

A

SHORT SUMMARY

OF THE

EPISTLE

TO THE COLOSSIANS.

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THE Epistle to the Colossians is a kind of link in the chain between the truth brought out in the Epistle to the Romans and that to the Ephesians. There are two positions in which man in the flesh may be looked at, viz., Alive to Sin, and Dead to God. The Epistle to the Romans takes him up in the former view, and brings in the death of Christ: firstly, to justify him before a holy God, and secondly, to give him deliverance from the dominion of his old master, sin, and out of his state as a child of Adam, Christ risen being his new standing before God. The Epistle to the Ephesians takes him up in the latter view, not alive to sin and under responsibility to God in that condition, but dead in trespasses and sins. God, who is rich in mercy, by the power of the Holy Ghost sent down from heaven, quickens him together with Christ, outside the dead condition of the world, and unites him with

Christ in glory and with all the other members of Christ on earth. Thus the body of Christ was formed, and exists now in union with the Head, seated in heavenly places in Him.* The Epistle to the Colossians unites these two aspects of truth together in chapter ii. 11. Verses 11-12 take the former aspect, that of the Romans; verse 13 the latter, that of the Ephesians, though it stops short of the position in heavenly places. In the former view, we have put off the body of the flesh, or old man, in Christ's death. We have been buried with Him in baptism, in whom † also we are risen together through the faith of the operation of God who hath raised Him from the dead. Thus far, though the Christian is brought into perfect liberty, standing in life in a risen Christ, and having the Holy Ghost as the power of life, he is not seen as baptized by the Holy Ghost into one body. In other words, he is not united to Christ in this corporate position. Baptism by water is thus the sign of identification with Christ in His death and burial; Christ coming up out of death giving

*This is the Assembly; and with the other aspect of it, which is the House, is the only Church mentioned in scripture. There is no such thing in scripture as Church of England, Presbyterian, Baptist, &c. The word for Church is *εκκλησια*, which signifies assembly (see Eph. i. 22; 1 Tim. iii. 15).

† It might read, "Wherein also ye are risen with." Wherein would, in that case, refer to baptism. The former, however, seems most natural. Verse 11: "In whom ye are circumcised;" verse 12: "In whom ye are risen together."

him, the believer, a perfect standing in life. Verse 13 carries us on into Ephesian truth—that is, we are not only raised together out of death in Christ, but quickened together *with* Him as in union. God having forgiven us all trespasses. The difference between the Epistle to the Ephesians and that of the Colossians is, that in the former epistle the body is seen seated in heavenly places in the Head, the body being the fulness of Him that filleth all in all. In the latter, the body is seen on earth, full of the life of the Head (see Col. i. 29), but in danger of letting go the Head. The whole truth consequently is to show that in Christ up in heaven dwells all the fulness of the Godhead bodily, and to press upon the believers at Colosse the necessity of holding the Head. The Person of Christ consequently is largely dwelt on, that in Him were hid all the treasures of wisdom and knowledge, in order that they might be guarded on the one hand from Gentile philosophy, and on the other hand from Judaising Ritualism, the Rationalism and Ritualism of that day. Thus, whilst the unity of the body must remain under all circumstances, yet the responsibility of the members to hold the Head is clearly brought out. Every true assembly is thus exhibited as hanging on the Head, as dependently as an individual Christian is hanging every day upon Christ. When this is the case, no man is seen but Christ only, and the body receives nourishment from the Head.

THE EPISTLE.

But now, as to the Epistle itself. After thanking God for the hope laid up in heaven for them, and mentioning their faith and love, he prays in reference to their walk up to verse 11, after that, exhorting them to give thanks to the Father for their perfect standing (see verses 12-15). The Person of the Son is then dwelt on, His work, and the ministry both of the Gospel and of the Church, which brings the saints into a place where it is said of them, "Christ in you the hope of glory." After praying that they might acknowledge this mystery, he points them to the Person of Christ, in whom was hid all the treasures of wisdom and knowledge, and exhorts them that as they had received Christ Jesus the Lord, so to walk in Him. In Him dwelt all the fulness of the Godhead in a body. He then brings out their full position as complete in Him to guard them from Jewish ordinances on the one hand, and Gentile philosophy on the other. They are seen in this perfect position on earth, and waiting for their life in heaven to appear (see chapter ii., iii. 1-4).

From chapter iii., verse 5, to the end, the truth is applied to their walk and practice, ending up with various salutations from various servants of the Lord. The epistle was to be read to the assembly of the Laodiceans, thus bringing out their danger likewise

of not holding the Head, being satisfied with knowledge without Christ.

But now as to closer details. Paul was an apostle of Jesus Christ by the will of God, and Timotheus joins with him in addressing the saints and faithful brethren in Christ which were at Colosse, giving the usual salutation to the assemblies of grace and peace from God the Father and the Lord Jesus Christ.

(v. 3.) They give thanks to God and the Father of the Lord Jesus Christ, always praying for them, (verse 4) since they heard of their faith in Christ Jesus, and their love to all saints (verse 5) for the hope that was laid up for them in heaven. The word of the truth of the gospel was the means of their hearing it, (verse 6) and this gospel had come unto them, causing fruit to abound since the first day they heard it, and knew the grace of God in truth. This hope mentioned by Paul in these opening verses gives a character to the epistle which that to the Ephesians has not got.

The Ephesian epistle looks at the saints as already seated in the heavenly places in Christ. If they are in such a position they are above hope, they are already there, in Christ. He is only waiting till the time when all things are put under His feet; and we are waiting in this aspect for the same thing (see Eph. i. 10, 18).

Here the saints have a perfect earthly standing

but looking up to heaven where Christ their life is, and looking forward to the time when He should personally appear (see Col. iii. 1-3). Thus it was a hope laid up in heaven, for Christ was there, and He is our hope (1 Tim. i. 1). Whilst in Ephesians it is the body in Christ who is in heaven; here it is, Christ in you the hope of glory. Thus all earthly hopes (whether as to a glorious kingdom on earth being set up, as a Jew might dream of; or of the conversion of the world to Christ, with all its learning and philosophy) are entirely cut away. Christ is rejected of earth, and accepted of heaven. The only hope for them then was a heavenly hope. (v. 4, 5) Faith, love, and hope are all brought forward in beautiful proximity, and love to all saints regulated (in verse 8) by the character of the Spirit of God. It is love in the Spirit (v. 9). Love begets love, and causes the apostle to pray for them that they might be filled with the knowledge of God's will in all wisdom and spiritual understanding. Philosophy and human wisdom were doing their utmost to hurt them. They needed the wisdom of God as opposed to this. (v. 10) Knowing God's will, they would walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; (v. 11) but for this they needed strength, according to the power of His glory (for they were in a world of enmity) and patience, long-suffering and joyfulness would be the result. I

cannot walk worthy of the Lord unless I first know His will. The result of this walk is both fruitfulness in good works, and increasing in the knowledge of God: for this I need daily strength by the way, and in doing so I learn patience and long-suffering; rejoicing in tribulation too, (v. 12) and thanking the Father all the way (for what precedes is the walk), that He hath made me meet to be partaker of the inheritance of the saints in light, (v. 13) that He hath delivered me from the power of darkness and hath translated me into the kingdom of the Son of His love, (v. 14) in whom I have redemption, the forgiveness of sins. Before ever the Christian begins to walk he is put into this perfect place which is unalterable. (v. 12) He is a new creation, in Christ; Christ is his meetness; (v. 13) Satan no longer reigns over him, for he is taken out of his old Adam condition and standing, as relating to the world, and translated into the kingdom of the Son of God's love; (v. 14) besides this he has redemption, the forgiveness of sins; Christ outside him, Christ inside him, and sin condemned.* What a portion!

For their walk prayer is needed; for their standing and position he urges them to praise. (see v. 9, 12)

* Compare Col. i. 12-14 with Eph. i. 4-7. There is a great similarity between these passages, though the former comes short of the fulness and distinctness of the latter. We are there set in a holy nature in the presence of God in light. We are adopted as children and graced in the Beloved. We have redemption through His blood, the forgiveness of sins.

But all is worthless for both without the Person in whom they have everything. (v. 15) He is the image of the invisible God. No one hath seen God at any time, the only-begotten Son which is in the bosom of the Father, He hath declared Him. Still God's being is true, though no one has seen Him, or can see Him, for Christ is the express image of His person (Heb. i. 3). But this is shown forth in man. He is the first-born of every creature, not in time, indeed, but in dignity, (v. 16) for by Him were all things created. In time He was born in the virgin's womb as a creature, holy and without spot; but He existed as Son before, for He created all things, whether in heaven or earth, whether thrones or dominions, or principalities, or powers—all things were created by Him, as well as for Him; for as man He will be the centre of the new creation.

(v. 17.) He is before all created things on earth, He is before all created angels in heaven, and He upholds all things by the word of His power. (v. 18) But besides this, He is Head of the body the Church, and this is connected with resurrection.

God's elect lived in all ages, who were born again and justified, and Christ will, by His power, bring them into blessing. But as to a body, a bride, the last Adam stood alone, in the midst of a ruined creation, till the cross. "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit" (John xii. 24). The

Lord was this corn of wheat. Instead of, like the first Adam, gazing upon a beautiful creation lately formed by the hands of the Creator, He gazed upon a wilderness, the fruit of man's sin. He was surrounded by wild beasts, led on by Satan to crucify Him. But after having been fully tested and tried, and found perfect, He slept, and from His body through His death was formed in resurrection a second Eve, to be for His praise and glory throughout the ages of eternity (compare Gen. ii. 7-25 with Eph. v. 25-32).

He is the beginning, the first-born from among the dead; the Church is united to Him as come out from the dead and sat down in heaven, so that in all things He has the pre-eminence. Thus He is the Divine Son, the first-born of every creature, born in time indeed, but in dignity, having the priority as creator: He is before all things, and He is the Head of the body. (v. 19) All fulness dwells in Him. In Him dwells all the fulness of the Godhead bodily. So much as to His person; now as to His work. (v. 20) He has made peace for enemies by the blood of His cross; He was the divine peace-offering, perfect, so that God could accept Him as a sweet savour (see Lev. iii.), and the fruit is, that all things, whether in heaven or earth, shall be reconciled, not only the new creation in the Church, but all Old Testament saints that have died, as well as those who shall be saved after the Church is gone, with all

the millennial saints, as well as all other things.* (v. 21) But not only *will* all creation be reconciled to God by Him who is the first-born of every creature, on the ground of His work, but also you Colossians, the representatives of the Church, once alienated, and enemies in mind by wicked works, already *hath* He reconciled. But what is the only way for an enemy to be reconciled? (v. 22) He can only be presented through death, the divine peace-offering having died. Thus enmity by wicked works is at an end, and we enter into peace and acceptance into the presence of God, in Him who is a sweet savour, and finally shall be presented holy, unblameable, and unproveable in His sight, (v. 23) if we continue in the faith grounded and settled, and be not moved away from the hope of the gospel. [It is believers that enter into God's rest (Heb. iv. 3); we are made partakers of Christ, if we hold on the beginning of our confidence steadfast to the end (Heb. iii. 14). Our position in the heavenlies as united to Christ by the Holy Ghost is not entered into here. We know from other passages that the believer, as united to Christ, is safe for ever]. (v. 28) The gospel on the ground of the Son's Person, the first-born of every creature, and on the ground of His work of reconciliation for all things, goes out to every creature,

* Things under the earth, viz., the fallen angels and the damned, are here left out. When the subject is subjection to Jesus as Lord, they are added (compare Phil. ii. 10, 11.)

and Paul was the minister of it. (v. 24) The effect of receiving this gospel was to make them a new creation, and to introduce them as baptized by the Holy Ghost into the body of Christ. (v. 25) Paul is also a minister of the Church, and as such suffers for the saints, and fills up that which is behind of the sufferings of Christ in his flesh for His body's sake, which is the assembly. This ministry was a dispensation of God for the completion of the word of God. (v. 26) The Church was a mystery hid from ages and generations, and only now made manifest to the saints (compare Eph. iii. 4-9): God would make known to them what was the riches of the glory of this mystery among the Gentiles, which was Christ in them the hope of glory. This was the mystery of Christ, a body, a new creation formed out of Jew and Gentile and united to Christ by the Spirit, so that one Christ was in them, on earth, outside flesh entirely, for the cross had put an end to it. Being on earth there was the hope of glory in front. (v. 27) This Christ Paul preached, warning and teaching every man in all wisdom, so that each might be presented perfect in Christ Jesus.

Thus in this chapter we have especially two aspects of the Person of Christ dwelt on. (v. 15) 1st, He is the first-born of every creature. 2ndly, (v. 18) He is the Head of the body, the Church. We have two reconciliations, two aspects of His work, (v. 20) 1st, the reconciliation of all things to Himself, that is,

things in heaven and earth, and 2ndly, (v. 21, 22) you Colossians, representatives of the Assembly of God. We have, lastly, two aspects of ministry, 1st, (v. 23) the ministry of the Gospel which goes out to every creature, and 2ndly, (v. 25) the ministry of the Assembly or Body, which only includes the saints. The aspect of the Assembly in Colossians is—Christ in you. The aspect of the Assembly in Ephesians is—in Christ. The Apostle is satisfied with nothing less than the presenting every man perfect in Christ Jesus.

Chapter II. He labours for this, and with regard especially to those at Colosse and Laodicea, who had not seen his face, he has great conflict, (v. 2) that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God the Father of Christ. He was not at all satisfied with a sinner being simply saved and reconciled. Such might have full assurance of *faith*, like the Thessalonians (see ch. i. 5), having received the gospel not in word only, but in power; or like the Hebrews having a purged conscience, and so having boldness to enter into the holiest (see chap. x. 22). Others, like the Hebrews too, might have full assurance of *hope*, knowing that Christ, their forerunner, was entered within the veil, and that one day He should come out again (see Heb. vi. 19, 20); but with regard to the Colossians he would have them

filled with the full assurance of *understanding*, to the acknowledgment of the mystery of God. Nothing less than this would keep them going forward regardless of the hindrances of human wisdom, and philosophy, and tradition. The cross was the leveller of all such false ideas. A new man formed in resurrection of whom they were a part, was now formed. This was the body of Christ, the mystery which had been hid from ages and generations, but now made manifest.

(v. 3) But what was the body apart from the Head? It was true the life filled the body of which they were members, and so it was Christ in them the hope of glory, but this life was the life of the Head. In Him were hid all the treasures of wisdom and knowledge. Without the Head where was the body? Human philosophy and wisdom had no place in Christ. He was all to them. (v. 4) There was great jealousy manifested by the apostle as to this, for men with enticing words were trying to put human wisdom between them and Christ. (v. 5) His spirit was present with them, and thus he could joy in all he saw of their order and faith. His practised eye could, however, discern something wanting. A Christian might say, Why, what do you want more? See what perfect order there is, and what faith. Ah, but they were in danger of letting go the Head; and so he exhorts them that (v. 6) as they had received Christ Jesus the Lord, so to walk

in Him, rooted and built up in Him and established in the faith, as they had been taught, abounding therein with thanksgiving. That Christ, in whom were hid all the treasures of wisdom and knowledge, they had received. Thus they had all these treasures. Christ was in them. Walk flows from this. A baby is born, receives life, and then learns to walk, but he walks as it were in that life which he has received. (v. 7) This Christ they had received was a Christ that died; they were to be rooted, as it were, deeply in Him, bearing about in the body the dying of the Lord Jesus, and so they would be built up in Him. A root is planted underneath the ground; that was where Christ was laid, and He has the marks still in His body in heaven. He is the propitiation. A building is built up above ground. This is Christ in resurrection. (Compare Rom. vi. 4, 1 Cor. iii. 9). His life was to be manifested in their mortal bodies. So would they be established in that faith which they had been taught, and abound in thanksgiving. (v. 8) The philosophy and vain deceit of the Gentiles, and the traditions of Judaism, which had now become the rudiments of the world, were all antagonistic to the development of this life. It was not a heavenly Christ, but life in the flesh. (v. 9) In Christ dwelt all the fulness of the Godhead bodily, (v. 10) and they were complete in Him. The wisdom and power of the princes of this world only crucified the Lord of glory, so their wisdom ran parallel with a

dead Christ. But the Colossians' Christ was a living heavenly Christ. (v. 9) God's fulness was in Him, dwelt in Him bodily. What did they want with human philosophy. He was the Head of all principalities and power, having a right and title to it as the first-born of every creature, and they were complete in Him who was the Head of the body. (v. 11) There was a better circumcision than Israel's circumcision in the circumcision of Christ. It was a circumcision made without hands, a putting off the body of the flesh by it. What was this but the cross. (v. 12) Then they had been buried with Christ in baptism, the outward sign of identification with Christ under the dark waters of death, in whom also they had risen together through the faith of the operation of God who had raised Him from the dead. This was as to life in the flesh. Death and burial was applied to it. (v. 13) But as before God they had been dead in their sins, but now they not only had a position before God in Christ raised out of the dead, but God had quickened them out of death together with Him, so they were now alive with the life of Christ, as united to Him; God having forgiven all trespasses. (v. 14) All ordinances now that were against them, and contrary to them, Christ had taken out of the way, nailing them to His cross, (v. 15) and as to all principalities and powers, infernal or human, He had triumphed over them, at that very same cross. For He had taken away

all claims these powers had over man, and rose triumphant over them all.

(v. 16) Thus about questions of meats and drinks, holy days, and the Sabbath and new moons, no one had a right to judge them. (v. 17) They were the shadows which ended when the substance came. When I am standing at the corner of a street waiting for a friend to come, and the sun is shining behind him, as he comes to the corner, the first thing I see is his shadow. This was the case with Old Testament saints; but when I see my friend's face I no longer think of the shadow. I have got the body, the person, and I am occupied with Him. Oh, what a Person! Where is room for meats and drinks, and the Sabbath, &c.? Christ lay in the sepulchre on the Sabbath-day. All life and power is in Him, not in the shadow, and our Lord's day shows forth this. (v. 18) Besides their danger from Jewish rites and ceremonies, there was a Gnostic philosophy mixed up with it, which pretended to be humble, and worshipped angels, intruding into those things which they had not seen, vainly puffed up in their fleshly mind, and not holding the Head. (v. 19) They were in danger from all these things, for if anything came between them and the Head, it was like a bough fallen over a telegraph wire, it hindered communication between them and the Head. The Head was the source of all nourishment to the body; the joints and bands were the channels,

and knitted together the whole body; and so, if communion was uninterrupted, it increased with the increase of God. Alas! if the Colossians felt the loss of communion in their day, what must it be now, when the devil has come and divided the people of God from one another; when the truth of the one body is denied, and so many children of God are standing up for division instead of unity? What hindrance must there be to communion when the people of God are joined to the world, and when they prefer a combination of world and Church to the acknowledgment of the membership of the body of Christ, however few may own this ground? The most holy and separate feel it most, and bear the sin on their own hearts before God. No one, in however right a position he may stand, has any right to boast; the sin is his own, however individually he may be clear from it, for he is a member of the body. Will not my foot feel it if my hand is paralyzed? Will not the true-hearted children in a house feel if the house of their father is put in disorder by intruders? So it is with the Church of God. Still those who are pure in heart will take heed that nothing comes individually between them and the Head; they will walk also, and hold communion with those who call on the Lord out of a pure heart; and why? (v. 20) Because as to all these things that other professors are delighting in, they see they are dead to them. They have died with Christ from the rudiments of

the world. How, then, as though living in the world, can they be subject to its customs and ordinances? (v. 21) Touch not, taste not, handle not, (v. 22) after the commandments and doctrines of men. All that man commanded ended in the crucifixion of God's Son, according to the will of God. Now the Christian has taken sides with God in favour of His Christ who has died. He has died, therefore, to faith, out of the world. (v. 23) There is, indeed, a show of wisdom in will worship in these things. There was apparent humility and neglecting the body. Not in any honour to the satisfying of the flesh. The cross of Christ thus ends all philosophy and wisdom of man as well as all ordinances and Judaising ritualism. All will worship is here forbidden as of the flesh. Christians have no right to worship God as they like. The word of God is the sufficient rule as to this.

Chapter III. A risen Christ is all that remains, risen out of death and sat down on high, and they risen with Him. If that was their position, Paul besought them to seek those things that were above where Christ sat at the right hand of God; (v. 2) they were to set their affections on things above, not things on the earth, (v. 3) for they had died, and their life was hid with Christ in God, He was their life. (v. 4) He would soon appear, and when He should appear they would appear with Him in glory. How secure is the Christian! as to death and judgment, it is behind him; he has died with

Christ. As to his life, it is hid with Christ in God. No one can therefore pluck that life out of Christ's hands. As to the future, it is certain glory. When He shall appear they shall appear with Him in glory. Thus the position into which Paul puts the Colossians is dead and risen with Christ, looking up to heaven where their life is, and looking forward to their appearing with Him in glory. In the first chapter, their hope was laid up in heaven. Here it is their life. Thus, as to their standing, all was perfect, they were but waiting for the glory—they were not in the flesh at all. As to that, they were dead with Christ. Christ was their life, outside flesh. (v. 5) Nevertheless flesh was in them, so they were to put to death its members. Notice not the members of the body—those are to be yielded to God (see Rom. vi. 13). Your body is the temple of the Holy Ghost which is in you, and ye are not your own (1 Cor. vi. 15, 19, 20). It is here the members of the flesh. What are they? Fornication, uncleanness, inordinate affection, evil lusts and covetousness, which is idolatry. Everything is an idol which man covets. I have died with Christ, and risen with Him in order that I may put to death. "To put to death" is a very different thing from "to die." The one is done once and for ever, the former is a daily thing. The children of Israel did not cross the Red Sea or Jordan twice. Nevertheless they had to learn themselves afterwards, and

had great struggles and conflicts. These members of the flesh in activity cause the wrath of God to come on the children of unbelief. These Colossians had also formerly lived in them. But not only are the outward gross sins to be put off, but also anger, wrath, malice, blasphemy, filthy speaking, and lying. All these things belong to the old man which they had put off. Now they had put on the new man which was daily renewed in knowledge after the image of Him that created him. In this new creation there was neither Greek nor Jew, uncircumcision nor circumcision, barbarian, Scythian, bond, nor free, but Christ all, and in all. They had put off the old man, and they were daily called to put off his deeds; they had put on the new man, once and for all, now they were called to put on his fruits. These were bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearance towards one another, and forgiveness towards one another, if any had a quarrel against any, as Christ forgave them. But love was the chief thing. It was the bond of perfection. Gifts might abound (see 1 Cor. xii.), but without love they were worth nothing (1 Cor. xiii.). The peace of Christ too should rule in their hearts; whereunto they were called in one body: outside in the world was enmity and hatred—inside was peace and love. The word of Christ too should dwell in them, and whatever they did in word and deed, they were to do all in

the name of the Lord Jesus. What precious thoughts of God! The forgiveness of Christ is our model. The peace of Christ is to rule in our hearts. The word of Christ to dwell in us richly. Singing and joy is the result. The three first-fruits of the Spirit come out here—love, joy, peace; but it is the love of Christ, the joy of Christ, the peace of Christ.

All the relationships of life remain. And the Lord's name introduced to sanction them all.* If it were wives, they were to submit themselves to their own husbands; if it were husbands, they were to love their wives; if it were children, they were to obey their parents—it was well-pleasing to the Lord. If it were fathers, they were not to provoke their children; if it were servants, they were to obey, not looking to men for their approbation, but as fearing God. All these duties towards one another were seen and noticed by the Lord, and He would give the reward. There was no respect of persons with the Lord.

Chapter IV. Lords were to give to their servants what was just and equal, for they had a Lord in heaven. Towards those without in the world, they were to walk in wisdom, redeeming the time. Their speech always with grace, seasoned with salt, so as to know how to answer every man. Different servants of the Lord are mentioned at the end. There

* Jesus is connected with salvation; Christ with union in the body. Lord with responsibility.

are commendations to each, with the exception of Demas, who afterwards forsook Paul. If it is Tychicus, he is a beloved brother, and a faithful minister and fellow-servant. If it is Onesimus, he is a faithful and beloved brother. Aristarchus is his fellow-prisoner. Marcus related to Barnabas was to be received.* Jesus called Justus was also mentioned. All these had been a comfort to Paul. Then there was a valuable saint like Epaphras, who laboured much for them in prayer that they might stand perfect and complete in the will of God. The epistle was to be read in Laodicea, and a warning given to Archippus there to take heed of the ministry which he had received of the Lord that he might fulfil it. A salutary word both to the assembly and the messenger, which they would have done well have heeded. Laodicea (see Rev. iii. 14), as not holding the Head, was finally to be spued out of Christ's mouth. Much they had to boast of, but alas! there was want of heart to Christ.

* Compare Acts xii. 25; xiii. 13; xv. 37-39.

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