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LOOKING UNTO JESUS.

BY THE AUTHOR OF

"THE BLOOD OF JESUS," &c.

"LOOKING UNTO JESUS, the Author and Finisher of faith; who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the Throne of God."—HEB. xii. 2.

LONDON:

JAMES NISBET & CO., 21 BERNERS STREET.

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By the same Author.



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PREFACE.

“ **LOOKING OFF UNTO JESUS** ” *in our worship* is more particularly what my readers will find in the following pages. And surely this is of great importance ; for **CHRIST** is the centre of our worship on earth as really as He is the centre of worship in heaven. Worship is little understood or known because Christ is made little of, and has been pushed out of His true place by the traditions and commandments of men.

It is because we believe that it may be for the glory of our Lord, the joy and blessing of our brethren in Christ, and the advancement of the saints in their knowledge of the Scrip-

ture doctrine on worship, that we issue this little book, the one object of which is to make Him the Alpha and Omega.

There is one thing we are happy to think will be found by its readers—that the title is made good throughout—for in its every page they will find the one grand thought made prominent that in our worship, as in our salvation, we are to be continually and exclusively “*Looking unto Jesus;*” and by thus finding Him not only an all-sufficient Saviour, but also an all-sufficing Mediator by whom to draw near to God, and an all-engrossing object for their hearts, they will be delivered from the heartless, joyless, profitless task of worshipping God by mere machinery and inventions of men.

The form which the contest with Superstition and Infidelity is rapidly assuming is—The Word of God and the Worship of God against the Lawlessness of the World and the Will-worship of Christendom. In

these circumstances, there must be a fresh appeal to the Word and a return to the Worship it enjoins. This is our object in the following pages, which we pray God may be greatly blessed to every reader's soul, that there may be such an apprehension of the Person, Work, and Glory of CHRIST, that, setting aside all the ordinances of man, we may all unite with the Holy Apostle when he says, "*We are the circumcision who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*"

W. R.

CARLISLE, *July* 1869.

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LOOKING UNTO JESUS.

CHAPTER I.

LOOKING UNTO JESUS.

THE Book of Hebrews is pre-eminently the book of faith for the special encouragement of the redeemed saints of God as they pass on in their pilgrim-path through the wilderness in quest of a continuing city to come, "*whose builder and maker is God.*" And it is not a little remarkable and strengthening to the soul to observe, that while the Holy Ghost gives us a marvellous variety of facts and doctrines to form a solid ground on which to have full assurance of His favour, and also of our standing and privileges, as the ransomed and sanctified brethren of our risen and

exalted Saviour, He delights to glorify the SON himself by keeping Him constantly before us in all the dignity of His person and the perfection of His atoning work. In order that He may reveal Him and keep Him constantly in view, He compares and *contrasts* Him with all the various persons with whom the Hebrews were accustomed to associate dignity, and with all the things to which they were in the habit of attaching peculiar sanctity and value.

God *hath spoken* to us by His SON, who—even as “the first-born from the dead”—is superior to *angels*, by whom God hath spoken on Sinai (Heb. ii. 2), for “the *law* was given by the disposition of angels,” “as He hath by inheritance obtained a more excellent name than they.” He is “THE SON,” they only “*ministering* spirits,” “His ministers;” “and when He brings again the First-begotten into the world,” He will be the worshipped, they the worshippers. “Let all the angels of God worship Him.” It is this that gives such *authority* to the “*so great salvation*” spoken by the Lord, and afterward confirmed unto us by them that heard Him—the Holy

Ghost also bearing witness : for He is "the SON, whom He hath appointed heir of all things, by whom also He made the worlds ; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. i.).

And the glorious eternal SON is seen there in the person of the once crucified JESUS who, as the MAN of God's right hand, is now "crowned with glory and honour," because He, by the grace of God, has tasted death that our sins might be purged, and He might, as "the Captain of our salvation," bring "many *sons* to glory." "The habitable earth to come" is put in subjection to Him, and He as Captain will bring all His sanctified "brethren," His king-priest "*fellows*," into possession of the same glory with Himself, "for both He that sanctifieth, and they that are sanctified, are all of one"—so mighty the efficacy of His tasting of death, so incomparable the dignity of the Son incarnate in death and resurrection (Heb. ii.).

This sent Son of God in risen glory in heaven itself is now our great sympathising, all-powerful High Priest: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

MOSES is next brought in and compared with JESUS, but it is by *contrast*, for He is counted worthy of *more glory* than Moses, as He is the founder and owner of the house that is His own, while Moses was only a servant in the house of another. "He is a SON over his own house" (Heb. iii.).

JOSHUA could not give the people rest, but JESUS introduces to the true rest of God—the rest that remaineth to the people of God (Heb. iv.).

AARON is next introduced as the divinely-appointed, called, and consecrated high priest, and set aside; for the glory of his priesthood is eclipsed by that of the SON of God, whose priesthood is after the order of Melchisedec, and in "the *power* of an endless *life*," not weak and unprofitable like that constituted "after the law of a carnal commandment," nor yet transferable like that of human priest-

hood which can be perpetuated only by succession (Heb. v.-vii.).

THE OLD COVENANT must give place to the new covenant, for He is its mediator, and it is ministered by "*the minister* of the true tabernacle," who is "set on the right hand of the throne of the Majesty in the heavens," and it is established upon *promises*, "all yea, and amen in Christ, to the glory of God by us," and not upon the failing obedience of men like the first covenant under law (Heb. viii.).

THE WORLDLY SANCTUARY never could provide for the perfecting of the worshipper, "as pertaining to the conscience," and must give place to "Christ, an high priest of good things to come, by a greater and more perfect tabernacle not made with hands," "who through the Eternal Spirit offered Himself without spot to God," to purge the conscience from dead works to serve the living God (Heb. ix.).

THE SACRIFICES of the law, though oft repeated and numerous, never could accomplish atonement; but Christ has effected it, for by one offering of Himself the will of God

has been perfectly accomplished, and atonement so completely made that He has perfected the believer for ever as a worshipper by His one offering. "This priest, after He had offered one sacrifice for sins, for ever sat down on the right hand of God" (Heb. x.).

The perfect sacrifice having perfectly accomplished the will of God, perfectly atoned for sin and put it away for ever, and having perfected the consecration of the worshipping priests—that is, "them that are sanctified" or all *saints*, the Holy Ghost is now a WITNESS to us in terms of the new covenant: "their sins and iniquities will I remember no more Now where remission of these is, there is no more offering for sins." The way into the holiest of all having now been made manifest by the perfect atoning sacrifice of JESUS, and liberty to enter it by *His* blood being the privilege of all believers, the veil rent, *His* flesh, the new and living way consecrated for us, and having an high priest over the house of God, the encouraging word to all who "*are sanctified through the offering of the body of Christ once for all,*" (*once, never to be done again either by Himself or others,*

“for by one offering *He hath perfected for ever* them that are sanctified”)—the word is, “Let us draw near,” &c., (Heb. x.)

The whole *chronicle* of the SAINTS, the worthies of faith in Heb. xi, is next presented and withdrawn, and our gaze is fixed on “Jesus only.” “Let us *run* with patience the race set before us, looking unto JESUS,” having hope “as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil whither the *forerunner* is for us entered—JESUS made an high priest for ever after the order of Melchisedec.” The true rendering is, “Looking off unto Jesus, beginner and finisher of faith,” the incarnate Son of God, who came in the likeness of sinful flesh, saying, “I delight to do thy will, O my God,” who, as the lowly *obedient* One, “*the Man Christ Jesus*,” began in faith, went on in faith, and ended in faith.

The great teaching of the Epistle to the Hebrews is, in its scope, the special exaltation of Jesus, elevating Him to a peculiar place above all those by whom God had previously revealed Himself to men. The glorious Son, the lowliest man, JESUS, who

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has, at all personal cost, accomplished all for us by His one advent, one sacrifice, one offering of the same—JESUS, the man of Calvary, whom we now see crowned with glory and honour, is left alone with us as the one we are to look to, to preserve us in a state of salvation, and be the object of faith and confidence. As when Jesus died on Calvary, God gave the last touch to the *symbolic* teaching of His truth in connexion with Judaism, by rending the temple veil from the top to the bottom, in token that that worship was terminated and abolished by the death of Christ: so here, as we have just seen in this Epistle to the Hebrews, God teaches in the most emphatic way, by *doctrine* and witness of the Holy Ghost, that the veil has been rent, and access into the holiest procured for all believers, and we are enjoined to look off from the whole Judaic system of objective worship to Jesus. Angels, Moses, Aaron, covenant, sanctuary, sacrifices, saints the worthiest, being all withdrawn from sight, we are left with Jesus only, *looking off from them all unto Jesus*: and if God has thus been at pains, both by *symbolic act*

and *doctrinal teaching*, to inform us of the withdrawal of the law with all its ceremonial, that we may be left *looking unto Jesus*, “the same yesterday, to-day, and for ever;” can it be characterised as aught else than a studied insult to the SON OF GOD—who is left before us alone in solitary grandeur as the one who, “*when He had by Himself purged our sins*, sat down on the right hand of the Majesty on high”—for ritualists to direct our eyes to a company of *sacrificing priests*, of their own consecration, standing in “the worldly sanctuary” which they in their self-will have re-erected within the precincts of the Christian Church?

Seeing that we have a great high priest that is *passed into the heavens*, JESUS, THE SON OF GOD, let us hold fast our profession. To invite us now to look to *sacrificing priests*, standing in the holy place on earth, is to tread under foot the SON of God, to count the blood of the covenant wherewith we are sanctified an unholy thing, and to do despite unto the Spirit of grace!

The Book of Hebrews is the Holy Ghost's own *protest* against the employment of the

Jewish Ritual in Christian worship. An argument against Ritualism may therefore be derived from the scope of the book as we have now given it, as well as from a minute exposition of its contents.

Angels high in glory dwelling,
 God's commands have always done :—
 Highest angels far excelling—
 We see God's anointed One.
 For to Jesus, "Jesus only,"
 God hath said, "Thou art my Son." (Heb. i., ii.)

Moses as a servant truly,
 Faithful has been glorified ;
 He who fed the household duly
 With the food from heaven supplied :—
 But as SON, 'tis "Jesus only,"
 O'er the house who can preside. (Heb. iii.)

Joshua led across the Jordan
 All the tribes Jehovah bless'd ;
 But he who could not ease the burden
 On their sinful souls that press'd :—
 For 'tis Jesus, "Jesus only,"
 Gives the sinner perfect rest. (Heb. iv.)

Aaron stood with oil anointed,
 And the blood of slaughter'd beast,
 Priest by God's own call appointed :—
 But his intercession ceased.
 To the utmost "Jesus only"
 Is the deathless, great High Priest.
 (Heb. v., vi., vii.)

Sinai's Covenant, too, has vanish'd
 "Do this, and your soul shall live ;"

God himself our death has banish'd
 With the Gospel word, "I GIVE :"—
 And through faith in "Jesus only"
 Life eternal we receive. (Heb. viii.)

"Holy places" and most holy,
 From the earth must disappear :—
 In the heavens, in spirit lowly,
 Now we worship without fear,
 Where our Surety, "Jesus only,"
 Through the rent veil brings us near.
 (Heb. ix., x.)

Blood of bulls and goats together
 Have not efficacious been,
 Nor the ashes of a heifer,
 Sprinkling Israel's sons unclean ;—
 Saints through blood of "Jesus only,"
 "No more conscience" have of sin. (Heb. ix., x.)

Elders good report obtainèd
 Who the race of faith have run ;
 Martyr cloud, bright crowns they gainèd,
 For the triumphs they have won ;—
 Still we look to "Jesus only,"
 Ending faith He had begun. (Heb. xi., xii.)

Yesterday, to-day, for ever,
 JESUS has been, is, shall be ;
 Christ of God, He changes never ;
 Bow to Him shall every knee.
 All adore Him, "JESUS ONLY,"
 WORTHY OF ALL PRAISE IS HE. (Heb. xiii.)

CHAPTER II.

JESUS ON WORSHIP.

IN what I now write, necessity is laid upon me by the very nature of my subject to be intensely and exclusively *spiritual*—for my theme is *spiritual worship*—not *objective worship*—the worship of Christianity.

It is remarkable that when THE SON OF GOD, who came to give the last revelation of God, gave *His* exposition of *Christian* worship, it was not given to Scribes and Pharisees in the temple, nor to His disciples, but to a sinful woman at the well of Sychar, in defiled Samaria. The *Father* was in Him, *seeking* a worshipper, and thereby teaching us that worship in the *Christian* dispensation can be offered only by lost prodigals, who have been *sought* and *saved* by the *mercy* and *grace* of God.

Jesus had just spoken home to her con-

science, and to avoid the force of the homethrust, she immediately makes a diversion about *objective worship*, "Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship." Gerizim and Jerusalem are thus opposed to each other; and she bases the claims of Gerizim on the "fathers"—rather a questionable character as the first advocate of objective worship, basing it upon the authority of the *Fathers* after Christ had come; but this shows that objective worship does not touch the conscience nor reform the life, but may even form "trees of the garden," under which a wretched sinner may shelter from the exposure of the conscience by the Word of Christ, which is sharper than any two-edged sword.

"Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. Ye worship ye know not what; we know what we worship, for salvation is of the Jews." This is an exact description of modern "*objective worship*"—"ye worship ye know not what."

What with the ornamentation, the *dramatis personæ* in their gorgeous garments, bowings, genuflexions, mysterious movements, and manipulations, mumblement, swinging of censers emitting clouds of incense, "heavenly music," lights burning in mysterious symbolic inside a screen, and the whole automatic representation inspiring the imagination with a solemn awe, Jesus' words gave a true idea of ritualism with its "objective worship,"—"Ye worship *ye know not what*." The mind in such worship gets no farther than the scene before it, and worship after that outward type is only rearing an Athenian altar with this inscription on it, "TO THE UNKNOWN GOD." The dramatic effect may be perfect—the æsthetic taste may be gratified—the feelings may be moved—the imagination may be filled with sensuous images—the natural mind may be awed and charmed with religious feeling and profound solemnity; but "*ye worship ye not what*" expresses the whole of the worship! and the conscience and the understanding are left untouched. A harlot in her sins can expatiate with zest on the comparative value of worship, and wor-

ship on this *objective* model, Samaria and Jerusalem.

And when I think of her character, and yet she could talk of worship, it reminds me of the great woman-patron of *objective worship* of these our days, to whom ritualism is closely allied, especially in the gorgeousness of its vestments: "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written, Mystery, Babylon the Great, the Mother of harlots and abominations of the earth." The harlot was the first to advocate objective worship, even in the face of the Author and Expounder of *Christian* worship (the outgushing of the "*springing up*" "well of living water" of which He had spoken, produced by the indwelling of the Holy Ghost); and the harlot of the Apocalypse will be the last. But Jesus, speaking as the Son of God revealing the Father, which He keeps prominent in St John's Gospel, gave the woman of Samaria a revelation of the true

worship of Christianity, which we cannot fail to see is the very opposite of the *objective worship* practised in Rome and by the Anglicans. "He could speak thus plainly and strongly because He was Himself the Son in the bosom of the Father, and was entitled, in virtue of the glory of His person, to bring in worship suited to His own intimate knowledge and perfect revelation of the Father." "Ye shall neither in *this mountain* nor at *Jerusalem* worship the Father."

This, then, shows that, in so far as God's own appointed place was concerned, the *objectivity* of worship was done away. A most essential characteristic of *objective* worship was done away when Jerusalem was set aside, for, according to His own choice, He could have "a worldly sanctuary" nowhere but there. Hence *objective worship* had its death-blow in the disowning of Jerusalem as Jehovah's centre of government and worship.

Jesus proceeds:—"But the hour cometh and now is when the true worshippers shall worship *the Father* in spirit and in truth, for the Father *seeketh* such to worship Him. God is a Spirit, and they that worship Him

must worship Him in spirit and in truth" (John iv. 20-24). "True worshippers" worship "in spirit"—not *body*; in *truth*—not with externalism; theirs must be real spiritual worship as contrasted with all the shams of religionised nature, such as the *objective worship* of ritualism. *God* necessitates such worship: that He is "*a Spirit*," that it be "in spirit and in truth:" and the *Father seeketh* worshippers. It must be according to the spiritual nature of God—in *spirit*; and it must be as the children of God the Father, sought and saved of grace, and drawing near in the spirit of adoption, crying, "Abba, Father," that it is rendered. As neither Jerusalem (the intelligent God-appointed place) nor Gerizim (the superstitious, the unintelligent place) are now recognised; so God is a Spirit which only *spirit* can understand or in reality worship; but this *God* is revealed as *Father*, and will have "*true worshippers*," who recognise this His perfect revelation of Himself in grace and truth in His *Son*. He *seeks* worshippers—makes them such in grace flowing forth to them in Jesus Christ. They worship the

Father as the children of His love and grace.

Let us gather up from this *new* revelation on worship by the great Head of the Church, the various points of special importance to the elucidation of the subject. The worship of Judaism is abrogated and replaced by *Christian* worship.

1. *The object of worship*—the Father fully revealed as such in Christ.

2. *The place of worship*, Jerusalem, is set aside, and world-wide worship instituted.

3. *The worshippers* are no longer an earthly people, a *nation* of men and women in the flesh—not an outward people, but “*true worshippers*,” sought by the Father through the Son, full of grace and truth—He not *demanding* worship under the fires of Sinai, but *making* them worshippers by the cross of Calvary.

4. *The worship* is changed. It is now spiritual, “in spirit and in truth,” not outward, by sacrifices and various offerings, or incense.

5. *All will-worship* is forbidden: “*Neither in this mountain*”—the Gerizim of Samaria—“nor at Jerusalem, shall men worship.”

6. *The true basis of Christian worship* is the Holy Trinity as revealed in the New Testament, and referred to by Jesus in this passage. (1.) The *Father* in *grace* and by the gospel *seeking* worshippers; (2.) Through His *gift* of love, the *Son*—the Word made flesh dwelling amongst us, full of grace and truth—in contrast with Moses giving law—the Son revealing the Father in perfect grace, and being that revelation personally in sacrificing love lifted up on the cross to win the most careless and worthless; and (3.) The *gift* of the *Holy Ghost* bestowed by Jesus in His proper glory—as the power of worship. This is the divine basis of worship, as given in this *narrative* of the conversation at the well of Sychar in Samaria.

We have this portrayed by Jesus in *parable* when it is said (Luke xv.), “He spake *this* parable unto them”—not *three* parables—and yet we have the lost sheep sought, the house swept, and search made for the lost coin, and the father’s reception of his prodigal to set him down in the family mansion in the midst of demonstrations of festal joy. This is how a *worshipper* is *made*; through the

redemption of *the Son*, the quickening of *the Spirit*, and the reception in perfect love and grace of *the Father*. This is doctrinally formulated in Ephesians ii. 18, where the subject of "the *new man*" is treated of, and Judaism and outward worship are declared to be abolished by Jesus, "having *abolished the law of commandments contained in ordinances*." "For through *Him* (CHRIST), we both have *the access* by one SPIRIT to the FATHER." The basis of true worship is thus given: and the worship is such as befits those who are alive from the dead—children of God. Access is not now through an outward medium, but "*in the Spirit*"—not by external rites, and a priest, and a holy place to light with a veil before it, which is essential to objective worship, but God is unveiled and is revealed as a *Father*, and our access is through the *Son*, in the *Spirit*, to the *Father*, as contrasted with what is "*contained in ordinances*." *Objective worship* is absurd, for it supposes us to be still alive in the flesh; but "*ye are dead*." "Wherefore, if ye be *dead* with Christ from the rudiments of the world, why, as though *living* in the world, are ye

subject to *ordinances*, after the commandments and *doctrines of men*?”

Christian worship—“in *Spirit*”—is not for *living* but for *dead* men—men who “*have died*” out of the world, by faith in Christ, and who have been “*quicken*ed together with Him,” and who are described as “*risen* with Christ,” “*not in the flesh* but in the *Spirit*”—their “*life hid with Christ in God*.” But this will be further explained as we proceed.

“Abba, Father,” we approach Thee
 In our Saviour’s precious name ;
 We, Thy children here assembling,
 Now Thy promised blessings claim :
 From our sins His blood hath wash’d us,
 ’Tis through Him our souls draw nigh ;
 And Thy Spirit too hath taught us,
 “Abba, Father,” thus to cry.
 Once as prodigals we wander’d,
 In our folly, far from Thee ;
 But Thy grace, o’er sin abounding,
 Rescued us from misery :
 Clothed in garments of salvation,
 At Thy table is our place ;
 We rejoice, and Thou rejoicest
 In the riches of Thy grace.
 “Abba, Father !” all adore Thee,
 All rejoice in heaven above ;
 While in us they learn the wonders
 Of Thy wisdom, grace, and love.
 Soon before Thy throne assembled,
 All Thy children shall proclaim,—
 “Glory, everlasting glory,
 Be to God and to the Lamb !”

CHAPTER III.

WORSHIP IN SPIRIT AND IN TRUTH.

God revealed minutely how He was to be worshipped under the Mosaic economy; and it would have been will-worship to have approached Him with any other form of worship than that which He had Himself ordained; so now in the Christian dispensation He has prescribed a worship which must be adhered to if His authority is to be respected, and the worship of the Christian is in perfect contrast to that of the Jews. The divinely-ordered worship of the Old Covenant has been abolished by its being superseded by the divinely ordained and entirely different worship of the New Covenant. We undertake to prove this from the Holy Scriptures, and to show that to worship God now with any of the forms of Judaism is nothing better than rebellion and will-worship; for

as our faith must be regulated by the last revelation of God, so our worship must be performed according to the latest instructions. In opposition to that which obtained under the law the apostle says, "*We are the circumcision who worship God in the Spirit and rejoice in Christ Jesus, and have no confidence in the flesh*"—having in view all that pertained to the observances of Judaism.

The worship of the Church and of angels is as different as their standing and relationship; angels are creatures and servants, the Church is the body and bride of Christ, and as such is exalted above angels, and has a different place and fuller theme of praise. They can praise God only as Creator, Preserver, and Benefactor; the Church has been redeemed, and now sings, "Unto Him who loveth us, and hath washed us from our sins in His own blood," &c. It is quite fanciful to think, as some do, that the "patterns of things in the heavens" refer to the celestial worship performed by the angels in heaven: "the heavenly things themselves" refer to heaven itself prepared for the reception of redeemed sinners as a place of wor-

ship by Jesus entering into it through His own blood.

In discussing the subject there need be no question about the gorgeousness, expensive-ness, and typical character of the tabernacle and temple, nor the splendour of the worship. But what we mean to prove is, that tabernacle and temple were swept away by God, and Jesus has been left instead of all.

Jewish worship, as we read in Holy Scripture, was meant for and adapted to an *earthly* people, as the Israelites were; but it is on that very account unfitted for us, because our calling is *not earthly*, but *heavenly* (Heb. iii. 1), our condition *spiritual*, and our worship, "*in spirit and in truth*," not "with men's hands." The whole ritual of the Jews was purposely of a temporary nature for the trial of the flesh; and when Christ was slain, the whole thing was at an end, for why try men more after murdering the Prince of Life? When Christ died, the whole of the worship of the Law was necessarily brought to an end; and another style of worship was originated, suited *not* to our nature as it is, but suited to the *Spirit*, the real nature of

God (for God is a Spirit), and to the Spirit in whom we stand in Christ; for of Christians it is said, "*Ye are not in the flesh, but in the Spirit,*" and we "*serve in newness of Spirit, and not in the oldness of the letter.*" The accessories, as well as the worship of the Jews in all its parts, were outward things, and the place of worship Jerusalem; but it is now not at Jerusalem; and hence the order of worship is changed from being objective and local, to be in the Spirit and cosmopolite—*spiritual* and everywhere. The worship of Judaism was suited to man in the flesh, and the whole nation was reckoned holy, and fitted to engage in such worship, let them be believers or unbelievers; but to advocate and continue such worship now is precisely the denial of Christianity, for such worship is unsuited for us, who are not an outward nation—"in the flesh," but "an holy nation," and "in the Spirit"—and we are not an earthly people worshipping in "a worldly sanctuary," but a heavenly people ("our citizenship is in heaven") who are "*in Christ Jesus,*" risen from the dead, and who "offer up *spiritual* sacrifices acceptable to God by

Jesus Christ." The very *melody* of the worship is not outward, but "in *your heart*," and not to attract crowds, or as if performed in *their ears*, but "*to the Lord*."

Worship in every dispensation is not the same, but must be regulated by the revelation God has given of Himself at the particular time. The worship of God in the Mosaic economy was arranged by God in every detail, because of what the things signified regarding that "better thing" which in "the time of reformation" should be granted to the Church. But as you do not get at the kernel without breaking the shell (and when broken, it is worthless and ought to be thrown away), so you do not get at the things typified in the Law without the removal of the things themselves that form the types. You get the *spiritual*, which the *carnal* represented; but when you have the former, you dispense with the latter. You no longer keep the shadow of good things to come when you have the very image; just as you do not retain the wooden frame of an arch after the *arch itself* has been formed and the key-stone put in.

In this way Judaism is supplanted by Christianity. Judaism was the shadow—Christianity the substance. The nature of the Jewish state was *earthly*, the Christian is *heavenly*. The Jew was blessed with all *earthly blessings* in the *land* of Canaan—the Christian is blessed with all *spiritual blessings* in *heavenly places*. The Jew worshipped God through sacrifices of beasts, by an earthly priesthood; but *by Christ* both Jew and Gentile who believe have access by one Spirit unto the Father. The Jew worshipped according to an outward and burdensome ceremonial, never with a conscience at perfect peace; but the Christian worships the Father in the spirit of adoption in spirit and in truth, and consequently can admit of no ceremonial worship. In Judaism God put Himself in outward relationship with man, on the ground of outward redemption from Egypt; now He is in *spiritual* relation with man only when a saint, *inwardly* by the grace of Christ.

The theory of the ritualist is that the worship of the Jews being ordained of God, and *according to our nature*, is to be retained and

used by us now ; but this is where they so egregiously err and discover their ignorance of Christianity ; for, although the Jewish worship was well suited for an *earthly* people who were being tested under the most advantageous circumstances as men in the flesh, and under responsibility to see whether they would yield fruit unto God, it is for that very reason not suited to us Christians, for we are not an earthly people tested by God in possession of goodness, but under legal responsibility. We are not in the flesh, but in the spirit ; we are not servants under law brought into outward relationship only pending our good behaviour, and if not liked, to be turned off ; but we are all the children of God by faith in Christ Jesus, not set under responsibility in our own nature, but by grace saved and made partakers of the divine nature.

“ Even so we,” says Paul of the Jews, “ when we were children, were in bondage to the elements of the world,” but when redeemed and become sons of full age—no longer infants—the picture-books of childhood do not suit us—we are redeemed and sons of God who are able to say, “ I live,

yet not I, but Christ liveth in me.” Being sons, not in the flesh but in the Spirit, any externalism—anything that is the result of effort in the flesh, or which appeals to the old man, which is corrupt and tends to religionise *the flesh*—is exactly the thing that is an intrusion and a hindrance in our worship. All the scenic theatrical show of ritualism is got up for the old Adam nature which God enjoins us to reckon dead—to ignore it as our standing before God, or as that in which we live, walk, or worship. “Ye are dead, and your life is hid with Christ in God.” And therefore that new life in Christ Jesus is incapable of being acted upon by objective worship; it can only be energised, directed, and filled with worshipful feelings by the Holy Ghost.

The ritualist provides for the worship of *the world*; but Jesus said—“O righteous Father, the world hath not known Thee;” the world knows not the *Father*, and as it is the *Father* whom *we* worship and not the God of creation—the God Almighty of the Patriarchs, or the Jehovah of the Jews—but the Father as the Father of our Lord Jesus Christ, and the Father of all who are be-

lievers in Him, the worship of the Father must be in accordance with the revelation—"in spirit and in truth." This we have already treated of, but now go into the consideration of it a little more fully.

It must be "*in spirit*," not an outward worship, which can be performed by wearing gorgeous vestments, burning huge candles, displaying beautiful altar-cloths, producing grand and enchaining music, swinging censers full of fragrant incense, and thus engaging the *senses* with a flaring scenic show, accompanied by holy song, and devout pantomime, but is drawn forth by the noiseless energy of the Holy Ghost revealing Jesus to the soul, and giving us an absorbing occupation with Him, He enabling us to act as "an holy priesthood to offer up *spiritual* sacrifices acceptable to God by Jesus Christ."

And it must also be "*in truth*," according to the full revelation that God has made of Himself in Jesus Christ. This is in contrast with Israel, for to them He was always at a distance, and the necessary result was the establishment of a priesthood; but even the priests ministered outside the veil. Christian

worship is founded upon principles which form a contrast to Jewish worship. God never changes; but His worship takes its form and character from the revelation He makes of Himself, and the relationship founded upon that revelation. God was not fully revealed under the Law; but the full glory of God has been manifested in the face of Jesus Christ.

And it is as those who are not under the ministration of condemnation and death, but under the ministration of righteousness and life, having liberty and "boldness" from knowing and believing "the gospel of the glory of Christ," that we worship God in spirit and in truth.

Our God is the God and Father of our Lord Jesus Christ, the Father of grace and glory. We stand in the same relation to Him as Jesus. "My Father and your Father, my God and your God," is the place we receive in the risen Christ, and we have God for us as He is for Christ, God loving us as Christ, and glorifying us together; and we worship this God of perfect love, fully revealed in Christ, and fully known by the

Holy Ghost, as those who are without guilt, but in perfect love in His presence; and having the Spirit of adoption, we adore Him as His children, holy and beloved, pouring forth our heart-homage to Him, because we have known His love to us in Jesus, making us nigh and loving us, as He is loved. What a place is ours in Christ! Near as the Son is near, dear and loved as He is loved!

“He that is joined to the Lord is one Spirit.” This is a fact, for the same Spirit, whose fulness is in Christ, abides in us, and we are united to Christ, members of His body, of His flesh, and of His bones. By One Spirit have we all been baptized, that we might be one body. Not only is He the power, the link of this union, but He gives us the consciousness of it. “In that day ye shall know that I am in my Father, and ye in me, and I in you.” The Holy Spirit gives us first of all the assurance of our redemption. Where the Spirit is there is liberty. He reveals to us the glory of Christ, and gives us the consciousness of our union with Christ on high. We know that we are quickened together with Him, raised up to-

gether in heavenly places in Christ. He sheds abroad the love of God in our hearts, and He dwells in all His saints as in His temple.

Now it is in this position, according to this glorious revelation of God, which His love has made to us, and by this Spirit which He has given that we might enjoy it, that true Christian worship is offered to God.

With Christ we *died* to sin,
Lay *buried* in His tomb ;
But, *quicken'd* now with Him, "our Life,"
We stand beyond our doom !

Our God, in wondrous love,
Hath *raised* us who were dead ;
And, "in the heavenlies, *made us sit*
In Christ," our living "Head."

For us He now appears
"Within the veil" above ;
"Accepted," and "complete in Him,"
We triumph in His love.

In Christ we now are made
"The righteousness of God ;"
As heaven-born men, and *heirs* with Him,
We follow where He trod.

Rejected and despised,
He bore the "open shame ;"
As *fellow-sufferers*, journeying home,
We glory in His name.

Soon will the Bridegroom come,
His Bride from earth to call !
We, *glorified* with Him, shall reign,
Till God be all in all.

CHAPTER IV.

“ WE HAVE AN ALTAR.”

“WE walk by faith, not by sight.” That was said in 2d Corinthians, where the power of life in Christ to surmount all difficulties and trials, and to enable us to triumph over death in every form, is set forth; and surely the whole tenor of the Book of Hebrews is to the same effect, especially with reference to worship: we worship by faith, not by sight, “looking unto Jesus” the forerunner, who began his course on earth in faith, and finished it in faith. Hebrews contrasts, while it compares, Christianity with Judaism. It is pre-eminently the book of faith for Christians while passing through the world on their pilgrim-path with Christ, the Captain of their salvation, as Israel passed through the wilderness, with Moses for their leader.

God is said in Heb. xi. to have reserved some better thing for us than He gave or revealed even to the star-like galaxy of faith that shone during the night-period that preceded the dawn of Christianity. Mark, it is not "some better thing" for us than He conferred upon the nation of the Jews, but even some better thing than that given to even the most esteemed and remarkable men and women of faith from Abel onwards. But the ritualist would not give us even so much as the *believers* of Heb. xi. possessed, but by applying to us the ordinances of the law, he would put us on the very same footing of externalism before God as the Jewish *nation* under the Mosaic ritual, which contained only the *shadow of good things* to come, which is surely tantamount to a denial of faith, and consequently of *Christianity*.

If anything be retained of that which pertained to the Jewish ritual, we are deprived of all the rights and privileges of Christianity; for, says the Hebrew Epistle (chap. xiii.), "*We have an altar, whereof they have no right to eat who serve the tabernacle.*" They surely must be charged with serving the

tabernacle who plead for its whole ritual being appropriated, save the bloody sacrifices, to the worship of the Christian Church. The ritualist priest, by adopting the tabernacle service, cuts himself off, with all his followers, from the right to eat of the Christian altar. The meaning evidently is, if you adhere to Jewish ordinances and ritual services, you thereby evidence your disqualification for the rights and privileges of the Christian priesthood. We are partakers of Christ our sacrifice, our "altar," only by faith, not by sight, sense, nor ordinances.

This is rendered conclusive by what follows (Heb. xiii. 10-16). As he had before shown that, on the ground of Christ's one offering, Christ as our High Priest had entered into heaven itself, and we having thereby become so sanctified that we could enter into the holiest for worship, going beyond Judaism *Godward*; so now in our relationships *manward* he insists that, as Jesus suffered without the gate in the outside unclean place, as the sin-offering, we should go forth unto Him without the camp bearing His reproach, *i.e.*, break all connexion between religion

and the world as found in Judaism ; for to go without the camp is not to leave the wicked world, but to abandon the earthly religion called Judaism, because God had disowned it. It is a sufficient answer to the assertion that there is *no word* warranting the abolition of these ordinances from the one end of the Bible to the other, that the Jews themselves are here enjoined to turn their backs upon Jerusalem and the whole service of the temple, and go forth to a rejected Jesus. By the perfect sacrifice of Christ we are admitted by faith, as to *standing* and *worship* inside the veil with Jesus and upon His title ; but as we are in living fellowship with Him in heaven itself, and as to our acceptance with God, our place of *testimony* among men is *outside* the camp, sharing His rejection, shame, and reproach—witnesses by our death and resurrection in Christ against the world and the religion of the flesh. Hence it follows that “a worldly religion, which forms a system in which the world can walk, and in which the religious element is adapted to man on the earth, is *the denial of Christianity.*”

The Christian "altar" is for the sanctified priests of faith alone, for all believers, men and women, who are born again, converted, saved, and who walk by faith, not by sight: and in order to enjoy communion with that altar, they must have given up the entire system of religion which was adapted to the nature of man on the earth as a child of Adam, and in which the world could participate.

The ritualist professes to cultivate human nature for God by retaining the bulk of the accessories of the worldly worship which He gave to Jews when the cultivation of the flesh had its long trial. But this is precisely the thing which has totally failed, and which God has given up, and which was disowned and abandoned by God as utterly useless, after the Jews had rejected, denied, and crucified their Messiah. This is the religion of the "camp," outside of which He has called His Church. He had sent repeatedly seeking fruit from these husbandmen, and they had yielded Him none. Last of all, He sent His Son, saying, They will reverence my Son when they see Him; but when

He came, even full of grace and truth, they said, This is the heir, come let us kill Him, and they killed the Prince of Life. And from that time God has shut up all men under condemnation as *proved sinners*, and *lost*; and He has not since been seeking fruit from men, but sowing the good seed of the gospel of His grace in men's hearts, and thereby acting in perfect love to man, who having been fully tried without law, under law, and by the sending of the Son, had proved himself incapable of being so cultivated in the flesh as to bring forth anything but wild grapes—the most favoured portion of the world having become the betrayers and murderers of the holy Christ of God!

The whole of the worldly system in connexion with a worldly sanctuary for cultivating man on the earth has been disowned since the death of Christ, and abolished with the destruction of the Jewish polity. "THAT WHICH IS ABOLISHED" is God's Word regarding it. The rejection of Christ sealed its doom, and an entirely new thing was commenced, not a continuation of the old. He said, as He left the temple courts, *Your*

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house is left unto you *desolate*, for ye shall not see me henceforth until ye shall say, "Blessed is he that cometh in the name of the Lord." Until the second advent of Christ the Jewish *house*, with all its rites and ceremonies, is left *desolate*—not one stone upon another that has not been thrown down, not one holy vestment or vessel that has not been profaned ; and there is no warrant in the Word of God (if there be so, point it out) for the transfer of its property to the service of the Christian Church. But, on the other hand, we are told by apostolical authority that the whole Jewish polity and ritual has been so entirely left out of the Christian dispensation that, if you take one single ceremony of all its rites and appropriate it to the service of Christianity, "Christ shall profit you nothing."

That is surely strong language, but it is God's. Advocate the adoption of one single rite of all that divinely-ordered service that composed the legal dispensation, and, says the Holy Ghost, you thereby give up Christ—it is the denial of Christianity, you return thereby to Judaism—you render yourself

a debtor to do the whole law—"ye are fallen from grace," that is, you have given up the principle of justification by grace through faith, and returned to that of legal observances, which can never take away sin. If you acknowledge any portion of the ritual as that under which you are, you are responsible for the entire legal system. In Hebrews the Holy Ghost guards Christian worship against any admixture of legalism. In Galatians, He guards the Christian's standing as justified by grace through faith from the elements of the world—the rites which were adapted to our nature or to man in the flesh. The contrast in Hebrews (chap. xiii.) is this, that instead of the Jews being now the only persons in possession of the *altar* of God, to the exclusion of all others, "*we* (Christians) have an *altar*" of our own—Christ and Christianity—"whereof they have no right to eat who serve the tabernacle." The altar of God is exclusively with us who worship outside the camp with all its tabernacle services. Therefore a return on the part of ritualists, old or new, Jews or English Catholics, to "*meats* which have not profited

them who have been occupied therein," excludes from all the privileges which are connected with Christianity ; so that ritualism is no mere harmless plaything, with which persons (who, regarding Christian truth, are "children tossed to and fro with every wind of doctrine") may amuse themselves, but it is a denial of Christianity, a deadly heresy which utterly destroys the very foundations of our Christian faith, worship, and testimony.

These men should be a little more cautious in their assertions, and not affirm so positively that there is no word of the abolition of these forms of worship from the one end of the Bible to the other. For it is easy to prove the contrary, as we are now doing, for with regard to the whole *legal system*, with all pertaining to it (for it must be either *all law* or *all Christ*), the Word of God (2 Cor. iii. 13) affirms that it is "that which IS ABOLISHED." In Heb. vii. 16, it is said of Christ, "who is made not after the law of a carnal commandment, but after the power of an endless life ; for *there is verily a disannulling of the commandment going before for the*

weakness and unprofitableness thereof." The priesthood, with the whole "*law*" concerning it and its accessories, is hereby set aside. If anything of Judaism be retained, it must have been reinstituted ; and where do we find it so done ? These things, as we will show, are but figures of the true things in heaven ; *there* is the true sanctuary which God pitched, not man ; *there* is the place of Christ's ministry ; *there* we have, as worshippers, liberty to worship by the blood ; by Him we (the Christian priests) *draw nigh to God*, and we do not need more. All who have liberty to enter into the holiest by the blood are *priests*, and because we have this privilege we are higher than the Aaronic priests, and able (without sacrificing priesthood, after the style of Aaron's house) to present ourselves—our bodies—living sacrifices to God (Rom. xii.).

No blood, no altar now,
The sacrifice is o'er ;
No flame, no smoke, ascends on high ;
The Lamb is slain no more !
But richer blood has flow'd from nobler veins,
To purge the soul from guilt, and cleanse the reddest stains.
We thank Thee for the blood,
The blood of Christ, Thy Son ;

The blood by which our peace is made,
Our victory is won :
Great victory o'er hell, and sin, and woe,
That needs no second fight, and leaves no second foe.

We thank Thee for the grace
Descending from above,
That overflows our widest guilt,
The eternal Father's love :
Love of the Father's everlasting Son,
Love of the Holy Ghost, Jehovah, three in One.

We thank Thee for the hope,
So glad, and sure, and clear ;
It holds the drooping spirit up
Till the long dawn appear :
Fair hope ! with what a sunshine does it cheer
Our roughest path on earth, our dreariest desert here !

We thank Thee for the crown
Of glory and of life ;
'Tis no poor withering wreath of earth,
Man's prize in mortal strife :
'Tis incorruptible as is the throne,
The Kingdom of our God and His incarnate Son.

CHAPTER V.

RITUALISM IN CHRISTIAN WORSHIP IS IDOLATRY.

“STAND fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage” (Gal. v. 1). The yoke of bondage sought to be imposed was chiefly of a *ceremonial* kind. “Ye observe days, and months, and times, and years.” This is the very thing which ritualism glories in—the very heresy which it counts orthodoxy, the atmosphere in which it lives and moves and has its being. But this observance is regarded as giving up Christianity for *idolatry*. The Jews had been in bondage to the law, the Gentile Galatians to *idolatry*, and both had been delivered and made sons of God by faith in Jesus.

“And because ye are sons, God hath sent

the Spirit of His Son into your hearts, crying, *Abba Father.*" "Abba" was the expression of Jesus in communion with His Father, and shows how near we are brought to God, and into what a place of holy intimacy as His born sons. And this is the place of all believers—all that they were having been judged in the cross—all that they are, being this, that they are one with the new man, Christ risen before God. Where then is the place for human priesthood and sensuous worship?

"Wherefore thou art *no more* a servant, but a son; and if a son, then an heir of God through Christ;" and "How turn ye again to the weak and beggarly elements whereunto ye desire *again* to be in bondage?" This is the question submitted to our modern ritualist, who wants to Judaize the professing Church in reference to doctrine and worship. The persons addressed here had been *idolaters*, and when they heard the word "*again* to be in bondage," might they not be horrified to think that submitting to the divinely-ordained ritual of Judaism was regarded by the holy apostle only as *idolatry*?

But it was *really so*, for they were taking up, without any command from God, the rites and observances of a system that God had disowned ; and thus, by retaining the ceremonies of a God-forsaken religion, they were in effect ordaining ceremonies at their own hand, acting in wilfulness without the authority of God, and the Holy Ghost pronounced it in principle IDOLATRY.

“ These things had lost all their meaning, and a Gentile had nothing to do with them ; they had their value as a shadow of Christ before Christ came ; but to turn back from Christ risen from the dead to these mere shadows was, in God’s sight, going back to *idolatry*. Whenever professing Christendom takes up the law with its external ceremonials and shadows (quite right as all this was under the law), and adopts them as Christian worship, it has unconsciously but really fallen into *idolatry*.”

“ The evil is increasing most rapidly. It is not confined now to Popery ; but the stride that has been made of late years towards Catholic principles is the same thing. If it has any religious element at all, it is an

idolatrous one, making use of certain feelings of awe in our fallen nature to make people feel more reverent in worship. That is precisely the thing that is opposed to faith. The essence of our blessings lies in the soul's enjoying Christ by the Word of God—the Holy Ghost giving this enjoyment of Christ apart from everything that acts upon the natural eye or mind. For it is precisely this very abuse which the apostle so strongly denounces, and which he calls the weak and beggarly elements. What God prizes in worship would now be considered meagre and poor; for it supposes the absence of outward decoration and of excitement, in order that it may be the real power of the Holy Ghost acting among the saints."

"I am afraid of you, lest I have bestowed upon you labour in vain." This expression is called forth because of having to administer the reproof, "Ye observe days, and months, and times, and years." In other words, he is afraid lest they may not be anything but nominal professors, because they were turning back even a little to the divinely-appointed, but now divinely-disowned, *ritual-*

ism of the law—going back in principle to *objective* worship. The thing was but in germ with them at the very commencement of their Christianity, when they knew no better. But what shall we think of the men who (after the enjoyment of a full revelation of God, handed down for eighteen hundred years, and after our land has been blessed for three hundred years with the gospel of God) come to us in the face of open day with their “Catholic principles” so-called, and boldly advocate the appropriation of the whole observances of the Jewish ritual in the worship of the Church?

Would not the courageous apostle of the Gentiles, who saw the whole scheme of gospel grace endangered by the non-participation of a dinner by the apostle Peter—when he refused to eat with the Gentiles, and who for that withstood him to the face because he was to be blamed—would not Paul, I say, have denounced such a daring advocacy of innovation in divine worship as the principle of IDOLATRY? There is no good in repudiating Popery as long as men advocate the retaining of the Jewish ceremonial for

Christian worship, for that being done without God's permission, and in the face of His denunciation of it as being *idolatry* by His holy apostle, it only partakes of the act of Achan, who secreted the Babylonish garment and the wedge of gold, when they ought to have been devoted to destruction, according to the Word of the Lord ; and the upshot of such conduct must be, as in his case, the judgment of God in causing those who sanction it to turn their backs ingloriously to their enemies, and be totally defeated.

Into the heaven of the heavens hath He gone ;
Sitteth He now in the joy of the throne ;
Weareth He now of the kingdom the crown ;
Singeth He now the new song with His own.

Dwelleth the light of the glory with Him,
Light of a glory that cannot grow dim,
Light in its silence and beauty and calm,
Light in its gladness and brightness and balm.

Past are the darkness, the storm, and the war,
Come is the radiance that sparkled afar,
Breaketh the gleam of the day without end,
Riseth the sun that shall never descend,

Soundeth the heaven of the heavens with His name,
Ringeth the earth with His glory and fame,
Ocean and mountain, stream, forest, and flower,
Echo His praises and tell of His power.

Ever ascendeth the song and the joy,
Ever descendeth the love from on high,
Blessing and honour and glory and praise,
This is the theme of the hymns that we raise.

Life of all life, and true Light of all light,
Star of the dawning, unchangingly bright,
Sun of the Salem whose lamp is the Lamb,
Theme of the ever-new, ever-glad psalm !

Give we the glory and praise to the Lamb,
Take we the robe and the harp and the palm,
Sing we the song of the Lamb that was slain,
Dying in weakness, but rising to reign.

Blessing and honour and glory and power,
Wisdom and riches and strength evermore,
Give we to Him who our battle hath won,
Whose are the kingdom, the crown, and the throne.

CHAPTER VI.

THE MINISTRY NOT A PRIESTHOOD.

THERE is no room in the Church of God for a sacrificing priesthood, for we have no place left for any such persons since Christ's one offering once offered "hath perfected *for ever* them that are sanctified;" and so the ninth of Hebrews proves that the "worldly sanctuary," with all pertaining to it of sacrifice, accessory, or service, has been set aside by the coming of the more perfect tabernacle not made with hands, the incarnate Christ, who offered Himself once and put away sin; and, as risen from the dead, He is "*the minister of the sanctuary in the heavens, which the Lord pitched, and not man,*" and we are where He is in God's reckoning in the Spirit and by faith; and "*such an high priest became us,*" the quickened, raised, heavenly sons of God, whom He is bringing to glory, "who

is holy, harmless, undefiled, separate from sinners, and *made higher than the heavens* ; " for we are in God's presence in the holiest, in heaven itself, and priests on earth are of no use to us. Our great High Priest *above* is our only priest. Those who will now have a priesthood on earth have it only as a *human* institution, and in contempt of the authority of God, it being a daring assumption of the place of His great ordinance, His risen ever-living consecrated SON.

Besides, it is a denial of Christianity in this other respect, that it denies *the common priesthood* of all the believing sons of God, and effectually shuts their mouths from singing the redemption-song, " Unto Him that loveth us and washed us from our sins in His own blood, and hath made us kings and *priests* unto God and His Father : to Him be glory and dominion for ever and ever. Amen."

Again, those Ritualists change the character of the Lord's Supper from a feast of remembrance into the *Sacrifice* of the *Mass* (they call it in their phraseology the *liturgy*, which signifies in ritualist parlance a

kind of mass)—the unbloody sacrifice of the body and blood of Christ—offer it to the Father, and invite the people to feed upon it as the bread of God from off a human altar, ministered through their hands as the divinely ordained channels of communicating grace, because in the line of the successors of the apostles. They profanely profess to manufacture “*the extension of the Incarnation*” out of bread, and give the people carnally the real body and blood of Christ. Bits of His true flesh, and drops of His actual blood, are said to be dispensed by them to those who receive the holy Eucharist at their hands; and thereby people are united to Christ, and fed by “the Sacrament!” How gross and grovelling such a notion! How dishonouring to Christ! and what a perversion of the precious Christian feast!

This is simply the Romish practice in this matter resumed within the pale of the Protestant Church. In this they cannot be the successors of the apostles, for if you examine all the apostles, in all their various writings they will say with one consent, “*We have no such custom, neither the churches of God.*” The

apostles were not sacrificing priests, and they were such an order of ministers as could have no successors ; and they never claimed as worshippers any *official* place, but says one and another to all saints, “ Having therefore, *brethren*, boldness to enter into the holiest by the blood of Jesus, . . . let *us* draw near, having *our* hearts sprinkled from an evil conscience, and our bodies washed with pure water ” (referring to the means of the high *priestly* ordination in the Old Testament), thus claiming for themselves nothing more than *the common priesthood of all saints*.

Besides, there is no trace in the New Testament of any orders or instructions having been given by Christ or His apostles for the setting up of a priesthood, such as they claim to have, to *conduct public worship* and *dispense the sacraments* in the Church after the apostles’ death ; nor is the practice heard of as existing in the Apostolic Church in any definite shape or form ; and as a matter of *historical fact* there was nothing whatever of the Old Testament ritual allowed in the Church by Christ or His apostles. These services were connected with the *law*, and so

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bound up with it that to retain one or some was to be responsible for all (Heb. ix.). They belonged to the first covenant (Gal. v. 23). It must be either all *law* or all *grace*—all *Moses* or all *Christ*—all a sensuous system or all *faith*, instead of what is *objective*. Besides, when the least inkling was given of a wish to add any ordinance or observance of Judaism, it was peremptorily forbidden by apostolic authority ; and, as in the Council of Jerusalem in Acts xv., even by the whole college of the apostles acting by the direction of the Holy Ghost, and the consent of the whole Church. Thus it was arranged by the wisdom of God that in Jerusalem—the very centre of Judaism, the city of the temple and priesthood, approved and appointed by God—temple and priesthood, with all Levitical observances, should be authoritatively set aside by the Church—Judaic ordinances of every sort for ever excluded by the Holy Ghost, the apostles, and the whole multitude of the saints, from having any place whatever in the Church of God ; and whoever brings them in is guilty of “ the gainsaying of Core,” and of a denial of Christ’s authority.

There is a divine ministry conferred upon the Church by the Lord Jesus, as we mean further on to shew, but it is in the power and grace of the Holy Ghost, and gives no *official* or *priestly* place. The ministry conferred is in keeping with the GRACE in which the Church is set, for its varied parts are expressly said to be GIFTS, not *offices* (Eph. iv.). Apostles, prophets, evangelists, pastors and teachers were conferred by our risen and exalted Lord, but we read of no *priests*! To introduce *sacrificing priests* is, therefore, rebellion against the authority of the great Head of the Church—a re-establishing of the Law—and therefore *the denial of Christianity*.

Officialism, and authority and influence as its result, is *Judaism*. Power by diversities of spiritual gifts, ministered according to the gracious will of the Holy Ghost, and authority, and influence, and place in the body of Christ, as a member supplying edification to the whole, in proportion to the grace and gift ministered by the Holy Ghost, characterises *Christianity*. *Office* giving power, authority, and influence in the Church is the

very essence of *Ritualism*, and this is precisely the *denial of Christianity*.

The Ritualists know of nothing higher than Judaism, as the position of the Church; they have nothing better than a worldly sanctuary—not a spiritual house—only a promiscuous mass of believers and unbelievers as their assembly of worshippers; and they have made void the preaching of the gospel of Christ by their sacrificing-priesthood innovation, and returned to the religion of machinery and works of law, making people believe themselves safe by the administration of ordinances, without personal faith and the indwelling of the Holy Ghost. In fact, this is one of the most serious charges we have to prefer against them, that they do “despite to the *Spirit of grace*,” by thrusting in a human priesthood to displace the Divine Paraclete—thus usurping not only the place of Christ, but of the Holy Ghost also, who has come as that other Comforter who should abide with us *for ever*.

Our blessed Lord Jesus did not promise a multitude of ghostly comforters in His place in the Church when He was about to leave

the disciples, but only the one Holy Spirit—*THE Comforter*—knowing well that He was all-sufficient ; and sure I am, that wherever the professing Church has had a sacrificing priesthood imposed upon them by “the sleight and cunning craftiness of men,” the Holy Ghost has been grieved and has withdrawn : and those priests have proved such poor substitutes for His life-giving, love-diffusing, Christ-revealing presence, that the dear saints of God who may have lingered for a time with them have had no words so suitable to describe the withering effect of their presence as those of the suffering patriarch Job under the self-chosen ministry of his friends—“*miserable comforters are ye all !*”

Ritualism, in thus usurping the place of the Holy Ghost—the only divinely-appointed Minister in office *God-ward* in the Church,—being with us and in us as our power for worship, by the introduction of their *spurious* priesthood, has denied one of the most distinguishing characteristics of Christianity. “*We have an High Priest*” above who abideth a priest *for ever* : we have the Holy

Ghost given from this ascended Christ, and He abideth with us down here *for ever*: we have the Holy Scriptures—the divine Directory for the guidance of all the sons of God as they travel from grace to glory—and it is the incorruptible seed of the Word which liveth and endureth *for ever*; and being so richly furnished from above—the land of our birth and home—and that too with all we need “*for ever*,”—we can dispense with all self-constituted priests, and with all they propose to do for us. “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Peter ii. 5). They who would claim to be *priests* in any other sense than that in which all believers are “an holy priesthood,” are doing work for which they have neither warrant nor authority in the Holy Scriptures. The *priests* of modern times are only *self-appointed*, having no letters-patent given under the seal of heaven; and Holy Scripture exposes their *daring* priestly pretensions as a treading under foot of the Son of God—a doing despite to the

Spirit of grace—a contempt for the authority of the Holy Scriptures—the *denial of Christianity.*

Rise, my soul ! behold, 'tis Jesus,
Jesus fills thy wondering eyes ;
See Him now in glory seated,
Where thy sin no more can rise.

There in righteousness transcendent,
Lo ! He doth in heaven appear ;
Shows the blood of His atonement
As thy title to be there.

All thy sins were laid upon Him,
Jesus bore them on the tree !
God who knows them laid them on Him,
And, believing, thou art free.

God now brings thee to His dwelling,
Spreads for thee His feast divine,
Bids thee welcome, ever telling
What a portion there is thine.

In that circle of God's favour
(Circle of the Father's love)
All is rest—and rest for ever—
All is perfectness above.

Blessed, glorious word "for ever !"
Yea, "*for ever*" is the word ;
Nothing can the ransom'd sever,
Nought divide them from the Lord.

CHAPTER VII.

NO RITUALISM AND NO OFFICIALISM IN CHRISTIAN WORSHIP.

THE grand argument against ritualism lies in this, that *in Christian worship*, even when it is connected with the gathering of the saints together for the breaking of bread in the Lord's Supper, *officialism* is excluded ; for it can be proved from Scripture that the Lord's Supper is neither connected with ministry nor eldership, but is a family feast where all disciples are on a level, because all are equally saints on the ground of that death which they celebrate.

This is the ground where ritualism can be demolished at a single blow ; but are we prepared to take this ground—of *no officialism* and *no ritualism* in Christian worship ? It is by so doing and here only that ritualism can receive its death-blow, and because men

have not got down to the solid rock-basis of Holy Scripture in connexion with the Lord's Supper, all the attacks on ritualism by those who go in for a *modicum* of *ritual* in worship and a little *officialism* in the administration (so called) of the Lord's Supper, are only directed against the towering branches of ritualistic observances, while the root of bitterness is still left as fresh as ever to spring up and give future trouble.

Make "a sacrament" of the Lord's Supper, and let the most holy, reverent, evangelical clergyman on earth be set apart from all the saints meeting together for worship, and let him *claim* to administer it as a matter of *divine right*, and you have given up the only tenable ground for uprooting ritualism, and have conceded the whole principle on which it is based—planted the root heresy from which it springs. This, as I have said, is the solid rock-basis in Scripture for successfully contending against ritualism in all its priestly pretensions, and of destroying the whole system, root and branch. A *right*, because of *office*, to stand apart from the whole body of believers and administer the

Holy Eucharist, is the key of their whole position ; take that by proof from Scripture, and ritualism is laid in ruins. This we are endeavouring to do, and whoever attempts to overthrow the arguments of ritualists by doing less will miserably fail, and merely display the unseemly contest of the potsherd of earth striving with the potsherd thereof. *No officialism and no ritualism in Christian worship* being established on purely Scripture grounds lays the axe of divine truth at the root of the tree, and it is hewn down, cast into the fire, and totally burned up.

Let us be clear on this fundamental point, that Scripture sanctions no officialism and prescribes no ritualism for Christian worship, and it will appear at once, that ritualism in Church worship is a total denial of Christianity. Traditions of men—the forms, ceremonies, and usages of all man's denominations—must be thrown aside in the investigation of this fundamental question, and we must come with unbiassed minds to the Word of God as the only source of argument—the only court of appeal, “What saith the Scripture ?” Its witness is that Christ, from His

seat on high, has bestowed a divine ministry upon His Church—not perpetuated by succession as was the Jewish priesthood, but as matter of continuous gift in connexion with His power of an endless life, and by the medium of the Holy Ghost, who divideth to all men severally as He willeth, and that ministry is not *official*, but in life, grace, and power. “He gave *gifts* unto men.” “He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” Apostles and prophets, we now have only in their writings; the others we have among us; but they are all *gifts* not *offices*, and take no official place as leaders of the public *worship* of the saints. Ministry is *from God* to men; worship is *from men* to God. Ministers have their place of service and influence *manward*, “according to the measure of the gift of Christ;” for all saints are not alike among themselves, but looking *Godward* in the matter of worship, they all stand on the same ground, because they are all equally redeemed and sanctified for wor-

ship by the offering of the body of Jesus Christ once for all.

The worship of Christians requires no priesthood on earth for its due performance, nor any official person whatever, and is as real and true where only two or three plain illiterate Christians are gathered together in Jesus' name as when hundreds of educated Christians are gathered and led by the holiest and most accomplished of the literate sons of God. Jesus said, "where two or three are gathered together in my name"—the only sanctuary here—"there am I in the midst of them to bless them." He did not add—if they have a sacrificing priest to conduct the worship, intone the prayers, offer incense, and administer the sacrament.

There is nothing more certain in Scripture than this, that the Lord's Supper, which is connected with the highest act of worship, is the *communion* of the body and blood of Christ—not a sacrifice to be offered by a priest; and that one disciple is as competent as another (so far as any officialism is concerned) to take the lead in that precious commemoration of His death; for it requires

no official person (so Scripture at least declares) in order to its due celebration. Even nature itself, however, would teach us, and the Holy Ghost acting in the saints will undoubtedly teach them, that "not a novice" but the fathers and men of the chief spiritual influence by the gifts and graces of the Holy Ghost conferred should ordinarily take the lead in what Scripture terms the "*breaking of bread.*" But Holy Scripture allows of no official or priestly presidency, seeing that it is a disciples' feast, and all the family of faith are at that table on a footing of equality as priestly worshippers under the presidency, in life, love, and power of the Holy Ghost, and gathered to the living Jesus who was dead but is now alive for evermore.

This is how it is recorded in the Acts of the Apostles, "Upon the first day of the week when the disciples came together to break bread." No word have we there of a sacrificing priesthood in gorgeous garments to perform the offices of the ritualistic ceremonial, and offer *the sacrifice of the body* and blood of Christ, but the common practice of disciples as such coming together on the first day of

the week *for the breaking of the bread*—a simple, unostentatious commemoration of the *death* of Jesus.

This fact goes like the shot of an Armstrong gun into the whole mass of mummery connected with Ritualism, and blows it to atoms. The priestly equality of all believers leaves no room for a peculiar class of sacrificing priests. The one being proved, the other is excluded.

As this is of fundamental importance, and is the key of their whole position, we must consider it a little more narrowly.

To prove what I have affirmed, let us refer to the fearful disorder in the Church of God at Corinth, in connexion with the partaking of the Lord's Supper (1 Cor. xi.). How easy for the apostle (if Ritualism be true, and they had priests in apostolic times) to exercise his authority in commanding them to submit to their parish priest and receive from his official hands the "tremendous mystery" (as they call it)! But the apostle never mentions the existence or presidency of the officiating priest at all, but he gives his apostolic instructions to the whole Church, and that, too, on moral, and not on ecclesias-

tical grounds. No instructions are given to *elders* or *priests* (we have no account of *either* in the Church at Corinth) to put an end to the disorder by having the "sacrament" properly administered !

What an opportunity was this for enjoining the immediate exercise of authority of bishops, elders, or priests to correct this abuse regarding the celebration of the Lord's Supper, if they had had any official power in the matter, and modern ritualistic notions had been derived from the Apostle Paul ! But there is total silence about the existence or appointment of priests for offering the Holy Eucharist, which is fatal to such notions, and proves that the priestly oblation—the offering by priests of the sacrifice of the body and blood of Christ in the bread and wine of the Lord's Supper—is contrary to the constitution of the Christian Church, and a *denial of Christianity*.

The Book of Hebrews shows us the sacrifice of Christ, and His offering of that sacrifice in the place of all the sacrifices of the great day of atonement. And we read in Lev. xvi., that on that day, the high priest, and the

high priest alone, went into the holiest with the blood, under cover of the incense ascending from a censer full of burning coals of fire from off the altar before the Lord, and the blood sprinkled seven times upon and before the mercy-seat. And the word runs thus:—
“*There shall be no man in the tabernacle* of the congregation when he goeth in to make atonement in the holy place until he come out;” and so “Christ was once offered to bear the sins of many.” He has “gone into heaven itself with His own blood, there to appear in the presence of God for us”—and “unto them that look for Him shall He appear the second time *without sin* unto salvation.” He has not yet come forth to bless the people, as He will do at His second Advent; and while our great High Priest is in the holiest, “*there shall be no man in the tabernacle*”—no sacrificing priest offering His body and blood at the altar of incense *in the holy place*, for He has “by Himself purged our sins,” and His hands alone “*shall put the incense upon the fire before the Lord.*” So that the ritualist with his home-made priesthood is disturbing the order of God’s sanc-

tuary—intruding with his sacrifice and incense into a place where God has ordained that “*there shall be no man*,” and after it has been as carefully shown as words can do it, by the Epistle to the Hebrews, that every official priest is now excluded from the sanctuary, that the risen Son of God, Jesus, now crowned with glory and honour, may be alone in His glory and grandeur in the sanctuary in heaven itself, *the great High Priest* of our profession.

Looking, then, at the shadows of good things to come in Leviticus, and “the very image of the things” in Hebrews, we see “*no man* but Jesus only” as the atoning sacrifice—the sprinkler of blood, the offerer of incense; and hence we conclude that ritualism is condemned by both Old and New Testaments as a profane *human invention*, subversive of the very essence of Christianity—the perfection of the reconciling blood and oblation of the great High Priest. “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is

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to say, his flesh ; and having an high priest over the house of God ; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water " (Heb. x. 19-22).

Christ is the Centre of worship in heaven !

Christ, the Rejected One here amongst men.

None other Name of salvation is given ;

Sound it, believers, again and again !

Christ is the Sacrifice ! Christ is the Altar !

Christ is the Mercy-seat, sprinkled with blood !

Come, ye desponding ones, fear not nor falter,

Christ is our Peace, in the presence of God.

Christ is the Victim divinely appointed,

Spotless, accepted, attested by fire !

Christ our Melchisedec, robed and anointed,

Royal and priestly His seamless attire.

One only Sacrifice, one only Altar,

One only Mercy-seat God doth allow : .

Dream not, O man ! His decretal to alter,

Seal'd with the blood of the Holiest now !

One only offering God hath appointed—

Stretching His hand, He withheld not the knife !

One only Priest He hath crown'd and anointed,

Jesus ! the Way, and the Truth, and the Life !

JESUS ! the Centre of worship in heaven !

JESUS ! despised and rejected of men !

None other Name of salvation is given—

Worthy is JESUS, the LAMB that was slain !

CHAPTER VIII.

THE GREAT HIGH PRIEST OF OUR PROFESSION.

IN Hebrews vii. we have the priesthood of Christ contrasted with the Aaronic priesthood, so that we may infer the character of the worship from the order of the priesthood. "Jesus is made an High Priest for ever after the order of Melchisedec." He is by nature the Son of God, and His person is the foundation of His official dignity; and in contrast with all who bear office, His person gives dignity to His office, not as theirs, the office conferring dignity upon the person. The Melchisedec order is distinguished by its *character* and its *continuance*. It is the order of the *King-priest*, and it has continuance—He "*abideth a priest continually*." This order of *King-priest* looks onward for its full exercise to the time when Christ, the risen glorified Son, shall be brought again

into the world, and shall sit upon His throne, dispensing righteousness and peace as its blessed consequence, in connexion with the Most High God as the Possessor of heaven and earth—not a priesthood limited to a narrow strip of land, like Canaan, in which the Aaronic order exercised their priesthood.

Mark the contrasts which are brought out:—(1.) The Aaronic order consists of *men that die*; of the Melchisedec order “it is witnessed that *he liveth*.” (2.) The order of Aaron was continued by *succession*, and hence “the carnal commandment” (Levit. xvi. 32) for perpetuation was necessary; but “after the similitude of Melchisedec there ariseth a *different* priest, who is made not after the law of a carnal commandment, but after the *power of an endless life*.” There is no “carnal commandment” for priesthood in the Church of God, because the priesthood of the Son in heaven is perpetuated in Himself, for “*He ever liveth*.” “They truly were many priests, because they were not suffered to continue by reason of death, but this (Priest), because He continueth ever, hath a priesthood that passeth not from one to

another; therefore He is able to save to the uttermost"—i.e., *from the beginning of their course to the end of it*—"them that come to God by Him, seeing He ever liveth to make intercession for them." Christ is declared to be "a Priest for ever, after the order of Melchisedec:" In contrast with men who have infirmity and must die; the word of the oath consecrates the Son High Priest, who is "perfected *for evermore*."

And as Jesus is our High Priest in the power of an endless life, we are sanctified in life and power as the *royal priesthood* of God—"kings and priests,"—and hence, the kingdom of God being in *power*, we, having received *life* and the Spirit of *power*, our position is that of *unsuccessional priesthood*—we have *eternal life*, and that in connexion with Him who is "*our life*" with God. There is therefore a "*disannulling* of the commandment going before, for the weakness and unprofitableness thereof (for the law made nothing perfect), but [there is] the bringing in of a better hope, by which we draw near to God."

The commandment has been disannulled

because it could not accomplish the end God had in view—*perfection*; for the law made nothing perfect. But *perfection* has been attained in Jesus, “made higher than the heavens.” In Him we are now “*holy brethren*, partakers of the heavenly calling,” for the Son has “purged our sins,” and “He that sanctifieth, and they who are sanctified, are all of one; for which cause He is not ashamed to call them *brethren*.” He has been “called of God an High Priest after the order of Melchisedec”—has been “consecrated for ever”—lives in resurrection—“made higher than the heavens,” “in the power of an endless life;” and in this life we share, and hence are acknowledged as His *brethren* in this King-priesthood. He has been anointed with the oil of gladness above His “*fellows* ;” but we are sanctified by His blood, quickened and anointed by the same Holy Spirit, for “He who hath stablished us in Christ and anointed us is God, who hath also sealed us” as His “*fellows*,” and “given us the earnest of the Spirit in our hearts.” We are the king-priests, “*fellows*” of the great Melchisedec-priest.

Priests after the Aaronic order are obsolete. The law, with its worship, ordinances and priesthood and worldly sanctuary, has given place to a new order of priesthood in heaven alone, into which Jesus has entered. Then it follows that it is not now form against form, —carnal order against carnal order—place against place, but it is *power*, that is, *life against everything*. “We are the circumcision who worship God in *the spirit* and rejoice in *Christ Jesus*, and have *no* confidence in the flesh”—that is, in worship on the Levitical type, “after the law of a carnal commandment.”

“Surely,” as a brother writes, “the priesthood being changed, there must of necessity be a change in the whole law and order of worship. To go back to the old pattern now, what is it but virtually to deny the personal glory of the Son as giving efficacy to His work and office? It is, as has been before noticed, to tread under foot the Son of God! It must necessarily transfer the thought from this order of priesthood to another order. It must introduce human copies of patterns and shadows once given by God, claiming for such things the value due only to the heavenly

things themselves. It must sink the place of worship from heaven to earth. It must consecrate that which God has left out as profane (Rev. xi. 2). Instead of leaving room for power producing uniformity, it must establish form, to which the flesh can bend, but to the utter denial of unity in the Spirit, of which the flesh must be ignorant. Let us then most seriously consider what Christian worship really is. Whether we look at our standing as sons of God, or at the change that has taken place in priesthood, there is necessitated an entire change in the order of worship. The High Priest, suitable to such a standing as that of believers now who are the sanctified sons of God—holy brethren, partakers of the heavenly calling—anointed “fellows” of such an High Priest as *became* us—whose privilege it is to worship in the Holiest—must not only be holy, harmless, undefiled, separate from sinners, but also “*made higher than the heavens.*”

“The old order would necessarily keep the holy brethren out of the holy place, making those who are partakers of the heavenly calling mere earthly worshippers in an

earthly sanctuary; and is not this present fact?

“True worship is in the spirit, and the worshipper rejoicing in Christ Jesus, and by Him having access to the Father—nothing and nobody intervening; for said our blessed Lord, ‘The hour is coming, and now is, when the true worshippers shall worship the Father in spirit and in truth. For the Father seeketh such to worship Him.’

“How unlike Aaron is Jesus our Great High Priest! All His priestly ministration is based upon the one accomplished sacrifice of *Himself*. This entirely affects the order of worship, and changes it; for our worship is just as truly based upon the already-accomplished sacrifice as His Priesthood. It is our starting-point as worshippers. We are only in the profane place if we approach not God on the ground of our sins having been for ever purged by Jesus; we cannot avail ourselves of His Priesthood until this is acknowledged. The Great Priesthood is alone suitable for them who *have come to God through Him*. Into what an elevated place, then, has that one sacrifice brought us!

“No place *under heaven* is suitable for His ministry or our worship. Both are properly heavenly. Worship, therefore, should ever lift us up to where Jesus is the Great High Priest *who is passed into the heavens*. Aaron was called of God to his priesthood in the tabernacle made with hands ; but Jesus has been called to His Priesthood *in the heavens, the true tabernacle*, and we are made “*partakers of the heavenly calling*.”

“The dignity of His Person, the groundwork of His priestly ministry, and the place of its exercise, all alike proclaim the necessity of a change in the law and order of worship. The law, with its ritual and worship, all hangs consistently together, but it made nothing perfect—it bore on its front plain marks of infirmity. There is great strength of contrast in this last verse;—it is not merely *men* contrasted with the Son, but *men having infirmity*. And so the word of the oath has its priesthood in beautiful harmony ; but to attempt to blend the two, as the Church has done and is doing, is to introduce the worst confusion. Jesus has not His honour, and the saints have not their privilege. The Son

carries in the blood alone. He has no *fellows* in any of His sacrificial work or in offering the incense. But He has fellows within the place of His ministry; 'for He that sanctifieth and they that are sanctified are all of one.'" "We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. xiii. 10-15).

Through Thy precious body broken
 Inside the veil,
Oh, what words to sinners spoken—
 Inside the veil;
Precious, as the blood that bought us;
Perfect, as the love that sought us;
Holy, as the Lamb that brought us
 Inside the veil.

When we see Thy love unshaken,
 Outside the camp,
Scorn'd of man, by God forsaken,
 Outside the camp,
Thy loved Cross alone can charm us ;
Shame doth now no more alarm us ;
Glad we follow, nought can harm us
 Outside the camp.

Lamb of God, through Thee we enter,
 Inside the veil ;
Cleansed by Thee, we boldly venture
 Inside the veil ;
Not a stain ; a holy nation,—
Ours is such a full salvation !
Low we bow in adoration
 Inside the veil.

Unto Thee, the homeless Stranger,
 Outside the camp,
Forth we hasten, fear no danger,
 Outside the camp ;
Thy reproach far richer treasure
Than all Egypt's boasted pleasure :
Drawn by love that knows no measure,
 Outside the camp.

Soon Thy saints shall all be gather'd
 Inside the veil ;
All at home, no more be scatter'd,
 Inside the veil ;
Nought from Thee our hearts shall sever,
We shall see Thee, grieve Thee never ;
" Praise the Lamb ! " shall sound for ever
 Inside the veil.

CHAPTER IX.

JUDAISM AND CHRISTIANITY CONTRASTED.

IT has struck me as a strange thing that a set of men should have arisen in the Protestant Church, who by their claims and pretensions should make it necessary to go back to the very beginning and establish Christianity *versus* Judaism. But this is the necessity they lay upon us; for they take the position of Jews, and affirm in effect that Christianity is a perfected Judaism. But the Epistle to the Hebrews and other scriptures prove that Christianity is in contrast with Judaism at every point.

The Jewish ritual contained only a *shadow* of good things to come, not the very image of the things. Therefore when Christ "*the body*," the substance, is come, the shadows are no longer necessary, but disappear.

The Jewish system, while it contained types

and figures of great spiritual realities now found in Christianity, was intended to be temporary, as proved from the object-lessons its symbols contained, fitted to convey rudimentary instruction, and was preparatory also, as appears by the truths being now more fully and doctrinally revealed, and also by express Scripture, that limits the existence of Judaism "*until the time of reformation.*"

Judaism, in its whole aspect as a legal system, is in contrast with Christianity, as is stated in 2 Cor. iii. and in the Book of "Hebrews." The two systems cannot therefore be combined. The one system *demanding* righteousness from man as a condition of blessing, can never be mixed with the other, *revealing* righteousness on the part of God, and, in perfect grace, conferring blessing.

There was properly no *service of song* in the Mosaic economy; God gave Moses no instructions regarding it (for how could men sing under law?). And this being excluded on principle, and no ministry of praise established until after the failure of priesthood in the family of Eli, and only in connexion with kingship in David and Solomon, so that it is

dissociated from legal priesthood, it only existed as a draft upon the coming dispensation; and, as Christians are set in perfect grace and blessing in Christ, their proper ministry is *praise*, their offering "the *sacrifice of praise*." In the "worldly sanctuary" there was nothing ever *accomplished*, and, therefore, no groundwork of *praise*. The songless sanctuary of Judaism, as "the Law was given by Moses," and the praise-filled Church of God, as gathered into one in Christ, cannot therefore be amalgamated.

The calling, position, service, blessings, and responsibilities of the Jews were essentially different from those of the Church. They were *outwardly* only a prophetic symbol of what the Church is *inwardly*. *Flesh* and *earth* characterise Judaism. *Spirit* and *heaven* distinguished Christianity.

Judaism had an earthly *sacrificing priesthood* with all the imposing ceremonial connected with the legal worship. Christianity has a *Divine ministry* given by the exalted Head of the Church in the power of the Holy Ghost, who resides permanently in the Church, and it has no sacrificing priesthood.

Our *place* as worshippers is in direct contrast to Israel's place under the law, and therefore their directions for worship, as well as their accessories of worship, are of no use to us.

The *mode* of worship as well as the place of Christians is the very *reverse* of theirs. The worship of the Jews was by sacrifices, and a variety of ordinances and symbols; ours is in the spirit—in spirit and in truth; and we are a spiritual house—a royal priesthood to offer up spiritual sacrifices.

They had a sacrificing priesthood as the *channel* of their worship. Believers are all priests to God—"worship by the Spirit;" and we have no such priesthood, for we have boldness by the blood of Jesus to enter into the holiest.

There was *relative nearness* in Israel: high priest first, then priests, Levites, people; but now all Christians are alike near, "*made nigh* by the blood of Christ," in whom we stand in righteousness and perfect acceptance in the very *presence of God*, beneath the full blaze of the true shekinah glory of the holiest of all.

The Jewish worshipper did not know a *perfect conscience*. We have it by the one offering of Christ, which has "purged the conscience from dead works to serve the living God."

The Jews had a *worldly* sanctuary and an *earthly* calling. We have a *heavenly* calling and a *heavenly* sanctuary.

They never enjoyed *perfect peace* with God, because they never had a perfect sacrifice. We have boldness to enter into the holiest because the will of God has been perfectly accomplished—sin perfectly put away—we have been sanctified by the offering of the body of Jesus Christ once—perfected for ever as worshippers—and the Holy Ghost is a witness to us that we are cleansed from all sin, "their sins and their iniquities will I remember no more." We "draw near" therefore "with a true heart in full assurance of faith."

In the old sanctuary, the way into the holiest "was not made manifest;" the veil is now "*rent from the top to the bottom.*" The priests alone could be in the holy place among the Jews, and the people worshipped

outside, while bounds were set even in the tabernacle itself, and even the high priest could enter the holiest only once a year: but now our place is always that of the high priest himself on that one great day of atonement, for we have equal liberty to enter into the very presence of God as worshippers by the blood of our great Atoner; and there are no priests in the holy place, and there is "no whole multitude of the people praying *without* at the time of incense." There is now no *people's* worship, no Levites' or priests' place or worship in the sanctuary—it is all abolished, and our place is the holiest, and our nearness that of the high priest on the one favoured day of atonement. We again repeat it, that there is no such thing in Christianity as priests and people—no such distinction as clergy and laity in Christian worship; and ritualists, by making that distinction, involve themselves in *the denial of Christianity*, which gives us—all believers (Heb. x.)—equal nearness, through the precious blood of Christ.

There must be both *sacrifice* and *priesthood* in order to worship, but "we have an

altar"—we *have* a sacrifice—we *have* a great High Priest, Jesus the Son of God. The Israelites of old never had such perfection of the conscience—never had "no more conscience of sins:" therefore, their sacrifices were repeated. But we have this through Christ's blood, and need *no repetition of the sacrifice*, and are not at the mercy of a human priesthood. This places us in contrast with them, and gives a character to our worship which theirs could not possess—we draw near, not in order to be purged from sin, but because we are so. We are placed on the footing of continuous worshippers—not worshipping to get anything by it, but as an expression of thanksgiving to the God of love for giving us His Son Jesus, and all spiritual blessings in Him.

Their worship was in the spirit of bondage again to fear; ours is rendered in *the spirit of adoption*, whereby we cry, "Abba, Father."

Their priest standing and offering oftentimes the same sacrifice that could never take away sin is in contrast with ours, who, after He had offered one sacrifice for sins, *for ever sat down*—not as one who expected

to be called on the next hour to offer again, but as one who should offer no more, but sit there "until His enemies should be made His footstool."

Liberty of conscience is essential to our worshipping in spirit and in truth—not license to do our own will, but the privilege of drawing near to God with no sense of guilt on the conscience—a purged conscience by blood, therefore, at liberty, being freed from sin. But not all the sacrifices of Judaism could make him that did the service perfect as pertaining to the conscience (Heb. x.). Let the Jew worship faultlessly according to God's prescribed ritual, he could not have liberty of conscience, for that is not reached by our doing or worshipping, but by the blood of the cross—the perfect offering of Christ, when He "offered Himself without spot to God, and by *His own* blood entered in *once* into the holy place, having obtained eternal redemption." All depends on that,—not on anything that He or we have yet to do; and so the conscience is perfectly purged, and there is settled peace through the blood of His cross, and we draw near "*with a true*

heart”—clean every whit, and are thereby put in a capacity to serve the living God, because nothing now remains to be done by us, or even by Christ himself. All depends on the one perfect offering—once accepted of Christ on Calvary when “He said, *It is finished*,” and on His *once* entering into heaven as our perfected High Priest. *Once purged* by the perfect offering, we are also *once sanctified* by the will of God perfectly done; and thus touched with the precious blood all over—ear, hand, and foot,—we are in the place of acceptance and permanent blessing as God’s worshipping priests in living fellowship with our heavenly High Priest, and have perfect access to God; and there is no man or class of men more fitted to present our worship, or do anything for us in the place of worship, than we are ourselves. We are all alike holy—alike a royal priesthood, a holy nation, to offer up spiritual sacrifices, privileged to the exclusion of even the Jews as such, and all others whose consciences are not purged from sin—including the priests of ritualism—to be the worshippers of the living God. Our standing is perfect

—our worship priestly—our sanctuary heaven itself. What has *grace* not done !

The ritualists, by keeping the people who are under their influence in ignorance of the *power* of the blood, keep their consciences in a state of *unrest*, like that of the Jews, and, by so doing, leave room for intruding a priesthood into a place of comparative nearness to God, to administer ordinances to tranquillise the soul that feels its burden ; and thus, by making themselves the priests, instead of setting the conscience free by the blood of Jesus by fully preaching the cross of Christ, they keep back the saints of God from peace, pardon, and the privilege of entering themselves into the immediate presence of God as holy perfected worshippers—priests who have had their consecration-day, and have entered on the discharge of their priestly functions ; and this is nothing short of subverting Christianity in the initial and essential element of its gospel, which is “ *preaching peace by Jesus Christ* ”—treading under foot the Son of God, by virtually declaring His perfect finished work a nullity—that we are still at as great a distance as

before, and need the priests of ritualism to bring us nigh!—that the blood has not sanctified us—that it is an *unholy thing*—and that the *Spirit of grace*, who testifies of sins remembered no more, and no more offering for sin, has told us nothing better than an idle tale.

This is surely to "*sin wilfully*;" for what more convincing proof could we have of wilfulness than daringly to supplant the revealed *will of God*, perfectly accomplished in Jesus' death, by the will of man that acts as if he might worship now according to the patterns and with all the ritual of a God-disowned Judaism. There remaineth, for such as sin wilfully in matters of worship, no more sacrifice for sins—though they profanely think that they have a sacrificing priesthood—but a certain fearful looking for of judgment and fiery indignation that shall devour the adversaries. God's will is revealed—the veil is rent, all believers are at liberty alike to enter the holiest, but no Christian is at liberty to set up the old pattern of Jewish comparative distance, necessitating the origination of a priestly class to present

or lead out worship, or do sacrificial work for us which we may not do for ourselves. God has abolished that order of worship, and all who set it up must stand not in the place of grace but in the place of judgment. To return to the patterns of Judaism in Christian worship is, therefore, *the denial of Christianity in its fundamental elements*. "Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified" (Heb. x. 8-14).

Done is the work that saves !
 Once and for ever done ;
 Finish'd the righteousness
 That clothes th' unrighteous one.
 The love that blesses us below
 Is flowing freely to us now.

The sacrifice is o'er,
 The veil is rent in twain,
 The mercy-seat is red
 With blood of victim slain ;
 Why stand we then without, in fear ?
 The blood divine invites us near.

The gate is open wide,
 The new and living way
 Is clear and free and bright,
 With love and peace and day.
 Into the holiest now we come,
 Our present and our endless home.

Upon the mercy-seat
 The High Priest sits within ;
 The blood is in His hand
 Which makes and keeps us clean.
 With boldness let us now draw near,
 That blood has banish'd every fear.

Then to the Lamb once slain
 Be glory, praise, and power,
 Who died and lives again,
 Who liveth evermore ;
 Who loved and wash'd us in His blood,
 Who made us kings and priests to God.

CHAPTER X.

NOT KNOWING THE SCRIPTURES, NOR THE POWER OF GOD.

THERE is nothing more evident than this, that the advocates of *outwardism* err from "not knowing the Scriptures, nor the power of God." The saints in this age are set before God in the full intelligence of His perfectly-revealed character in "His Son," "blessed with all *spiritual* blessings," "strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness: giving thanks unto the Father, who *hath* made us meet to be partakers of the inheritance of the saints in light: who *hath* delivered us from the power of darkness, and *hath* translated us into the kingdom of His dear Son: in whom we *have* redemption through His blood, the forgiveness of sins" (Col. i. 11-14). This

is all possession and all power, the power of life in the Spirit—" *hath* made us meet, *hath* delivered us, *hath* translated us ; in whom we *have* redemption, *hath* blessed us with all spiritual blessings." But the ritualist has neither *power* nor *possession*; and having no peace with God, no access, no quickening, no conscious liberty and permanent blessing, he cannot worship in the holiest of all, and God accepts of no worship in the holy place or the outer court ; and yet, in defiance of His expressed will, he attempts worship in the holy place, and puts the people *outside*. It is all outward show, no inward worship, only worship of a sensuous kind, which is of the flesh ; and the religiousness of the flesh is just as hateful to God as its lusts.

Indeed, ritualism is one of "the lusts of the flesh"—a mere transfer of the six days' spirit of worldliness and flesh-pleasing, into the religious services of "the first day of the week:" and, judging from the comparatively lenient way in which the Holy Ghost dealt with the Church at Corinth, in which open immorality was found, though He insisted upon its extrusion, and the remark-

able energy displayed in His dealing with the Churches at Galatia respecting the incipient introduction of Jewish *ritual* (after it had been set aside by Divine authority, Acts xv.), we have no hesitation in affirming that ritualism in Christian worship is more hateful to God than open vice; and ritualist priests, who corrupt Christianity by their Jewish and heathenish dogmas, are more guilty in the sight of God, and by their practices more offensive to Him than adulterers, profane swearers, thieves and robbers; and those persons who, with a knowledge of the contents of the Bible, spend their Lord's day mornings or evenings in ritualist churches, are committing more heinous sin than were they in ignorance spending the sacred hours of the day of rest in the theatre, the gin-palace, or the haunts of profligacy.

This is quite the opposite of man's notions, for selfish man is always more impressed with the gravity of offences against himself than against God; but this, we believe, is God's view of the matter, and it stands to reason as well as Scripture; for is it not a graver crime to raise up a party in a state to openly

rebel against the sovereign, and, assuming the reins of government, frame laws to suit their own notions, thus defiantly setting aside the established constitution of the country, than merely to commit social offences against their fellow-citizens? The one is *criminal*, but the other is *treasonable*. And are not these ritualists guilty of high treason against the Lord and His Anointed? For notwithstanding that they have professed subjection to Divine authority by accepting a Bible Creed, they are doing all they can to subvert the Faith of the Gospel, and betray Christianity into the hands of another sovereign.

Ritualists err also from not knowing that Christianity is a new work of God, and not an extension of Judaism. They err from ignorance of dispensational truth. The ways of God are not the same now as they were in the patriarchal or Mosaic age. And they are not the same as they will be in the millennial age. Ritualists, ignorant of this, instead of recognising the Church as an entirely new work of God, take a piece from Judaism, a piece from Christianity, and a piece from the com-

ing reign of Christ, and make a guy of the ministry; of the Church they make a Joseph's coat; of its worship a *Mosaic*. The Church with all its privileges and worship is a *new* work of God. It was first *promised* by Christ (Matt. xvi.); first *recorded* as a subsisting institution in Acts ii. The plan of the great Architect is spread before us, and the nature and object of the building are described in Ephesians; in Corinthians we are shown the *interior* of the house; in Hebrews we draw near with all saints, and enjoy its *worship*. The Church could exist (according to the plan revealed in Ephesians) only by taking the Jew out of his former relationship to God, to whom he was outwardly "nigh," and the Gentile out of his death in trespasses and sins, "afar off," and building them together into one, without the Judaism of the one or the idolatry of the other,—"*an habitation of God, through the Spirit.*" The Church is not an extension of Judaism, but a new thing, which awaited its commencement *until Judaism was broken down* (Eph. ii.).

Ritualists sometimes speak as if they had

a faint glimmering of what “the Church of God” is; but while they quote the right passages, their own sacramentarian theory takes the place of the Holy Ghost in effecting the union between Christ and His Church, and shows that they have not the least idea of what the Church is, nor how formed or characterised. In reading such a sentence as this, “*It is, then, by means of the two great Sacraments that the Incarnation of Christ is so extended as to include all who have been rightly baptized, and have been nourished by the blood of Christ, and made thereby of one substance with Himself,*” we are convinced at once that they do not see the Church of God at all, however many precious texts respecting it may be found in their writings. For it is a body connected with Christ’s Incarnation that forms *their* Church, whereas the Church of God is only connected with Christ in Resurrection, and as set at God’s right hand in the heavens (Eph. i.). It was not as Incarnate, but as Risen and Glorified, God “gave Him as Head to the Church, which is His Body,” united to Him, not as having “flesh and blood” in Incarna-

tion, but "flesh and bones" in Resurrection. (Compare Luke xxiv. 39, and Eph. v. 30.) "Flesh and blood" cannot inherit the kingdom of God. So the Ritualists, born of "flesh and blood," partakers of Christ only in Incarnation, and not united by the Holy Ghost's baptism in Resurrection, to a living, risen, glorified Head in heaven, are not of the Church of God at all, however many portions of Scripture may sparkle like gems on the dust-bin of their sophisticating pages.

The right quotations and wrong applications of such texts is illustrated by setting down an infant before a splendid piano which, touched by the fingers of a Thalberg, would bring an educated audience to their feet in rapt astonishment at the outgushings of rivers of music, such as they never had any previous conception of: but the infant only *drums* out noise!

The Church is "*risen* together with Christ;" "He is the *first-born from the dead*" (Cor. i.), "*The first-begotten of the dead*" (Rev. i.); and those only belong to the Church which is His body, not who have been baptized with water-baptism, but who

have been "quickened together with Him" from being "dead in trespasses and sins," and are living members of "His body" with "*Christ*" in resurrection as "*their life*," "for ye *have died*, and your *life* is hid with Christ in God." Ephesians, above all epistles, reveals the Church; and we are there told that the Church is "His Body," and as the Head is *in life* in resurrection, and "God raised Him from the dead" by "the working of His mighty power," so not the baptized merely but the *quickened* are members of "the Church which is His body," for the *living* Head must have a *living* body; and this is expressly stated in these words: "God, who is rich in mercy, for His great love where-with He loved us, even when we were dead in sins, *hath quickened us together with Christ*—[that is, "by the Might of His Power *which He wrought in Christ when He raised Him from the dead*"]—(by grace are ye saved;) and *hath raised us up together*, and made us sit together in heavenly places in Christ Jesus" (Eph. ii.). This teaching is as different as *life* is from *death*, from the teaching of the profane manufacturers of

the Church of Ritualism formed by "the extension of the Incarnation," "by means of the two great Sacraments." According to *Revelation*—not Ritualism—the Church, which is the Body of Christ, is formed only of all who are quickened and raised by God in association with a quickened (1 Pet. iii. 18) and raised Christ (Eph. i. 20), and who sit together in heavenly places in Christ Jesus (Eph. ii. 6), and who, *after* being made alive with the life of Christ risen from the dead (Gal. ii. 20), are baptized into the body which—head and members—is called "CHRIST" (1 Cor. xii. 12), "for by one SPIRIT (not the two great sacraments) are ye baptized into ONE BODY." "There *is* one body, and there *is* one Spirit." But this is all Chinese to the Ritualist!

Their error, we see, is *fundamental*, for they do not have "*the Church of God*" at all. They do not know that there *is* such a thing in the world. *Their* Church, through plying ordinances according to their sacramental system, is nothing other than Judaism—"the Church in the wilderness"—which meant the nation of the circumcised pitched

in an orderly manner around "the tabernacle of witness," with all its rites and ceremonies. *Their Church* is composed of all who have been separated by baptism with water from a state of heathenism—an unconverted mass (the most of whom may turn out openly *wicked*) with here and there a converted person, a *saved* man, among them; whereas Christianity is the contrast of this: "The Lord added unto *the Church* daily such as should be *saved*." The *national* in religion is seen to come to its close at Pentecost—the *invisibility* of believers ended there, and the "holy nation," composed of *believers* only, burst into *visibility*. "*All that believed were together*"—the CHURCH (Acts ii.). And *the multitude of them that believed were of one heart and of one soul*." "Many believed; and the number of the men was about five thousand." "And *believers* were the more added to the Lord, multitudes both of men and women."

The Church, according to Scripture, is a new creation of God, the result of the baptism with the Holy Ghost realising the promise of a risen Christ (Acts i.), and could not

exist until Jesus its Head was glorified (John vii.); and is the predicted gathering into *one* of the *children of God* scattered abroad. There had been such persons—quickeners believers, saved ones—from the beginning, but never *gathered into one* before the death of Christ—and only to Him, as risen. When thus gathered, “great grace was upon them all;” and if Ananias and Sapphira agreed together to lie unto the Holy Ghost, who had gathered the saints and who dwelt in the Church, the terrible death-discipline, the judgment by which they were cut off, stands as a witness to all time that it is God’s intention that the Church, which is His *habitation* (Eph. ii.), should be a spiritually-holy place, being composed of “*living stones*,” “a *spiritual house*,” composed of only *true believers in Christ*. The Church of the Ritualists is like their worship, a *human* institution, embracing all “the rightly baptized” (for they all believe in “*baptismal regeneration*”), a thing made “with *men’s hands*” by merely dropping water upon a baby’s face!

They also misapply prophetic Scripture to the Church when it refers to the kingdom—

e.g., (Mal. i. 11), "From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering." That has no reference to the Church, but belongs to an entirely different order of things.

As another example of *misapplication* of the prophetic word, take the beginning of a lecture on "The Church of God and the British Isles:"—"That wondrous prophecy of Isaiah concerning the then future Church of God, which opens with those heart-stirring words, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee,' foreshadowed," &c.

That prophecy does not refer to the Church of God, nor does one of the prophecies of Isaiah refer to the Church of God. The Holy Ghost commences the Book of Isaiah with "The vision of Isaiah the son of Amos, which he saw *concerning Judah and Jerusalem:*" and again (chap. ii. 1), "The word that Isaiah the son of Amos saw *concerning Judah and Jerusalem.*"

This gives us sure ground: "*Judah and*

Jerusalem," not "*The Church of God*," are the parties spoken of: and the time is defined as that which is subsequent to the second advent of Christ, when the Church is no longer on the earth but in heaven; for chap. lix. 20 tells of "the Redeemer that should come to Zion, and to them that turn from ungodliness in Jacob," which Romans xi. 26 fixes at the close of the Church dispensation (if we may call it so), when "*all Israel* shall be saved" (as Israel, not converted into the Church), and Isaiah lix. 20, 21 are quoted, in substance thus: "There shall come out of Zion *the Deliverer*, and shall turn away ungodliness from Jacob. For this is my *covenant* unto them when I shall take away their sins."

The *Deliverer* having come, the Jews being *delivered*, put under the New *Covenant*, with their sins taken away, and "the *Spirit* upon them, with Jehovah's words put into their mouths for ever," that they may be the centre of His earthly government and glory, and the dispensers of blessing and preachers of salvation (Ps. lxvii. 1, 2) to all the nations of the world; the exhortation is in keeping with

their *calling*, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. His glory shall be seen upon thee. And the Gentiles (*nations*) shall come to thy light, and kings to the brightness of thy rising." (See also Zech. xiv. 16, 17.)

This shows how entirely ritualists jumble the Dispensations of God, and make Israel the Church; and thereby find a show of Scripture for their externalism. The lecture referred to goes on: "This portion of the Scripture culminates in the following magnificent prophecy: 'Surely the isles shall wait for me, and the ships of Tarshish first to bring thy sons from far, their silver and their gold with them, unto the name of the LORD [JEHOVAH] thy God, to the Holy One of *Israel*, for He hath glorified thee' (Isa. lx. 1-9). This means that Zion's "sons," the actual *Jews*, as Jews, will be brought "from far" to Jerusalem, in the name of the Lord, with the wealth these Jews may have acquired in these "far" lands.

The lecturer referred to fancies that it refers to *the Church*, and hints that "the British Isles" may be the "*isles*" referred

to, and the "ships of Tarshish" our ships; and adds, whether that can be affirmed or not, "enough is pointed out to inspire every Catholic Englishman with a desire that his country may, in the course of events, be the destined instrument for promoting on earth the glory of the Most High; and for extending into every region the dominion of Christ and that of His Spouse, the Holy Catholic Church." He falls into the very mistake that the apostle warns against as the fruit of ignorance of *the ways* of God in the consecution of His dispensations, "*Lest ye should be wise in your own conceits*" (Rom. xi.). He confounds the *Jew* with the *Church*; and speaks as if "the Holy Catholic Church"—a "wheat-and-tare-field" as it now is—were destined to convert the world, instead of seeing that the world has converted it into its present deplorable state, and Christ must "spue it out of His mouth" in judgment (Rev. iii.) as His first preliminary to converting the world!

It has been truly said that the truth of God may be made void in three ways, by *misquotation*, *dislocation*, and *misapplica-*

tion; and this lecture is a specimen chiefly of the last—*misapplication*; for, from being “ignorant” of the grand scope of prophetic truth, it misapplies to the Church the prophecies that speak of magnificent earthly blessings and future glories, and hence the door is opened to the entrance of the whole of the extravagances of ritualism. And we do not wonder that a book, beginning with such a glaring misapplication of Scripture, as we have just noted, should contain a melange of miscellaneous heresy, assumption, assertion, and groundless pretension, and end with, “How dare we then honour earthly sovereigns with our gold and silver, and with stately ceremonials, and be content to worship our God in a form the most meagre, in buildings far inferior in beauty to the neighbouring mansion, and with music and singing such as we should be ashamed to have in our drawing-rooms?” Answer, “We are the circumcision, who *worship God in the Spirit*, and *rejoice in Christ Jesus*, and *have no confidence in the flesh*.” (*Paul, an ex-ritualist. Phil. iii. 4-21.*)

Ignorance of the Holy Ghost, the promised

Comforter, also characterises ritualists. He is ignored as the Teacher, and symbolic representation is substituted. Instead of taking the spiritual meaning of the Bible garments of Judaism, and considering them to be anti-typed in such moral characteristics as "Put on Christ," "Put on the new man," "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, and above all these, charity, which is the bond of perfectness," they continue to put on these gorgeous vestments of Judaism themselves. For, like the twelve men of Ephesus spoken of in Acts xix., they "have not so much as heard whether there be any Holy Ghost" to produce spiritual character and moral *habits*; and therefore, being ignorant both of the new man and the Holy Ghost, they keep on the *dressmaker*—the only Holy Ghost they seem to know, that they may array the old man in tangible garments of glory and beauty, make a fair show in the flesh, and trade in priestly, sensuous, histrionic religion, making the road to hell as highly ornate, ceremonial, fascinating, and comfortable as possible.

Worship, with them, being on the model of Judaism, must be *external*, and necessitate "frippery in doctrine and trumpery in dress," and become the most noticeable thing by the world; for it is, with its authors, a sort of modern invention in the way of art, a tangible article, that should be so finished and first-rate, that it might take a first-class prize in a Paris exhibition, as a work of human genius. But is such a despicable thing as *that* the the worship of Christianity? No, no! Worship cannot be cultivated as an art, but must spring up spontaneously, and grow as the result of the faithful sowing of the good seed of the Gospel. Wherever the Gospel goes into the heart in the power of the Holy Ghost, worship in the power of the same Spirit comes out. They who "*gladly received his word*" at Pentecost are such as are described as "*praising God*," and the apostle's exhortation to the Ephesians is, "Be filled with the Spirit;" and the *outcome* of such filling will be "speaking to yourselves *in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.*" The ministry of the Gospel must precede worship;

for by it souls are born and nourished, not by water-baptism, and the ritualistic sacrifice of the altar. "Another Gospel" than the Gospel of God is always preached in connexion with ritual worship.

Ritualism is an outward system, and wherever it gains the ascendancy, it brings ordinances and ceremonies and men into the foreground, and thrusts Christ, the cross, the Gospel, the Holy Ghost, and the Church of God into the background. The person of Christ, the accomplisher of redemption, the Gospel, which is the power of God unto salvation, and the Holy Ghost, who is the divine revealer and quickener, and the Church, which is the new creation of God by the baptism of the Holy Ghost, are surely the essentials of the Christian system, and to supplant them by sacrificial rites and ceremonial worship is rightly designated *the denial of Christianity*.

In speaking so strongly as we have done, we must not be thought singular; for truly godly men in "the Church" say the same thing. One bishop says in his "Pastoral:"—

"They seriously under-estimate the evil

who speak of it as simply one of liturgies and ceremonial. Dogma underlies the whole—dogma, as these Ritualists themselves openly avow, apart from which candles on the mis-called altar lighted at noonday, stoles and chasubles and copes of costly fabric and gorgeous hue, fragrant incense and melting music, would not be worth contending for. And what is that dogma? One which they may indeed themselves believe to be distinguishable from Transubstantiation, but which no Scripturally-instructed Christian mind can discover to differ from it in reality. And mark well all that follows! The one offering of the body of Jesus Christ upon the cross, once for all, is, by a perpetually iterated representation in the Eucharist, at least implied to have been insufficient for the putting away of sin, and the sinner is drawn aside from a saving faith in the Word which testifies of that finished work to a superstitious confidence in a carnal participation of the consecrated elements. For one among many proofs that this statement of the doctrinal tendency of the sacerdotal system, which I would here denounce, is not too

strong, we may refer to the subtle refinements with which, in some cases, and the abundant scorn with which, in others, that most wholesome doctrine of justification by faith only in the merits of our Lord and Saviour Jesus Christ, is treated by not a few of the teachers and writers of this school. And indeed that oft-repeated and most comfortable word of our Saviour, Christ, 'Verily, verily, I say unto you, He that believeth on me hath everlasting life' (John vi. 47), ill comports with the pretensions of an earthly priesthood to which it appertains, not only to receive the laboured confession, and to prescribe the humiliating penance, which must precede the remission of the sins of the living, but also to present the stupendous sacrifice and to offer the plaintive suffrage, which are needful to obtain for 'all who sleep in Christ, refreshment, light, and peace.' "

Another bishop in his late "charge" has declared, that "*if Ritualism prevailed, the sweet odour of the Gospel would be a thing of the past*;" and his language, in speaking of those men, is as decided as anything we have said. These are his words:—"The

miserable men in England who are disturbing the minds of the people with their frippery in doctrine and their trumpery in dress."

There is surely need for going down to *the great foundation truths as we are now doing.*

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much more sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God" (Heb. x. 26-31).

We're a pilgrim band in a stranger land,
Who are marching from Calvary;

Where the wondrous cross, with its gain and loss,
Is the sum of our history.
There we *lost* our stand in a death-doom'd land,
As children of wrath by the fall ;
There we *gain'd* a place as heirs of grace,
At the feast in the heavenly hall.
So we sing while we haste
O'er the wide world's waste,
Of our home by the crystal sea,
Where the waving palm,
And the swelling psalm,
Fill the air of eternity.

We read of our guilt in the blood that was spilt,
And we weep o'er the crimson flow ;
But we joy in the grace of the unveil'd face
Of a Father here below.
And as sons of God, redeem'd by blood,
We hasten from Egypt away,
We cross the sand to the pleasant land,
And the joys of an endless day.

We were children of night kept far from the light,
Enslaved by a cruel foe,
But Jesus's pains broke the iron chains,
And redeem'd our souls from woe.
Now as children of light we walk and we fight
In a path of triumphant joy,
For our strength is the Lord, whose word is our sword,
While Faith is the shield we employ.

Our home is with God, and our path has been trod
By the faithful of ages all,
And us He will bring as on eagle's wing,
To our place in the marriage-hall.
Then, then we shall sing as the bride of the King,
Of the blood that has brought us so nigh,
To bask in the blaze of the Ancient of days,
At the Throne far above the sky.

CHAPTER XI.

“A WORLDLY SANCTUARY.”

THERE was a time when God instructed His servant Moses and His people Israel to build Him a *Sanctuary*. “Let them make me a sanctuary, and I will dwell among them.” This is what is termed in Heb. ix. “*a worldly sanctuary*.” God then had a worldly people—a nation in the flesh on the earth. This Sanctuary was made of materials taken from this world; and pitched by man among men in the world. Their standing was worldly—their Sanctuary worldly—their varied “ordinances of divine service” suited to “a worldly Sanctuary”—their worship worldly—that of the nation of Israel, great and small, saved and unsaved. Worship of this worldly kind was right then, for God had appointed it; and it would be right and holy now, if God had a worldly people, as of old, and a worldly

Sanctuary ; but seeing He has neither, such worship is a sinful *innovation*.

The "*worldly Sanctuary*," a visible Sanctuary with priests, offerings, incense, and all the "ordinances of divine service," has been set aside by God, and the Book of Hebrews has been written to show that Christianity is in all that pertains to worship in exact *contrast* with the "*worldly Sanctuary*." "The tendency to turn back to the elements of the world was rebuked by the Apostle Paul. God was dishonoured of old by any neglect of the 'worldly sanctuary;' He is dishonoured now by any attempt to copy or re-establish it. This enables us to determine the character of things now done in the professing Church—such things, for example, as an altar on the earth, repeated sacrifice, the burning of incense, the consecrating of buildings, and of ground, and of persons also, by outward ceremonial."

There *was* "a worldly Sanctuary;" there is yet in the coming dispensation *to be* "a worldly Sanctuary;" but there is *none* now in this Church-age. There are plenty of course everywhere; but I mean God allows

none according to the Scriptures, for, says He in Heb. viii., "We have such an High Priest, who is set on the right hand of the throne of the Majesty *in the heavens*; a minister of *the Sanctuary*, and of the true tabernacle, which the Lord pitched, and not man. For Christ is not entered into the holy places made with hands, which are *the figures* of the true; but into *heaven itself*, now to appear in the presence of God for us" (Heb. ix. 24).

The Sanctuary of the Christian is not "*worldly*" but *heavenly*—"not of this building," but built by God in "heaven itself," where Jesus is performing public service for us "in the presence of God." The professing Church has forgotten this, and has spent its time and energies in rearing up another "*worldly Sanctuary*," in making the Church itself a bit of the world—connecting it with the world's people, and the world's governments. This mistake has chiefly been due to a misreading of the prophetic Scriptures that speak of "*a worldly Sanctuary*" yet to be in closest connexion with the government of the Millennial age. To unite Church and world now is a denial of Christianity, and could

not have been tried, had men not totally lost the Scripture idea of the Church of God, and been in Egyptian darkness regarding it, and also regarding "the world to come." No man who sees the calling out of the world of the Church, and the distinct difference of the ways of God in *Judaism*, the *Church*, and the *kingdom*, would ever think of "*a worldly Sanctuary*." The union of religion with the world, once obtained in Judaism; and will exist in its glory and perfection in the Millennial kingdom; but to attempt such a thing now is to set one's own thoughts against the express revelation of God, and to prove that such as do it know neither the genius of the present dispensation, the Church of God, nor the dispensational teaching of the Scriptures.

The Church of the Holy Scriptures owes its origin (speaking humanly) to the governments of men crucifying Christ, its Head, *out of the world*. And the very idea of the Church is, that we who compose it are crucified by His Cross to the world, and the world to us; and that we are united to Him by that same Holy Ghost that raised Him from the dead, and set Him at God's right hand;

and that we are seated in Him in heavenly places, as with One the world rejected and hanged on a tree, but whom God accepted, raised, and crowned with glory and honour; and that so far from seeking to be set down in "*a worldly Sanctuary*," in connexion with the world that despised, rejected and crucified her Lord and Head,—the Church, in pure loyalty to Jesus, and standing upon her dignity as heaven-born—not now "of the earth, earthy"—must, if faithful, refuse all advances on the part of the world, and all attempts upon her purity, "as a chaste virgin espoused to one husband," and go forth to Him who died for her *without the camp*, bearing His reproach.

The union of religion and the kingdoms of the world reduces the Church to "*a worldly Sanctuary*," in direct opposition to the Holy Ghost, and the revealed will of God, who says He will have no *worldly Sanctuary* in the present age.

How can you account for it, that God should give so minutely all "the elements of the world" that were to enter into the erection of "*a worldly Sanctuary*," such as He

instructed Moses to make, and that He should give such minute instructions regarding "*a worldly Sanctuary*," yet to be on the earth, as you find in the end of Ezekiel; and that these sanctuaries should be so distinctly connected with the existing state and government; and that when we come to the Church of the New Testament we have no instructions at all regarding union with the world, but express Scripture to the contrary, and no directions respecting the merits of the different styles of "Christian Ecclesiastical architecture;" and that we have no account of places of worship being erected for at least a hundred years, and after multitudes had been converted—no church-building societies formed,—no such notion as meeting the religious wants of a whole community by "*a worldly Sanctuary*," forming the most prominent object in nearly every street, village, and landscape? Why is Scripture silent on this important point, if it be right that the CHURCH and the WORLD should be united under Christianity?

It can no longer be said, "The foxes have holes, and the birds of the air have nests, but

the Son of man hath nowhere to lay His head.” But, along with this, the primitive power of Christianity has gone, and it can no longer be said, “Arise, take up thy bed and walk.” Does it not seem strange, that men who profess to be *heavenly*, and also to be subject to the Word of God, should so persistently persevere in doing things for which they have no instructions in God’s Holy Scriptures, and which they are peremptorily forbidden to do, and to do which without instructions is rebellion, and is characterised as *apostasy*? The mingling of the *heavenly* and the *earthly* has been the ruin of the professing Church: its sad end is to be judged, and “utterly burned with fire: *for strong is the Lord God who judgeth her*” (Rev. xviii. 8).

Cæsar’s friends? or friends of Jesus?

Solemn question for to-day!

Friends of Cæsar! Friends of Jesus!

Take your sides without delay.

If ye pause for man’s forbidding,

Cæsar’s friendship ye secure!

If ye do the Father’s bidding,

Scorn, reproach, ye shall endure!

Friends of Cæsar! Friends of Jesus!

Stand reveal’d! your choice declare!

Who in truth, *two* masters pleases?
Who may rival banners bear?
Jesus' friends account Him precious,
Lose for Him all other gain;
Dearer far the smile of Jesus
Than the praise of sinful men!

Cæsar's friends! ye foes of Jesus!
Mingling in a motley throng,
Shall your sheepskin garb deceive us?
Wolves to Christ's fair flock belong?
Mighty is Jehovah's fellow!
Though on earth in weakness seen;
Righteous is our Royal Shepherd!
He will sweep you from the scene!

Free from Cæsar, friends of Jesus!
Stand in phalanx! never fear!
Love, severely tried, increases;
Courage! for the Lord is near.
Onward still, His name confessing,
Weaving crowns to grace His brow.
Lo! His hands are full of blessing,
Lifted for your succour now.

Cæsar's friends were we, but JESUS
Is our friend, henceforth, for aye!
What! shall rival friendship please us
While the Bridegroom is away?
Never! we through grace surrender
Cæsar's things to Cæsar's care;
Whilst to God, our God, we render
Filial homage, praise and prayer!

CHAPTER XII.

“WE SEE JESUS.”

THERE is a great commotion at present throughout what is called with real yet unintentional irony, the *Christian* world. Men are taking sides with great decidedness ; and there are premonitions of the speedy approach of the time when “the ten horns which thou sawest upon the Beast shall hate the Whore, and make her desolate and naked, and burn her with fire” (Rev. xvii. 16).

I have a perfect hatred of *all sectarianism* ; and the intense sectarianism displayed just now by men of differing ecclesiastical persuasions, I sorrowfully deplore and keep myself apart from.

I have good reason to dislike sectarianism. I had my young mind, when a boy, prejudiced against Christians of other churches than that in which I was brought up, by a wretched controversial magazine that was taken into

our house, and after I was converted I looked back with shame and loathing at what I had felt stirred up to it by "the biting and devouring" serial to which I refer. I pity the the young just now in religious families, reading such things as appear in the religious-political papers on both sides. The editors and promoters may think they are doing God service by such writings, but they are mistaken; for God has given them no instructions either to prop up or pull down the Christian cause by political means.

Christians should be neutral in all politico-religious controversy, and go with neither the one side nor the other, because Christ is with neither, and where He is not, we dare not be. Could we really believe that Christ sends us to pull down the professing Church, or to hold it up *by political power*?—"I trow not." Were a man from either side going to Him about it, would He not refuse to have anything to do with the matter *politically*? Would He not say again, "Man, who made me a ruler or a divider over you? Take heed, and beware of covetousness"?

This is the position which intelligent be-

lievers, who are realising that they are *dead and risen with Christ*, are taking. The *outside* place with the “rejected of men,” beyond the strife of tongues, is the place that befits such as are followers of an unworldly Jesus, of whom it is said, “He shall not *strive* nor cry, nor shall any hear His voice in the streets.”

There is one thing that we must tell you, because we long for your “furtherance and joy of faith”—I never got fairly on the way of progress and knowledge, or spiritual experience, until I got shaken free from any thought of being bound by a human creed, or attached to any denomination. I do not mean that I left the Church, or gave up the creed (for we cannot go out of *Christendom*); but I did it spiritually; and by getting into connexion with something higher, the Word became sure, and since the day that Jesus in His risen glory was seen by my soul, I never had a desire to fight for anything merely ecclesiastical. Christ is found outside of a hereditary *creed* and a historical *Church*; and when we find Him, we find the fellowship of “all saints;” for when we get to the

centre, we get them all around Him, and we forget that we belong to anything on earth—we are so absorbed with a heavenly Christ, and the Church, which is His body. We then love the Christ of God and the Church of God with a pure heart fervently; and man's confusions, called "churches" or "denominations," we look upon only to cause the tears of sorrow to flow, that such deep dishonour should have been done by the malice of Satan and the self-will of man to such a loving Saviour, through our disunion, and that the vessel of testimony set up by God in such grace, beauty, loveliness, and commanding power, at such a cost, should have been so marred and spoiled in the rude hands of men. I may say that I never *fully* knew Christ in His power to deliver from this present evil world, till I saw *Christ and the Church*, nor did I know the depths of sorrow till I witnessed the beautiful "House of God" of the Acts of the Apostles, and the Apostolic Epistles, reduced to the ruins of these last days. "The Lamentations of Jeremiah" give an idea of the state of soul produced by a sight of the ruins of the

Church, as man has spoiled it: only the sorrow is deepened by the richer grace than Israel's, in which the Church has been set.

A friend of mine who has entered into this sorrow lately sent me an expression of it in a hymn which finds a mournful response in all our hearts.

I weep as I read of the days
When all who believed were as one,
Yet, Lord, in my heart are the ways, —
Thou endest what Thou hast begun.
It is vain to lament o'er the past,
To sigh for the time that is o'er;
But Thou wilt unite us at last,
Unite us to sunder no more.

How blest, in the flowings of grace,
Thy saints "of one heart and one soul!"
Yea, gather'd to Thee in one place,
Thy Spirit their only control!
It is sad to look round on the change!
Oh, how can I choose but to weep?
Afar on the mountains they range,
The beautiful flock of Thy sheep!

Ah, once they were happy and free!
Not one had a claim of his own!
Their voices gave witness to Thee,
Thou Shepherd! Thou Chief Corner-Stone.
They reposed in Thy pastures so green,
They drank of the waters of life;
And walking in truth they were seen,
Afar from division and strife.

O Saviour ! in pity look down,
Behold the extent of our grief !
The clouds of calamity frown ;
Thy coming is certain relief !
We are watching, expectant for Thee !
The dangers are thickening fast ;
Lord Jesus, we pant to be free !
Our Refuge art Thou from the blast.

No more would we weep for the days,
Or sigh for the hours that are gone ;
By grace we would chant to Thy praise,
The *glory* is hastening on !
To lament o'er the ruin is vain,
The time for repairing is o'er ;
Unalter'd Thy Word doth remain,
Our Portion art Thou evermore !

We believe the question about witness-bearing for Jesus would be answered very speedily in the depths of your soul and heart, if you saw how completely our oneness with Christ takes us outside of not only the profane but also the *religious* world. In our spirits we are dead with Him, and not really *alive* at all in the Adam-life in the world, and we are cut right out of all that is of earth and savours of nature, we are entirely of heaven ; and then " as is the *heavenly* (One), so also are they that **ARE** heavenly " (ones). To us there is no *worldly* Jesus, only a heavenly Jesus, and we "**ARE** heavenly," by

being one with Him "by the Holy Ghost sent down from *heaven*;" and we are not settling down in a worldly sanctuary, but we worship inside the veil, "in *heaven* itself," in spirit and by faith, where our great High Priest is, and we wait for God's Son from *heaven* to take us to heaven, "the Father's House."

Let us only enter into all that, and a thousandfold more which we might name, as the Word has it—and living in the Spirit and walking in the Spirit—being nothing natural, intellectual, civil, or religious in "the flesh:" only poor pilgrims and strangers, lonely travellers through the great wilderness of this world, as was our blessed Master, the great Stranger here—will we find it hard to witness for Him or own Him before either our fellow-saints or the world?

Does the springing well in yon deep valley find it to be an effort to give forth the great volume of its sparkling waters when fed by myriads of secret veins running along the hills? Does the field that has been cultivated, well sown with good seed in spring and under the rains and dews of summer,

find it difficult to testify to all that it has received in the rich harvest of the early autumn? Was the "*angel standing in the sun*" difficult to be seen by the apocalyptic seer?

Beloved, we must have the link nearest the heart cut, so that we may soar above everything selfish, worldly, and ecclesiastical, and see "no man save Jesus only," as we are "*with Him* on the holy mount." "The *reproach* for the cross" will soon be given us, when we show that we have just as little relish for man's *religion* as we have for man's wickedness, by being *absorbed* with Jesus—the rejected and Crucified One.

Then will we have true *joy* also. Witness the case of Paul and his Philippians. The Church at Philippi was ushered into being amid supernatural portents, but it was sung into being, if we may so say, by the midnight song of two prisoners of Jesus Christ, with feet fast in the stocks, and their backs bleeding and lacerated by the Roman scourge. And when the jailer was converted he "*rejoiced*, believing in God with all his house."

The Church there began in *joy*, and began

in a *prison*; and when Paul was in *prison* at Rome, he bethought him of the *prison-born* Church of Philippi, and indited an epistle from his *prison* to them; and its governing thought is *joy*. See how often it occurs, or its equivalent: and what is the cause of it? *He sees Jesus*, and is found in Him (chap. iii. ver. 3). He has the Christ of Calvary before him (in chap. ii.), in His humiliation and cross-bearing, and death and exaltation. He is our pattern for spirit walk and position down here; the same mind as to self-emptiedness to be in us that was also in Him.

And in chap. iii. he stands in Him risen, and presses on towards the glory in resurrection, so that he sets Him before them—the Christ of the *cross* for the *death* of the flesh; the Christ of *heaven* for the *life* of the soul—a perfect object for the heart's fullest affection to be let forth upon, and the prize to gain at the end of the way, and so, believing, we see Jesus, and can afford to be forgetting the things that are behind, and pressing on towards the mark.

The goal is *glory*, and the Christ of glory

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we are to win and have Him as our own, and be with Him in glory for ever! Our citizenship is in *heaven*, that is our native place, and we are going to it; and we look for the Lord Jesus Christ as Saviour, to change our body of humiliation, and fashion it like unto His own body of glory.

There is light at the other side of the dark passage through which we are passing, even the *Bright and Morning Star*. "*We see Jesus;*" and we press on to reach Him. Can we be at this as *the one thing we do*, and not be in the eyes of our unconverted friends, as if we were beside ourselves, and be getting smiled at as weak brothers or sisters? In this race to reach the Christ of glory, being wholly absorbed with thoughts of Him and the affections entirely given Him, will we not get more reproach from professors, or, it may be, Christians of the worldly or merely ecclesiastical type, than even from the godless worldling? Oh, dear friend, be *absorbed*—that is the right word—*absorbed* with Jesus, and you will be more and more happy ("rejoice in the Lord alway"), holy, useful, and a power in His gracious hands for testi-

mony, even although you utter never a word, for your face will shine with the fulness of the spiritual glory, which will be flowing into the earthen vessel from the face of Jesus Christ. I am afraid lest the "Church Question" should become like the lean kine of Pharaoh's dream—eat up all the good, and never be a bit the better for it. It is a pity that, *as a mere question*, it occupies so much of the time and thought of saints; surely it may be got through with and dismissed, that Christ may be all in all.

"The former days were better than these"—the days when the newly-found Jesus, in all the glory of His person, the preciousness of His blood, and the divine love of His heart, occupied *all* the thoughts of His beloved saints, and ecclesiastical questions were nowhere. Would that it were so *now*!

Oh, the unutterable blessedness of gazing on the dying Lamb of Calvary, and saying, "He is our Peace!" Oh, the happiness of lying in the embrace of His loving arms, and realising that He is ours, and we are His! Oh, the glory of seeing Him, the risen one, our **Life**—the glorified one, our Advocate—

the Coming one, our Hope! Oh, that everything—even were it transfiguration brightness—may be dismissed from our minds, that we may be left with “*Jesus only!*” and the spiritual attitude of our souls—“LOOKING UNTO JESUS.”

Heirs of salvation—
Chosen of God!
Past condemnation—
Shelter'd by blood.

Even in Egypt fed we on the Lamb,
Keeping the statutes of God the I AM!
In the world around, 'tis night;
Where the feast is spread, 'tis bright.
Israel's Lord is Israel's light:

'Tis Jesus, 'tis Jesus, our Saviour from above,
'Tis Jesus, 'tis Jesus, 'tis Jesus whom we love!

Pilgrims and strangers, captives no more!
Wilderness-rangers—sing we on shore!
God in His power parted hath the sea;
Foes all have perish'd—His people are free!
By the pillar safely led,
By the Manna daily fed,
Now the homeward way we tread.

'Tis Jesus, 'tis Jesus, our Shepherd here below,
'Tis Jesus, 'tis Jesus, 'tis Jesus whom we know.

Canaan-possessors safe in the Land!
Victors, confessors, banner in hand!
Jordan's deep river evermore behind!
Cares of the desert no longer in mind!
Egypt's stigma roll'd away,
Canaan's corn our strength and stay,
Triumph we the livelong day!

'Tis Jesus, 'tis Jesus—the Christ of God alone!
'Tis Jesus, 'tis Jesus, 'tis Jesus whom we own!

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POSTSCRIPT NOTE TO CHAPTER VII.

THE LORD'S SUPPER.

(Extract Letter to a Friend.)

I RECEIVED your remarks as the words of a dear brother ; but I cannot tell you how they affected me, for you are the first Presbyterian minister who has ever said to me that he thought the Lord's Supper was not observed *weekly* in the Apostolic Church. I have asked numbers of them about it, and their *one* answer has been, that they believed it was observed *weekly*.

I have not the shadow of a doubt on the subject, nor did I think that you would have had. I believe that it is according to Scripture—especially from its connexion with the first-day worship and apostolic custom (Acts xx. 7).

Are we then doing or are we not doing

wrong in having it among us weekly? The Holy Ghost says, "AS OFTEN as ye eat this bread and drink this cup, ye do show the Lord's death till he come" (1 Cor. xi. 26). HOW OFTEN? We say "WEEKLY—EVERY LORD'S DAY," following Scripture. *Quarterly*—is your "*as often*;" others half-yearly; others yearly; others monthly—acting according to discretion.

Now, it is to this looseness and want of uniformity, that we object on Scripture grounds. The nature of the Lord's Supper, its connexion with first-day worship, and all the apostolic "*custom*" we have, go to favour the *weekly* observance; and if any one wants to act upon *all the Scripture we have* on the subject, and would have his heart burn with the love of Christ, it seems to me he would not rest satisfied with any practice arising from the "*as often*," but that which led him every resurrection-day to the table of the Lord.

Our blessed Lord Jesus desires to be *remembered* in this special way, as He once was *in His death* for us. The word "*as often*" (ὡσάκις) in verse 25, refers to this remem-

brance: "do this, as often as ye drink, *as the remembrance of Me.*" Then verse 26 has *ᾠοδῆς*, again referring to the "*remembrance*" in 25; and the state of the Christ remembered is referred to in verse 26 by "*the death of the Lord,*" showing that Ritualism and Romanism are condemned by the very words which point to the blood separated from the body in the Lord's death; and it is clearly shown also that the "as often" refers more to this great *fact* than to time: it is as if He had said, however often you may observe the Lord's Supper, *let it be on every occasion "a publication of the Lord's death"—a memorial of Him as dead.* This keeps the cross always prominent in our worship, with all the grace and truth, the love and mercy brought unto us through His bloodshedding and death. Our "worship is exercised in connexion with the very sweetest recollection of *His love*, whether we regard His work upon the cross, or whether we recall the thought of His ever fresh and tender affection for us. He *desires* our remembrance of Him. Sweet and precious thought! Oh, how joyous to our

souls, and yet at the same time how solemn ought such worship to be! The Lord's Supper, as representing that which is the basis of all worship, is the centre of its exercise, around which the other elements that compose it are grouped. The worshipper is thereby reminded of that which is the most precious of all things in the sight of God—the *death* of His beloved Son. He recalls the act in which the Saviour has testified His love in the most powerful way." "Ye do show the Lord's death till He come."

"The weekly dispensation of the Lord's Supper is not found in Scripture," we are told. Certainly there is no direct *command*. But was it not the custom? "Acts xx. 7 is only one special occasion." This is what you say; but surely the very words of Acts xx. 7 *imply* that it was the custom of the Christians as a family so to do. "On the first day of the week, when the disciples were come together to break bread." The clause, with the genitive absolute, and the true reading ἡμῶν (instead of μαθητῶν), is much more naturally the custom of the family; Paul's discoursing to them was "one

special occasion." "*As often as ye eat this bread, and drink this cup of the Lord, ye do show the Lord's death till He come.*" As often as they did eat this bread, and drink this cup, it was the spontaneous energy of spiritual affection and spiritual need and dependency. *To make a rule by the Church or by ministerial authority to show the Lord's death in the Supper, whether it be weekly, monthly, quarterly, or half-yearly—this is not only "tending in the direction of RITUALISM," but IS RITUALISM ITSELF.* Those, however, who do break bread weekly, avowedly do so, you see, *on Scripture*, not on a *rule*. Making rules by man in regard to the service of God is to act when Scripture is silent or adverse.

But, to put it according to Scripture facts:—In the Pentecostal state, when no man called his possessions his own, they broke bread at home (in contrast with frequenting the temple) *day by day*. But when things settled into their normal state for the assemblies, Gentile as well as Jewish, the Holy Ghost informs us for our guidance, (if not for this, for what ?) that the Christians came

together *on the first day* of the week to break bread. If it was not the regular practice so to come together, where is the proof of assembling *on the Lord's day* in Scripture? If it proves the habit of assembling on that day, "breaking of bread" was the object habitually, and not on that special occasion only.

The line of argument you take equally tends to cut off Divine authority for the Lord's-day, as for the Lord's Supper.

There is no scripture so direct and positive as Acts xx. 7 for proving that Christians habitually assembled for religious purposes on that day. But if they did, it was for the purpose of breaking bread. The "especial occasion" was *not this*, but to hear Paul with them discoursing.

Take away this passage, and what have you left, but 1 Cor. xvi. 1, which does not speak of gathering together, though it strengthens and admirably falls in with Acts xx. 7, and 1 Cor. xi. 17, &c.?

Thus, in avoiding the force of Acts xx. 7 you supplant the authority of the Word of God for the Lord's-day in the same ratio as the Lord's Supper.

Will any one say that, if the Lord's Supper is celebrated in the spirit of the Master's intention, it is observed too often in being done weekly? If it be not done to edification, the less frequently a bad and injurious thing is done the better (1 Cor. xi. 17). The frequency of a mere "ceremonial ordinance" is certainly an undue exaltation of it. But is it this?

"It is not (you say) 'the *breaking of bread*,' but it is *Christ who died and rose*, that we are ever to remember on the first day of the week."

Why contrast the one with the other? Is it not "the Lord's *death* till He *come*," that we show in the Supper? Let the proper distinction be made between the mere showing His death, and doing it in remembrance of *Him*, and then can it be properly called "a ceremonial ordinance," which may be observed too frequently and unduly exalted?

There is more meaning than at first sight appears in the curt and concise conclusion by the Apostle Paul in 1 Cor. xi. 16, "we have no such custom, neither the churches of

God," showing that there is a certain value to be given to a custom, if primitive and apostolic. I admit that the best thing may become the occasion of evil ; but if we are to reject or undervalue the good thing because it is improperly used, we should not have baptism or the Lord's Supper at all, which, I suppose, is the principle on which "Friends" reject these two.

But we can never unduly exalt that which spreads before us, as by our blessed Saviour's own pierced hands, the affecting memorials of that most solemn scene, showing us sin in its greatest magnitude, justice in its most awful and sternest majesty, and love in its richest fulness, because in its *suffering* intensity, brought to and pressed upon the heart of the beloved objects of that wonderful sacrifice, looked at retrospectively by means of that broken bread and that out-poured cup, commemorating the breaking of His body and the pouring out of His soul unto death on the cross.

This supper, so far from being a mere "ceremonial observance," is of such a solemn significance, that every one who partakes of

it *must* do it, either truly—that is, in the Holy Ghost's leading and help—(and then it is a blessing), or in profaneness and carnality (and then it is being “guilty of the body and blood of Christ”). For be it remembered, that the statement of the Holy Ghost by the apostle is very plain, that the eating this bread and drinking this wine, spread for such a purpose, is the showing His death; and *therefore* the warning against doing it unworthily, and thereby being guilty of the body and blood of the Lord, and “eating and drinking judgment to himself.”

But what is the meaning of “the *dispensation* of the Lord's Supper?” Cannot the disciples of Christ come together to break bread without a *ministerial* “dispensing” of it to them? What is this but the priestly efficacy imparted to the ordinance? *This is the dogma of Rome*, which makes Christ and the benefits of His passion of no avail, unless coming to us or “dispensed” through the nondescript and ideal thing “the Church,” and its priestly conclave! If this word “dispensation” (it being regarded as a *right* belonging to *clergymen*), does not savour of

"*Ritualism*," if it does not "unduly exalt a ceremony," what does?

Scripture (as *you* well know) never taught us to speak of "the *dispensation* of the Lord's Supper" *by clerical or priestly hands*. We are *Christians*, not *Jews*; and we are not called "to observe days and months," nor are we "subject to ordinances," nor have we "*priests*" to "*dispense*" them.

We come together to "*eat the Lord's Supper*," as all on the one footing of being "priests unto God," having equal liberty to draw near and worship in the holiest of all. We do not have the Supper *dispensed*, as if one party were *priests* and the rest the *people*, for *Christianity* forbids such a thought, it being established upon the abolishing of *Judaism*, in which such a thought had place by God's own appointment.

This obviates your objection that it tends to Ritualism to have it weekly; for if you have no *ritual* (only *the family eating of a supper*), you can have no *Ritualism*. It no more tends to Ritualism on the first day of the week than "the remembering Christ who died and rose again," which you yourself

admit. It would be very unseemly if my youngest child presumed to take the prominent place at my table ; and so it would be out of the mind of the Spirit that a novice should take the lead in the breaking of bread in the Church at the Lord's table, for (says the Holy Ghost) " let all things be done decently and in order." Our Lord Jesus Christ has enjoined us to remember Him in His death in one specific way, and that is by eating bread and drinking wine in the Lord's Supper ; and what so appropriate as to do it when the whole Church is gathered together into one place—as even Calvin, whom you revere, holds—" *at least once a week ?*"

" There AM I in the midst of them" should lead us, if our hearts are set on Him, and we allow Him to have His right place in our assemblies, to gather unto His name every first day of the week around His table, in presence of His own expressive memorials of *His death*, and thus be filled and animated by an exalted spirit of holy worship, and the joy of the Lord would be our strength ; and by thus giving Jesus His true place, and making the Lord's table the special occasion

of our worship, we should have great grace and spirituality among us, such as would repel the ungodly and ensure purity of communion; for it would then be said, “of *the rest*, durst no man join himself unto them, but the people magnified them;” and the result would be similar to that of apostolic times, “and *believers* were the more added to the Lord, multitudes both of men and women” (Acts v. 13, 14).

As long as the Lord's Supper is made a great Ceremonial Observance—a sort of “great day of atonement”—the priests acting for the people *within*, and “the people praying *without* at the time of incense”—a *really* Jewish festival,—the table will be thronged, as it is now, with tens of thousands of formal worshippers in an unconverted state, to get their consciences whitewashed by the solemn ceremony, that they may go on from strength to strength in their worldly ways, until they appear at length before the judgment throne, and hear from the lips of Him whose table they had profaned when on earth, “*Depart from me, I never knew you, ye workers of iniquity.*”



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