him that justifieth the ungodly, his faith is counted unto righteousness; and now, not only to forgiveness and the non-imputation of sin, but unto imputation of life also by the resurrection of Jesus Christ from the dead.

Now faith was the special characteristic of Abraham, which makes him the father of all that believe; and therefore it is said, if ye are Christ's, then are ye

Abraham's seed ; for they have believed unto righteousness, and so heirs. Now here follows this great principle, that that characteristic must be carried into every relation to God.

The apostle Paul is at great pains, so to speak, in the 4th chapter of his Epistle to the Romans, to prove that it was by faith and not by law that we became heirs ; for Abraham believed, and his faith was counted unto righteousness when he was in uncircumcision, (of which we are,) and the promise that he should be heir of the world, was not to Abraham and his seed through the law, but through the righteousness of faith.

Now the effect of the appearance of the God of glory, was to bring Abraham out from the world in which he was, and to keep him out of the world into which he came in Canaan, while looking for the city which hath foundations, whose builder and maker is God, even the heavenly kingdom. This is different from the position of the Church, though linked to the Church. It is linked with the Church as its heirship, which is attached to it in Christ,—if sons, then heirs, heirs of God and joint heirs with Christ, which shall be manifested in the dispensation of the fulness of times, but pregnant with present duty.

No one ever trusted God and was confounded. Christ was the head and leader in this trust, and found resurrection. Abraham found all, too, in God. Christ was the author (so translated, but, perhaps, likely to give misdirection to the mind) and finisher of our faith, who endured the cross, despised the shame, and is set down at the right hand of God. The obedience of Christ to all the thoughts of God about the world,—in His love to it, and in the full knowledge of its enmity, and evil, and desperate condition ; (He came because its condition

was desperate;) His separation from it unto God in the midst of it; His obedience unto death—gave Jesus Christ His place, as Son of man, in glory. Abraham was also separate unto God. The God of glory was before both in their spheres. Christ came from the bosom of the Father. The appearance of the God of glory to Abraham, made every word a sure ground and *substance* on which his soul rested and questioned not. Christ is anointed with the oil of gladness above His fellows.

Under such an aspect of truth, no difficulty can occur as to the 2nd of James. "So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment. What doth it profit, my brethren, though a man say he hath faith, and hath not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God. Ye see then how

that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works when she had received the messengers and had sent them out another way? For as the body without the Spirit, is dead, so faith without works is dead also." (James ii, 12—26.)

With moderate examination it will be seen that the work of love (mentioned at verse 14) is but an illustration which would simply stand thus—You will allow, without question, that if a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not the things that are needful to the body; where is your love? What reward have you? Have you loved Christ? Have you lent to the Lord? Surely not: you have mocked Him in such a feeble pretence to love. How shall you argue about faith otherwise than you would about love? Now Abraham's work of faith, in reliance on the word of the God of glory, was to leave his home, his kindred, and his father's house,—made him yield up his son, though all the promises of a land of earthly inheritance and universal blessing depended on this his only son. The more, in fact, that depended on that son, the more it was (in reliance on God's word) the occasion of a more ready yielding of him up, and he accordingly received him back again in a figure. The wisdom of the Holy Ghost in selecting this as the example of the work of faith in Abraham is most precious, inasmuch as it shows the depth of Abraham's faith above all other examples. It is more than abnegation. It was, together with a renunciation of hopes, *the crucifixion of the affections*, so concentrated we are told here; and he receives him back the new and risen man, the indefeasible surety of the promises. He refused to accept a foot of

land, though using a portion as a purchase to bury his dead. The effect, therefore, of the appearance of the God of glory, as we have seen, was to bring him out of the world, to keep him out, and to cause him to yield up all to God. Rahab's work of faith was in preferring the people of God to her own nation, receiving the spies from their camp, and was saved by the type of the cross. Now these are marvellous types of the works of faith in heirs of the kingdom. Of the extent of the faith of Rahab we do not so distinctly read as in the case of Abraham, but it was enough to bring her into the genealogy of Christ as her reward. Of Abraham's we hear plainly in Genesis, and in the 11th of Hebrews; and Abraham and others, as this chapter tells us, confessed themselves strangers and pilgrims on the earth. The works of faith, then, as heirs of the world, are characterized by the works of Abraham and Rahab. Where shall the saint understand them better than in the place where grace has placed him *above* in Christ. He finds there Mesopotamia and Canaan all alike to him. He leaves one—he dwells a stranger with his own in the other. The world has so absolutely departed from God, and is not only not subject to Christ, a condition to which sin had reduced it; but has driven Him out of it, and become guilty to final condemnation. He would have become the Saviour of the world, and He will, when as heir to it, He takes possession with all His saints; and they shall be destroyed who destroy the earth. No thought that earth forms about Christ, no attempt to fit Him to it, does anything but falsify Him altogether and all the thoughts of God. This it is that makes it so difficult for those, to whom the grace of God in Christ has become known through the Spirit, to find their way in the midst of a false Christianity. But can the heir of

the world, i.e. the saint—for he is joint-heir with Christ, his head—have any rule for himself but subjection to Christ as LORD, waiting for his inheritance. “Show me your faith by your works.” To me, therefore, the setting forth Christianity as blessing the world in its own course, and as being compatible with the claims of the world, its organization, direction (at least) of its services, its application of judgment, its ambition, its contests, its alliances, and its policy, is a denial of Christ as LORD, into obedience to whom no Christianity as it is can reduce them: nay, these have a course to which Christianity must submit, or rule in giving way and becoming more corrupt than itself.

It is quite true (and blessed is the case of such a one) that the affections I have above may form a taste and a conscience too, which if waited upon, would repudiate the world, and its ways, and its acknowledged pursuits; but the line of demarcation, which the faith of Abraham and Rahab gives me, has not yet helped me, though the yearnings of the Spirit of promise has; while God surely intended that the heavenly kingdom and its glory should have made the path plain, so that the wayfaring man should not stumble therein. The work of faith of Abraham was leaving Mesopotamia, and remaining a stranger in Canaan. The deliverance of the Israelites out of Egypt, and the passover, and the redemption through the Red Sea into the wilderness, was a closer type to the Church. The wilderness was the place of instruction. They had been baptized unto Moses in the cloud and in the sea. Many saints die in the wilderness. Caleb and Joshua, alone of the stock that left Egypt at the age of intelligence, inherit in Canaan—God can bring in. “He that overcometh shall inherit all things.” (Rev. xxi, 7.) It is a sad thing for a saint to die in the wilderness.

This may not grieve, as it should, an indolent saint, who likes not the pain of confession unto reproach, and to be thought worthy of that kingdom for which he would suffer. Let them, however, consider that joining themselves to the world they must be scathed in its judgments. The saint who knoweth these things, or only feels them, laments the madness of those who shelter themselves, or rather think to shelter themselves, in the place to be judged. They are only safe if out of it. And when God finds His saints there, He, in grace, touches and reproveth—He breaks them to deliver them ere the day of visitation come. If they deny Christ as Lord, He cannot deny Himself. He, for His part, will deny them before the Father.

A failure of understanding in the truth of faith and works, as exhibited in this chapter, and in the truth on which it is built here, brought the same confusion as the mixing of the dispensations has in other cases.

The word "if," so often puzzling to the saint, generally applies to the judgment and reward of obedience in the heirship. We see the promise plainly conditional in Romans iv, 12: **TO THOSE WHO WALK IN THE STEPS OF THE FAITH OF OUR FATHER ABRAHAM.** So absolutely is the walk connected with the heirship of the world and the glory of Christ.

The hope of the Church is the being taken away to be with the Lord. The hope of the glory is the manifestation of the Son of God at His kingdom. There is a special application of "if," just in a contrary direction. "I tell you, *if* ye be circumcised, ye are debtors to do the whole law. Whosoever is justified by the law is fallen from grace." Here the condition is, that you shall *not* work: if you work, you break the condition of grace. You can offer nothing. What is given in grace to the

believer is beyond work. The Church does not purchase its place by works. The righteousness of God by faith, the possession of Christ as that righteousness, who was made sin for us, that we might be made the righteousness of God in Him, does this.

I am sure true-hearted souls will feel the value of the distinction made through this paper. In a concurrent publication, and with the same ends, in Vol. vii, page 284, (without, indeed, due clearness and development,) it was shown that the declension of the seven churches was from the confession of the *kingdom* having failed in Christendom. The cognizance of heavenly things alone lets a Christian pass through the world on easy terms, and a slight sneer or charge of peculiarity is all that will be suffered. It is true of him that is born of the Spirit, (as of the Spirit,) that the world knoweth not whence he cometh and whither he goeth; but he is so far comparatively little heeded; but the steps of the faith of our father Abraham bring about another aspect of treatment. Christ, the leader and fulfiller of confession, though full of all unfailing grace and virtue, is sure to meet the contradiction of sinners, and we are all of one, and therefore He is not ashamed to call us brethren. If we suffer with Him, we shall also be glorified together.

There is another difficulty which the distinction solves, which is the question of judgment. The Church, as the body of Christ, the persons being His members, is past the judgment: there can, therefore, be no condemnation. Her judgment was in Christ—she shall not come into it; but all that is not of Christ, and all that is done in the kingdom, does come into judgment; and our path on earth is there, and His reward is with Him when He comes. But how needful it is to be occupied with the

blessings of the Church where faith of the gift and grace of God brings experience of God. From the place of the Church, even His presence in the heavenlies is strength brought for confession, and the joy of the Lord is her strength. It is here wisdom and guidance is sought and found. In the midst is worship and the praise of God the Father and of the Son, for the place of her worship is there too. Here, therefore the sight of the God of glory is granted, by whom in us the WORK OF FAITH is fulfilled in power.

NOTE.—There are many unsuspected places of the New Testament that would receive a perfect elucidation from these things, which have vacillated between many interpretations, or been done wrong to, or passed as merely general when their application was most strict. We can justly understand the expression, "Your faith groweth exceedingly, and your charity aboundeth." If faith meant faith in the ground of peace, the quantity of faith has nothing to say to it, but the value of the object. So the difference between the "work of faith" and "the labour of love." The expression of James, "Hath not God chosen the poor in this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him," receives its just force; and corresponding texts also, "The meek shall inherit the earth," "Blessed are ye poor," and giving this the sense of the spirit of poverty to the expression, "poor in spirit," declining the greatness of this world. The position of poverty held in faith saves so many of the positions easily felt to be necessary to the position of this world, if there is an heirship to the world to come, and that the present world, and every part of its constitution contrary to God and to Christ, except as to the bare fact that power belongs to God. If the position of the heirship of the kingdom is held in poverty, how naturally and without question is the saint free of the world and its ambitions, its frowns and favours. The utmost that those that *possess* can do is to possess as though

they possessed not, to use as though they used not. It is an *abuse* to do otherwise, and in respect of the kingdom, (in fact its revelation,) loss. The work of faith will make this world a very wilderness. The labour of love one to another is called for; the walk of faith in it opens the way to, and is the field of, it; in fact, mutual help and love among the strangers, who wait for an enduring substance. The more thoroughly the possession of the kingdom is realized, the more steady must be recurrence to Gilgal, and the creeping in of Babylonish things, and the value of this world's goods, guarded against. We shall not be separate before God unless our hearts are bound up with Christ, it will be a meagre and failing confession without Him, and it should be "*true in him and in us.*"

Lastly, the duties and the relationships of the saints on earth, such as are recognized by Christ, are ruled by the Master and done to Him, and they receive the reward of the *inheritance*, because they serve the Lord Christ: He is confessed in all things, and every thought is in subjection to Christ; and *His* name is on their foreheads, both here and hereafter. (Rev. xxii, 4.) We have not to go out of Christ for anything. "We are complete in him (and this is, I believe, the true and only sense of the word in Col.) who is the head of all principality and power."

There is a point which receives perfect elucidation from this position of the believer. The truth of the place of Melchisedec, in this respect, has, I believe, been rarely fully and clearly understood. We find in the Epistle to the Hebrews, Melchisedec spoken of as entering in, but there is nothing of His coming forth. Again, happy souls know that it is not intercession that keeps them in the place of grace. They are *in Christ*, before the Father, in Christ in whom they have believed. Placed there in the settled claims of Christ, to be there unreprouvable in the sight of God, and yet the office of Melchisedec is intercession while above, not only of advocacy in case of failure, (1 John ii,) but of intercession for them in the difficulties of confession; compassed with the consciousness of past infirmity, (though without sin,) and a compassionate High Priest. Even the ignorant and those out of the way are the object of His graciousness. Held, indeed, as safe in Him,

they, as the objects of His Father's love, are His charge while on Satan's ground, and He becomes, to all who look to Him, the strength of their confession, and the leader in the path they walk, the beginning and end of their faith. Heirs with Him in a usurped country, seeking wisdom to distinguish between God's and Cæsar's, they confess Him not only in His grace, but in hope and patience, "in the kingdom and patience of Jesus Christ," desiring to be with Him, and looking to be in His image. The fitness of this High Priest is most instructive. He who has received this office from the Father is in His place, where He intercedes, and from which He sends His help, and whence the love that animates the saints comes, holy, harmless, undefiled, and separate from sinners, becoming those who are to follow Him, in whom they stand, and in whom they are presented to the Father.

THE CANON OF TRUTH.

THERE is a very common mistake as to the sense of the word *heresy* in scripture. It may be something definite; it may be truth, it may be error. But no just apprehension can be arrived at as to what it really is, except by looking to the essential meaning of the word. It simply means "choice;" and thus it will not be difficult to see how this transgresses against God and against the place we should hold towards Him, and in respect of all that we are to receive from Him. As to ourselves, we know the word of the Lord, "You have not *chosen* me, but I have *chosen* you." So also in all revelation made to man, it stood in God's good pleasure to reveal what He pleased; in His divine wisdom giving such relations between truth and truth as was necessary to make Himself duly known. To reverse this order is *heresy*. Man a sinner, (and if such be the mercy vouchsafed,) recovered to God by grace, is himself the choice of God; and grace forms the place and rule of subjection and dependence. Treating it, however, as confined to truth revealed, it is the duty of the believer humbly to be subject to it, rightly dividing it; since the word, according to the Spirit, teaches those who are obedient to Christ. The separation of truth from Christ himself must prevent blessing and growth, and is often the cause of the endeavour to combine in a formal creed the truth necessary to the child of God and the Lord's servant.

There is another source of this evil, viz., that however needful one portion of the truth may be at this or that season, there is (notwithstanding a succession of revelation) a need of every part for the work of God; for His husbandry and for the building up of the saints. However the spirit of apostacy may work, inasmuch as the promises are made to the overcoming of the corruption of the day and time in Christianity, those Christians are the most "thoroughly furnished" who respect the whole canon of truth as given to complete them in Christ. Truth will not be found in parcelling it out and in balancing it. Such a course would make us think that souls, in conscience towards God, were not the intended objects of it; whereas, as seen in God, all is perfect, and each part is a whole; but so a whole as to be in perfect relation to the rest, and without the exclusion of any. *Christ* is what we receive of God; and if any portion of truth be taken, as in Christ, it will never exclude any other portion, and it will ever have its proportions fitted to Christ, and to which every other part can attach.

If there are particular times and seasons when some portion of truth is specially called for, so there are times and seasons when some portion, which may be highly necessary and important is, either through ignorance or corruption, omitted. Or, if what is material being omitted, a sickly demand of one truth occur in minds from defect of another—all this is, or borders on, heresy.

No truth and no order promulgated of God is needless. Hurrying forth when we discover some revealed truth, instead of waiting on God for its certainty and its place, or founding anything merely on the contradiction to falsehood, is in likelihood an approach to this sin.

What shall we say then? Conscience before a holy

God is the needed condition of the soul; and, in subjection to Christ, a simple acceptance of the word—even if that word appears unusual—giving time to the soul in the presence of God, will keep it in the safe path.

These considerations are the more needful because apostacy, or all that prepares for it, makes such strides; and the dissolution of all that imposed any wholesome fear on man progresses so rapidly that a distinctive view of what constitutes “a good confession” will call on souls, desirous of walking with God, to enter earnestly on the question of the “canon of truth.”

What is intended is not *the canon of scripture*, (that has its own various ground and evidence,) but the canon of truth, as needed in confession, and for the enjoyment of the peace and the power of God; and for practical ends, as a sequel to them, in the knowledge of His will, in wisdom and spiritual understanding. The value of this must be apparent.

The principle of faith, excluding every object that could come between us and the Lord, is the point on which he who had been in the third heaven made an unrelenting stand in the power of the Holy Ghost.

Faith is towards the future, because the future is towards that which is unseen; and it accepts its rule from God. Nothing could be more righteous than the demand of faith from man, as the road of return afforded by God to one who had sinned, and who continued in insubjection through sin, and had become subject to another, even to the enemy, the revolted one. Distrust of God was the door by which he left God, and the door of entrance to his lost and estranged condition. He had eaten of the fruit of the tree, and was shut out thenceforth from the tree of life in the garden. God now plants the tree of life outside the garden, and out-

side the camp too, and calls on man to eat of it. Because in this tree of God's planting is found sin and death undone, and life restored and unassailable. Here was faith, as the reverse of man's departure from God and restoration thereby. Wonderful and righteous are the ways of God, full of grace and mercy and truth! This then is the way of repentance towards God, and faith towards our Lord Jesus Christ." And, this being accomplished, it is given to man to wait for his being taken in again to a higher paradise: and therefore it is said, "to wait for the Son from heaven." To as many as receive him he gives power to become the sons of God; even to as many as believe on that name—the name of the only begotten Son of God.

Now, being sons, it is needful, in order to obedience, to know what confession we are called to as waiting for the Son from heaven. All the remainder of the canon of truth lies here. The Lord is coming to take to Himself His great power and reign: in which time the earth shall be subject, and a king shall rule in righteousness, and princes in judgment, and we as sons of God, and therefore heirs with Christ, shall reign with Him. It is nothing therefore but the present knowledge of His will, in all wisdom and spiritual understanding, that will afford a rule of confession and obedience. For the whole frame of the world, its order and objects, can be no guide, since it is in independence still, and not returned to God; and under its present rule never to return. The believer is in Christ and the world is not. The child of God waits for the Son from heaven—who is Lord of all: and the world awaits but the doom of its final departure from Him. "The iniquity of the Amorites was not yet full," therefore God did not bring His people into their inheritance. So it is with the world now. We see Him at

the right hand of God, as Lord of all, according to the will of the Father; though the time in not yet of all things being made subject to Him. The external form of our obedience is in acknowledgment of Him there, and to come: sanctified, or separated, not only out of our once lost state, but sanctified to Him and justified in the grace of our God, out of the world which lieth in condemnation and in the power of the wicked one. It is not a question of being morally better than the world around us (though this is the case essentially by grace) in an external respect: but of being separate as subject to Christ, who is at the right hand of God:—and subject for suffering in obeying Christ; and in the intelligence of Christ, subject to the authorities that be, yet taking no part, in ordering the world, which is in disobedience, as are all that connect themselves with the world. We are “called unto the kingdom and glory” to be revealed. I speak of the regenerate, by the faith of the Son of God.

To these things the gospel of the grace and the gospel of the kingdom are an introduction. For, though the proclamation must be grace, it is the kingdom of God that is specifically preached. God now establishes the way of grace, and it is by faith, that it may be by grace. This would conduct us through the epistle to the Romans; the church being only touched upon at the very close; and it is to a considerable extent the force of those to the Thessalonians, though not exclusively, as the interest of the saints in heavenly places is appealed to. The epistle to the Hebrews, of Jude, and James and Peter are confined to it. The speciality of the Church in heavenly places, and her union with Christ by faith of His name, as Son of God, and the revelation of the power of resurrection to the believer was reserved to Paul. The character of the grace is everlasting and

indefeasible; its place the place of communion; and its hope the being taken before the trial; walking with God in the judgment of the world and loving the coming of the Lord. The divine life, and the practical result in blessing given to communion, is the department given to John. The canon of truth can bear no omission but with damage to the perfecting of the saint in his relation to God, and to his confession in the world of Christ and His glory.

To lay stress on any of these things to the exclusion of the other, is an evil *choice* in order to clothe oneself with the peculiarity of the doctrine, and it is not subjection to *truth*. If I take the kingdom, and leave out the Church, I deprive the saint of the highest consolations, and lower the ground of his affections, and alter injuriously the character of his hope. If I leave out the kingdom, and take the Church as my exclusive theme, I render the walk of the saint unstable on the earth, and cut off all the doctrine of godliness, to be exercised while in the body, in subjection to the Lord. If I adopt the divine life as the sole relict of truth, I leave the saint to be absorbed by the frame of the world and to a defective conscience, which sanctification to God in the world can alone sustain.

If the character of the service of the divine life was revealed last, it has, nevertheless, without doubt, its appropriate fulness within itself; but I speak of the evil of the heresy of excluding what preceded it, and is necessary to complete the chosen one in Christ. The divine life and attraction to it creates a fund to the soul in an evil day, which the ruin around makes needful, and God, in the wonders of His grace, has not left us without. But "there must be heresies that those who are approved *may be made manifest*."

The internal man is not the same as the external man as confessor of the Lord. The new man is the risen man, the healed leper of the eighth day. Where the blood has cleansed there the Spirit can follow. When death has worked there is life; and the saint becomes the living sacrifice, and by faith advancing continually in the divine character lives in the atmosphere of the love in which God lives, and bears testimony of it.

Part of the "canon of truth," and indeed very much, may be at times in the world in abeyance, by ignorance and corruption, and the revival of truth (which is the work of the power of God) makes the saint very responsible; as also the preaching of the good tidings makes the world so.

The knowledge of righteousness before the reformation, and the peace wrought for the believer, were forgotten, and were brought to light amid the darkness. The truth of the Church and of the functions of the Holy Ghost were not reached by the reformation. The truth of the kingdom has been perceived; but its place and importance for practical ends in the saints, being heirs in a country not yet their own, but strangers in it, though under their Lord, has been but little apprehended. It is a kingdom of which the saints are expectant heirs; and where they receive the reward of present faithful confession, and reward of service and duty, at the coming forth of their Lord in glory. I believe this confession is often referred to under the name of "the faith." See the end of 1 Timothy; and "the good confession of Christ that His kingdom was not of this (present) world, else would His servants fight. To wait thus—serving the Lord that is looked for—severed from the order of the world, and returned to God and dependent upon Him, is "the faith" in this respect. (The Gentile

Church neither stands in goodness nor in faith in the living God by faith.) Christianity either says, "Lord, Lord," and does not; or denies the Lord to whom glory alone belongeth. Nations are, often, a mock Israel; but they shall come into the tribulation and judgment; and the Lord will be magnified with His saints in the day of His appearing.

The kingdom of our Lord which, with the virtues and grace that are appropriate to it, is the distinctive confession of the saints on earth, forms the conscience on earth, keeping them for the Lord. The affections as well as the knowledge of the risen Jesus cast a gloom on any part the saints take in the world. Whereas the place given them as expectant heirs marks easily the present things (except as immediately ordered by the Lord) as in the hand of the enemy; while the love of God shed abroad in their hearts glorifies Jesus as Lord and Saviour, and, in a good confession they overcome by His blood and *their* testimony, and shall sit on His throne as He overcame and sits on His Father's throne.

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