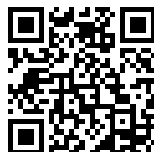
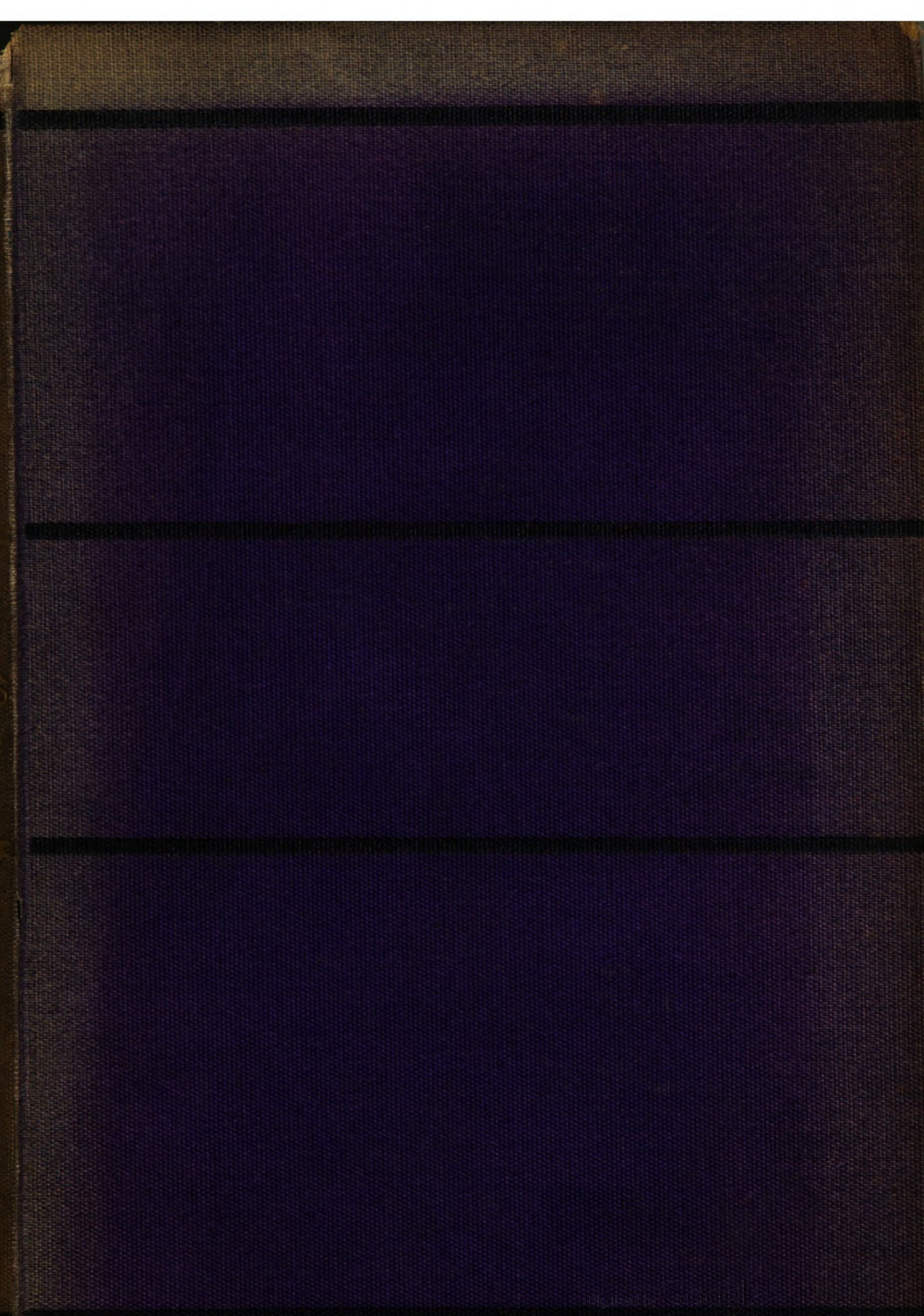
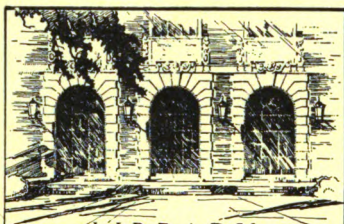

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>







LIBRARY
OF THE
UNIVERSITY
OF ILLINOIS

222.11

H22n

v. 3

Return this book on or before the
Latest Date stamped below.

University of Illinois Library

DEC 17 1958

L161—H41

6

201 a/

NOTES
ON
THE BOOK OF GENESIS,

WITH SOME
ESSAYS AND ADDRESSES

BY THE LATE
REV. CHARLES HARGROVE.

COLLECTED AND EDITED BY HIS SON,
JOSEPH HARGROVE, M.A.

Volume III.
ESSAYS AND ADDRESSES.

πάντα εἰς δόξαν Θεοῦ.

LONDON:
JOHN F. SHAW & CO., 48, PATERNOSTER ROW.

1870.

LONDON:
PRINTED BY SIMMONS & BOTTEN,
Shoe Lane, E.C.

222.11
H22n
v. 3

CONTENTS.

	PAGE
VISITATION SERMON	3
THOUGHTS ON SANCTIFICATION	23
THOUGHTS ON FELLOWSHIP.....	37
THOUGHTS ON BAPTISM	57
SONSHIP IN THE GODHEAD	69
ON PRAYER FOR THE HOLY SPIRIT	103
SOME THOUGHTS ON MINISTRY, IN CONNECTION WITH GIFT, AND WITHOUT IT.....	125
THE FULLNESS AND PRECIOUSNESS OF THE WRITTEN WORD.....	179
WHAT DID OUR LORD MEAN BY TELLING HIS DISCIPLES TO TAKE UP THE CROSS AND FOLLOW HIM?	187
THE HOPE OF THE CHURCH.....	201
THE LORD JESUS CHRIST AS HIS FATHER'S SERVANT, AN EXAMPLE TO HIS FOLLOWERS	213
DEATH AND RESURRECTION	219
GOD GLORIFIED IN THE UNITY OF HIS PEOPLE	229
THE ONENESS OF CHRIST AND HIS PEOPLE	237
THE PRIESTHOOD OF JESUS AND THAT OF HIS PEOPLE	249

VISITATION SERMON.

The following sermon was preached at a visitation
of the clergy in Tuam Cathedral, June, 1835.

VISITATION SERMON.

“Prepare ye the way of the Lord.”—Matt. iii. 3.

DEAR BRETHREN,—I very sensibly feel the delicacy of the position which I now occupy; it is not desirable to appear the teacher of those, from many of whom one would more seemly and willingly be a learner, but the answer to such thoughts which will arise is obvious—one does not stand here on such occasions by his own choice, but by appointment, and for myself I would say, that I do not covet the office, but I dare not shrink from it. Under such circumstances, one's duty seems simple—to speak unto his brethren in faithfulness and in affection, according to the wisdom which God hath given him, and with such views, dear friends, do I now address you. I do not wish to dictate to any one, but to deliver my own soul by setting before you, with all simplicity and sincerity, what I believe to be God's truth, what I believe that I have learned of God out of His word, if so be that it may be acknowledged to our edification. You know, brethren, God can speak by the weak ones of the world; it is then that the power is manifested to be of Him, and not of man. Let us then look unto our Father, through

His beloved Son, for His Holy Spirit of promise, that I may speak and that you may hear to our soul's good and the glory of our God.

The words of the text I have chosen as simply setting forth what seems to me the proper work of the minister of God—it should be, I do believe, his *one work*; to this all his pursuits, his occupations, his energies should bend—"to prepare the way of the Lord." Ministers are those to whom the Lord, during the time of His absence, has committed sundry talents, saying, "Occupy till I come;" or they are His heralds, whom He sends before Him to make ready His way and proclaim His coming; and every soul that is consecrated to God, and every saint that is established in the truth of the gospel—nay, every time that the gospel is faithfully sounded out—there is a step taken towards preparing the Lord's way, and when the work which the Lord giveth His disciples to do is completed, when the gospel is preached throughout the whole world, when the number of His elect is accomplished, then will His kingdom be hastened, and we shall see the Son of man coming in His glory.

To enter more particularly on our subject, let us inquire—

I. How is the Lord's way prepared?

1. I would say, in the first place, by the conversion of sinners; and hence the work of an evangelist. This we see in the prophecy passed on John the Baptist (Luke i. 76—9), "Thou shalt go before the face of the Lord to prepare His way." How? By giving "knowledge of salvation unto His people;" not by works of righteousness which they have done, but "by the

remission of their sins . . . to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace;" and in harmony with this do we find the commission to St. Paul (Acts xxvi. 18), I send thee to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Me," This is the work of *winning souls* (Prov. xi. 30). What a union does this simple expression imply of wisdom, and love, and devotedness, and how wretched a thing it is to see a man who calls himself the minister of God, wooing the praise of man when he should be wise to win souls! It seems to be for the encouragement of such that the promise in Dan. xii. 3 is recorded: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Now the consideration of this is very important to us, as our congregations for the most part—alas! that it should be so—consist of unconverted persons; and to such, if we would be faithful, we should be evangelists.

2. In the next place, the way of the Lord is prepared by the establishing and building up of believers, and this is more especially the work of the minister; he is the pastor to feed the flock of Christ; and hence the exhortation in Acts xx. 28: "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood." Again, he is the wise master-

builder, to raise up the spiritual temple of the Lord with lively and polished stones, hewn from the rough and shapeless quarry, to build on the one and only foundation which the faithful evangelist hath laid. To him especially pertaineth the oversight of the flock (1 Pet. v. 2), his it is, both publicly and from house to house, to teach, and to preach, to reprove, rebuke, and exhort, to comfort, to strengthen, and to guide. Probably his work is also contained in the account of John (Luke i. 17), "to make ready a people prepared for the Lord." Such is his work, his high, his holy and honourable work—assuredly the most so that can occupy a human being in this world—a work that seems very near to the Lord's heart, as we learn from His repeated and affecting exhortations in His interview with Peter (John xxi. 15—17).

3. But in the last place, the Lord's way is, I believe, prepared by the faithful preaching of the gospel, whatever the effect may seem to be to us (Matt. xxiv. 14; 2 Cor. ii. 15, 16; Rev. xiv. 6, 7). It is an exceedingly awful consideration, and one that should ever beget corresponding seriousness and awe in the delivery of our testimony, that probably never do we preach the word to no purpose; to us indeed it may seem to fail, but still will it accomplish God's pleasure (Isa. lv. 11), and produce an all-important effect on the soul of every hearer. No one departs from the preached word as he came to it; he is either being made ready, preparing, becoming more meet for the kingdom, or he leaves with an awful accession of responsibility upon his soul; every time that the gospel is heard with indifference there is a slighting the testimony of the Spirit, a meddling with the sin against

the Holy Ghost, a tempting of the Lord to give us over to obduracy of heart, as He did with His people of old (John xii. 35—40). Oh, then, how should we avoid that careless, that “matter-of-course” way of hearing, which is so prevalent, and how should we caution against it all to whom our word may reach, and enforce that exhortation of our Lord, “Take heed how ye hear” (Luke viii. 18)! Ah, brethren, how rare are good hearers, who receive the word, who keep it, who do it!

Such I briefly state, without intending to enter into detail, as the work of a minister of God in preparing the way of the Lord; and in furtherance of this all his ministrations, however varied and multiplied, should regard the coming of the Lord, that those over whom he ministers may be found unto praise and honour and glory at the appearing of Jesus Christ, and that he may be approved unto God a workman that needeth not to be ashamed.

II. Let us next consider *the means* most effective for this work.

It is very important for us rightly to consider the value of means, it is enthusiasm to look to the end without the use of means, it is the sin of infidelity to *trust* to means. We should use them as God’s appointment, we should *trust* in God, who alone can put power in them to the accomplishment of the end, and let us ever see to it, that the means we use are those of God’s appointment, and not of our own invention. I would include all means under one comprehensive head—“the manifestation of the truth.” The truth is God’s instrument, by the manifestation

of it His work is to be effected, His way prepared. I would say—

1. By the manifestation of the truth *in word*. “Preach the word,” says the Apostle, “be instant in season out of season” (2 Tim. iv. 2). Mind the *word*; the word is the expression of God’s mind, God’s will, God’s power; it is the truth, His mighty instrument (John viii. 32, xvii. 17), therefore is it to be manifested, and from this it is that we are to look for blessing, from the pure word, not handled deceitfully, not diluted nor adulterated down to the corrupt taste or wisdom of men. In the ministry of the word we should take the range of the whole Bible, the manifestation of all the truth as it is given to us to receive it. I do not of course mean that a minister at one and the same time should bring forth every truth in the Bible, but that in the course of his ministry there is no part of God’s truth to be neglected or overlooked by him. The same word that tells us, “all Scripture is given by inspiration of God,” tells us that it is profitable; and how is a minister justified in systematically rejecting any part of it? Now I believe that it is a great desire of Satan’s, and that it hath been a fruitful source of error in the Church, the exaltation of some one truth or class of truths, not only above other, but to the neglect of other truths. God hath given all the truth for His Church, and when the Church, or any member of it, lives in the neglect of any part of the truth, there will always be some corresponding deficiency; there will be a want of that balancing in the truth on which we should stand in freedom from conflicting doubts and fears and from the power of besetting

sins and corruptions. Akin to this is the evil of systematizing, and of consequently valuing the truth as it falls in with our little system ; we should have principles, and fixed principles, of truth, else are we exposed to be tossed to and fro by every wind of doctrine, but not systems, else will we be cramped and hindered from the reception of the full and generous truth of God ; as sure as we invent them will they run counter to God's word in one way or other, as I believe every system upon earth does. Oh, God's word, just as we have it, is better to us than any system. Now we find from this tendency one minister, it may be, exceedingly addicted to the manifestation of the truth in doctrine ; well, he is right to manifest the doctrine of God, it is the mind of God expressed, and the foundation on which he builds ; but let him not rest here, let him not be a minister of doctrine only, or in truth he will be a poor minister ; let him lead his people out of mere doctrine into the experience of its truth, let him lead them into the whole counsel of God, let him build them up in Christ. Another minister we may find as exclusively addicted to the study of the prophetic word. Well, he too is right in giving heed to the sure word of prophecy ; the prophetic word is just as much the mind of God as the doctrinal word, and how any one calling himself a minister of God can neglect it, how he can profess to prepare the way of the Lord while he will be ignorant of the word which tells us of the coming of the Lord, I know not. I see in the Scriptures such words as these spoken of the prophetic word : " Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place," and " blessed is

he that readeth and they that hear the words of this prophecy" (2 Pet. i. 19 ; Rev. i. 3) ; and how in the face of these a minister can slight—as assuredly he does by neglect—the prophetic word, let him explain, I cannot ; but while he is right in giving very diligent heed to the subject of prophecy, without which he is ignorant of the hope before him, assuredly is he wrong if it lead him to neglect any other part of the word or work of the ministry. Again, we find another all for practical or experimental religion. Here again he has hold of precious truth, for what is religion without practice and experience ? it is a name without what it stands for, without a reality, it is a mere nothing ; what is God's truth in the word to me, if I have not a perception of it, if it be not planted in my heart ?—This is experience. And what are his precepts to me, if my feet be not running in the way of them ?—This is practice ; but let us beware how we think of practice or experience apart from sound doctrine, apart from the principles of truth on which they must be founded and built up. Such practice and experience are, I believe, very little worth ; they partake more of the excitement of the flesh than of the working of God's truth upon our spirit. What then, it may be asked, is a minister to bring forth doctrine and practice and experience and prophecy on every occasion ? Is he, whenever he preaches, to spread out the whole volume of divine truth ? No, brethren, it would be impracticable, and probably if practicable, it would be unwise. The directory, as it seems to me, under these various tendencies to error, is contained in that word of the Apostle, "rightly dividing the word of the truth." It assumes that the

minister of God is furnished with the truth, "a scribe well instructed in the kingdom," and that he moreover possesses that wisdom from above which teacheth him to give to each his meat in due season ; and this exhortation seems to me exceedingly important, and without entering into its spirit our ministry will be likely to prove a succession of blundering. It is this that will enable us to bring out of our treasure things new and old ; by the observance of this it is that we shall use doctrine when it should be used, and lead out of mere doctrine into the holy experience of its truth, to the forming of Christ in our people. It is this that will enable us to show out of the prophetic word the hope full of glory, and the ways and counsels of God, however dark they may appear to the eye of sense, full of wisdom and of love as seen by the light of the prophetic lamp. We read in the word of babes, children, young men, and fathers in Christ, and we also find in the word appropriate provision for each ; we find the bread, the meat, the strong meat, the wine, the milk, the water, according to the spiritual health and want of each member of the family—for there is not one overlooked—according as each may require to be nourished, or strengthened, or refreshed, or invigorated, or, it may be, to be soothed and quieted. But if a minister unskilful in the word deal forth indiscriminately to all, then will he find evil and confusion in his work ; he may minister strong food to the weakly, who ill can bear it, and the food of babes to the strong men hungering for more substantial nourishment ; he will minister stimulants when he should calm and soothe, and apply his sedatives when he should awaken and excite, pouring

out oil when he should drive the ploughshare ; he will, in a word, make sad the hearts of the righteous whom God hath not made sad, and make glad those whom he should make sorry, healing the wound of his people slightly, saying "Peace, peace," where there is no peace, suffering those to take comfort who are living in sin, whose hearts he should rather break with the hammer of the word. Hence we may see in the manifestation of the word the necessity of the wisdom rightly to divide the word of truth.

In preparing the way of the Lord by the manifestation of truth, a most important part of our duty lies in our contest with error. Now it is by the truth that error is detected ; how can I know error but by truth ? and by the truth only is it vanquished, and truth alone is the weapon with which to meet error, of whatever character it be. I believe that there never was an error broached in the world to which we have not the answer in the Bible, for all error is either the contradiction of God's truth, or, as I believe we often find it, the mimicry of God's truth ; and this seems the case with nearly all, if not all, the doctrines of the Church of Rome. Error is in fact, in all its shapings, the devil's device, his cunning and often well-contrived lie to discredit God's truth, and the manifestation of God's truth is just the way to expose it. But how, it may be said, are we to act respecting the novelties of the day, which meet us at every step, and which often have for their advocates good and holy men—are we at once to reject them without trial ? I would say, No ; if any opinion brought before us be really a novelty, then is that alone assuredly a great evidence against it, but that may appear a novelty to us which

nevertheless is the truth of God, the old truth of the word; and God's truth is not to be judged of our ignorance, and we must remember that we are just under the same obligation to receive all that is of God, that we are to reject all that is not. It is thus only that we can stand perfect and complete in all the will of God (Col. iv. 12). Then how are we to act by those apparently novel doctrines? I say with the Apostle, "Prove all things, hold fast that which is good." I say, cast them into the balance of the sanctuary, and let their value be tried there, "to the law and to the testimony," and whatever cannot abide this trial, away with it, let us put it from us, and no more be cumbered with it, though every man on earth stood up as its advocate; it is tried, and found wanting—"let God be true and every man a liar." But if the seeming novelty abide the searching trial of the word, receive it, give it a place in your heart, keep it, do it, though it be to the plucking out of a right eye or the cutting off a right hand, though it demand the dearest sacrifice you can make. Oh, obedience is very acceptable in God's sight; it is just the secret of soul-blessedness.

I feel it the more important to enforce this appeal to the word, as I think a false standard is in danger of being set up by many, the truth or falsehood of an opinion is frequently judged by the individual holiness of him who holds it, but this is a very fallacious standard; an individual may be holy, prayerful, and possess peace in his own soul from the simple ground of his faith, and still be the propagator of error. To be a holy disciple is one thing, and to have a sound mind capable of trying things that differ, is another; not

that I would say they have no bearing on each other, I am sure they have, but the reception of any error into the mind of a disciple will, I think, inevitably warp his judgment, while still it may little affect his soul's health, if he be walking simply with Christ, and thus may we admire one's spiritual walk, whose spiritual judgment we should be slow to follow, and therefore should we be ever watchful in receiving as of God opinions brought before us, however recommended they may come, and equally watchful that Satan close not our heart against one tittle of God's truth.

2. Having said so much on the manifestation of the truth *in word*, as preparing the way of the Lord, I shall now consider what I also believe contained in the expression, the manifestation of the truth *in life*. If we could rise into the true and proper attitude of a minister of God, we should manifest the truth at all times, we should ever be like unto men who wait for their Lord,—our loins girded, our lamps burning,—in every position of life, in public, in private, at home, abroad; with our talents, our powers, our affections, all, all enlisted in the Lord's cause, consecrated to His service. This, alas, is rather what we see in the word, than in the reality of life now, but it should not be so. Dear brethren, we want to be habitually, always and in all circumstances, ministers of God; some there be whose ministerial character is put off and on to suit the occasion, just as easily as they change their clerical robe, but their claim to be ministers of God is indeed very dubious.

Now we should manifest the truth by a holy devotedness of character; a minister should be a man of one work, and that work to prepare the way of his

Lord ; the whole body of the ministerial character should be such as to impress, to force the conviction that he is in earnest—there must be nothing dubious or uncertain about him, nothing calculated to raise a doubt under whose banner he fights. The man of God is not to be a literary minister—no, he may be a literary gentleman if he pleases, but when he sets foot in the vineyard of the Lord, his time is no longer to be frittered away with his literary pastime ; neither is he to be a scientific minister—he may be, if he pleases, a scientific philosopher, but when he puts his hand to God's work he has higher and more holy pursuits to follow ; neither is he to be an agricultural minister—let him, if he will, be a farmer, and follow his agricultural calling, and a fair and honourable calling it is, but for one who professes to be a herald of the King of Glory, to be an ambassador from the court of heaven, commissioned on an embassy of such awful and overwhelming magnitude to immortal, never-dying souls—souls measuring their existence with the existence of God Himself—for one on this mighty errand, who sees souls by thousands and tens of thousands dropping around him into eternity, for such an one to sit trifling with his toys, his literature, his science, his farming, or his—be it what it may, I know not what to call it but the guilty squandering of the talent which his Lord hath committed unto him—I know not with what comparison to compare it, if it be not as Nero fiddling while Rome was burning ! Oh, how dwelleth the Son of God in this trifler ? Brethren, let us see to it, that whatever our pursuits be, God's glory be at the end of them ! I know of but one excuse for any minister putting his hand to occupations distinct from his minis-

terial calling,—it is that which occupied Saul of Tarsus as a tent-maker—a subsistence, whether from necessity, or, as in his case, from expediency, but still a subsistence; and this, observe, does not involve a circle of earthly comforts and enjoyments—that we say not luxuries—no, these things are, I believe, all against us in the work of the ministry. I readily admit that many true ministers of God are so circumstanced, but in truth they are no debtors to these things, but the contrary, their tendency is ever to retard ministerial exertion, to weaken its effects, to make us feel at home in a world where we should be as strangers and pilgrims, to draw us more into the communion of its indolent and insinuating character, to which we should be crucified; and I do believe that there is no one thing that tells more upon the heart of man than a self-denying crucified spirit, manifesting that its possessor is not of the world, but redeemed from it, dead to it, living in holy devotedness to God, following the Lamb whithersoever He goeth.

The time would fail me were I to say how a minister should manifest the truth in his life. How or when or where should he not? By holiness in all manner of conversation, bringing every evil temper and disposition and besetting sin into captivity to Christ, by humility and meekness of spirit, “by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned.” And I will only further add, by seriousness, sobriety of spirit—and this I mention as I do believe that levity of spirit is a wholesale robber of the soul; and holy seriousness of manner is likely to produce more effect than the most weighty and powerful argument accompanied by

an unbecoming levity, and probably there are circumstances and tendencies of his position insensibly leading the minister into this unbecoming mind, and therefore should he the more narrowly watch.

III. And now, dear brethren, having endeavoured to point out to you the work of the ministry, and the means of effecting this work, one may reasonably still reply, But who is sufficient for these things? who can arise to prepare the way of the Lord? what mortal arm can wield the truth of God for this mighty work? Our one and only answer is that of the Apostle, "Our sufficiency is of God," if not, all our labour is vain, our means inefficacious. I know of one power, and but one, to raise a poor sinner into the attitude of a man of God, but one to furnish him for his mighty work, but one to give life and power to the means he uses—it is God's Holy Spirit! We are ignorant of the truth till God gives His Spirit (1 Cor. ii. 10—14), we are impotent till the same Spirit is breathed into our lifeless, senseless, souls—"It is the Spirit that quickeneth." But here is our encouragement, here is our strength, that there is not in the Bible a promise more full, more free, or apparently more worded with the desire, nay, with the anxiety on the part of God to cheer and to encourage us, than that which records our Father's will to give His Holy Spirit to them that ask Him. What then shall we do? Let us ask, seek, knock, and live in the energy of the Spirit according as we have received. We grieve the Spirit when we are disobedient to His testimony, or when slighting the power that we have, we ask for greater, without stirring up the gift that is within us, without manifesting the sanctifying and enlightening power of the

indwelling Spirit, the promise and the possession of every child of God. Oh, let us live in the Spirit, and ever wait on our Father for the supply of the Spirit, if we would escape discomfiture and failure; for be assured that all our means however multiplied and varied, all our arguments however convincing, our illustrations however clear and forcible, our appeals however affecting, will be just as nothing, at least for the conversion and building-up of souls, without this quickening power of the Holy Spirit of God.

And now, dear brethren, let us be up and doing, preparing the way of our Lord. The day is far spent, there remaineth to us, I believe, but little, very little more of time in this present dispensation; let every one be fully persuaded in his own mind—I believe with a certainty that will not suffer me to doubt, and therefore do I speak, that the appearing of our blessed Lord is nigh, very nigh; that the day approacheth which will reveal every man's work, of what sort it is; and, oh, what tongue can tell the happiness, the full, the perfect and redundant overflow of happiness that awaiteth the faithful minister of God on that day, on the morn of the resurrection! If there be joy in the presence of the angels of God over one sinner that repenteth, oh, what must be the joy and glory of the faithful servant of God who has been the honoured instrument of leading many sinners to repentance! how must his heart burn within him when he hears from the lips of his beloved Lord, the glad and welcome sound, “Well done thou good and faithful servant, enter thou into the joy of thy Lord,”—his cares, his sorrows, his anxieties, his conflicts with spiritual wickedness and fleshly corruption, his travailing in birth again over

those whom he hath begotten in the gospel—they are now, all, all over, no more to be remembered, or if remembered, but to increase the “exceeding and eternal weight of glory;” “he has fought the good fight, he has finished his course, he has kept the faith,” and now has he received the crown of righteousness. He had fellowship with his Lord in suffering upon earth, and now has he fellowship with Him in glory in heaven—he hath turned many unto righteousness, and now he shines as the brightness of the firmament, as the stars for ever and ever; and I do believe that if in that glorious company that surround the Lamb, there be one nearer to His presence and dearer to His heart than another, if there be one the diadem on whose brow doth glitter with more intense and surpassing lustre, it is the faithful, laborious, self-denying servant of God, however lowly and despised and trying his lot may here have been. Brethren, let us see to it that we lose not our reward.

And oh, if such be the glory of the faithful minister, what must be the shame, the everlasting misery, of him who has thrust himself unbid, unblest, into the vineyard of the Lord! It has been said that the moral failure of a minister of the gospel is as when a standard-bearer fainteth; he is no common person, he does not stand or fall alone, the very suspicion of defection on his part disheartens many in the ranks of the Lord of hosts, and encourages the armies of the aliens; it raiseth the shout in the enemies’ camp, and if such be the consequence of failure in a minister, what are we to think of him whose whole ministerial life has been one act of failure, who calls himself a minister of God, but careth not for God’s work, who professes to be a

shepherd, but looketh after the sheep of Christ's flock only that he may get the fleece? Oh, the misery of that wretched man who heareth from the lips of his dishonoured Lord the fearful words, "Thou wicked and slothful servant! . . . cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth!" Oh, the misery, the misery! the untold and untellible misery of that wretched man! he has ruined his own soul, and he has helped to ruin the souls of many others; he has been the blind leader of the blind, and now these wretched souls which he has been the means of leading into everlasting misery, hang as a millstone about his neck, sinking him deeper and deeper still in damnation! Dear friends, if there be here a careless minister—a careless minister! what a word!—oh, let him awake, let him awake now in the day of God's grace, let him awake *now*, that he lift not up his eyes in torment.

And now, dear brethren, I close. Bear with me in what I have said. I trust I have had one object in view—our soul's good, our God's glory. Oh let us, in the light of His word, calculate the claims our calling has upon us; let us calculate it in the value of the souls we see daily moving around us; let us look into eternity and calculate it there, and let us arise, and be witnesses for our God, when the devil hath so many witnesses all around. Let us live in the very sense of His abiding presence on our souls: let us look to Him for His grace to help in any time of need. He will give it, He will give it freely and fully. He assigns no limit unto us; it is our own unbelief and infirmity that draws the limit.

God bless the Word for Christ's sake.

THOUGHTS ON SANCTIFICATION.

THOUGHTS ON SANCTIFICATION.

“Blessed are the pure in heart: for they shall see God.”—
Matt. v. 8.

IN the opening of the third chapter of the Gospel of Matthew we have the mission of John the Baptist; he came as the harbinger of our blessed Lord, proclaiming the kingdom of heaven at hand, and calling the people to repentance that they might be meet to receive it. In the fourth chapter we find John cast into prison (verse 12), and our Lord taking up his testimony (verse 17) to the advent of the kingdom, “Repent, for the kingdom of heaven is at hand;” in the twenty-third verse we find Him going about preaching the gospel of the kingdom, the good news, that God was about to set up the kingdom foretold by the prophets of old on the overthrow of the kingdoms of this world, over which Satan sways his sceptre. In the twenty-fourth verse we have the power of the kingdom exercised over all the ailments to which sin hath exposed us, and over all the power of devils; in the fifth, sixth, and seventh chapters we seem to have the teaching of the kingdom in this time of rejection; and in the early part of the fifth chapter a description of the subjects of the kingdom. Well, the King came into the world

that He had made, but the world knew Him not, He came unto His own, but His own received Him not, their cry was "we will not have this man to reign over us;" yet the kingdom was set up, it was very different indeed from the description given of it by the prophets, there is nothing of earthly power or glory now, only separation from evil, or holiness—the king is rejected, and his subjects as they are true to Him can hardly look for favour when Satan is the prince. But yet there is a kingdom now, Christ has a kingdom on earth this very day, and when a sinner is converted to God, he is delivered from the power of darkness and translated into the kingdom of God's dear Son, he is really in the kingdom now, there is a kingdom within a kingdom, and by and by when the king returns and takes vengeance on his enemies, then shall the kingdom be manifested in its power and its glory, and then shall his people shine forth in the beauty and the glory which He will put upon them. There is no power now but spiritual power, no glory but the glory of holiness, holiness should be the great characteristic feature of the members of His present kingdom, and this leads to the consideration of that word in v. 8, "Blessed are the pure in heart for they shall see God."

One object I doubt not of that wonderful discourse of our blessed Lord, the Sermon on the Mount, was to lead from the outward to the inward, from the letter to the spirit, from the literal personal observance of a command to the state of hearts, without which it would be of no value in God's light. Now in the temple service before the priest entered into the sanctuary for his daily services there, he had first to

come to the altar, where the blood was sprinkled, and then to wash in the laver, and then he was clean to go before God, into His house ; but now it is no external or ritual observance that God requires, but “happy are the clean *in heart*, for they shall see God,” they are admitted into His presence chamber, and none else.

Now there seems an absolute necessity for this, for God is holy, He is glorious in holiness, He is “of purer eyes than to behold evil,” the Seraphim in glory veil their faces before Him while they cry “Holy, Holy, Holy.” But man, what is his state by nature ? is he not a sinner, dead in sin, corrupt, depraved by sin ? see Rom. iii. 9, 23 ; Eph. ii. 1, 12 ; Jer. xvii. 9 ; and how many more verses are there to the same effect. Now if it be so—and we simply rest on the testimony of Scripture, abundantly confirmed as it is by experience from the first man down to the present day—if, I say, God be all holy and man all defiled, corrupt, and poisoned at the fountain (Matt. xv. 19, 20), then how can they come together, how can a sinful creature dwell in the presence of a holy God ? He cannot, and therefore it is written, “without holiness no man shall see the Lord.”

But here one may say I know nothing of this ; I know of pardon and acceptance through the precious blood of Christ, and there I rest. I have nothing of my own, no purity or holiness to bring to God ; Christ is all to me, but yet the Lord saith, that it is the pure in heart that shall see Him, plainly intimating that none others shall.

Now we must not slight one portion of the word in our zeal for another ; let us take it all, for it is all

profitable. I admit that if this word stood by itself, and that there was no Scripture showing us how we may be made pure, it would be very disheartening, indeed it would be a condemning letter to us. But we may be pure, and now I proceed to show the means unto this.

A true religion must have that which will satisfy God, His righteous justice and holiness, and what can do this but the blood and the water? Moreover we may say that it must have wherewith to satisfy man, the misgivings of his conscience, and what can do this but that which satisfies God, that which manifests to us that God is satisfied? The resurrection of Christ is just that which satisfies the conscience, see 1 Pet. iii. 21.

The priest, as we saw, entered into the sanctuary by the altar and the laver, performing his daily office before God: now every believer is a priest (1 Pet. ii. 5, 9), the very poorest and weakest, and as a priest has access to God by no outward ceremonial observance, but by that which the water and the blood typify, the atoning and cleansing blood of the Lord Jesus Christ. How significant in this view is the record of John (xix. 34)! When the spear of the soldier pierced His side, "forthwith came thereout blood and water," here is that which *maketh* us pure (Heb. ix. 14, x. 19, 22, 1 John i. 7), it is Christ's work for us, the efficacy of His atoning blood—the song of the redeemed is "Unto Him that loved us and washed us from our sins in His own blood."

But we are told that faith purifies the heart (Acts xv. 9); yes, faith is the instrument by which the

blood is applied, what would that precious blood avail us if we had not an interest in it? It is by faith that I get that interest, faith is, as it were, the eyesight of soul by which I see the blood.

But again our Lord says, "Now are ye clean (or 'pure,' the word is the same) by the word which I have spoken unto you." Here *the word* is the means of cleansing, it is God's word, the telling of God's mind, and coming with power it will always have this effect, it is by the word alone that I know of God's love or Christ's precious blood. Again hope purifies (1 John iii. 3), for hope has to do with Jesus, all one as faith, hope is an extension of faith; faith is the substance of things hoped for, hope is faith looking to the future instead of the past and present, faith merges into hope as it looks forward.

So that virtually, while it is the blood, and the blood alone, which purifies, the blood which is the life of Christ given in place of our forfeited lives, the word purifies as God's truth, the word which tells us of His holy will, and of the precious blood (what should we know of it without the word?) and faith purifies as applying the virtue of the blood to our souls—which of these could we do without? Hope also and obedience (1 Pet. i. 22), purify, as having to do with Christ, they are means of applying to our hearts the blessing.

Thus we see the means of being made pure, but now an important point arises, how may we be kept pure? The necessity of this is expressed in the hymn—

Make and keep me pure within.

It is far easier to be made pure than to be kept

pure. A look at Jesus purifies ; but it is the continued looking, the sustained faith, that keeps us pure, and unto this what diligence and exercise of soul is needful ! All the circumstances with which we are surrounded, our daily duties, have the tendency to weaken faith, and hence the need of giving all diligence—"keep thy heart with all diligence," saith the wise man ; "for out of it are the issues of life." A man's life will be according to the state of his heart, it is the citadel, and against it Satan wages war. Paul was one to whom Christ was all, probably as much as any one that ever lived, but what is his own avowal?—"Herein do I exercise myself to have always a conscience void of offence towards God and towards man." Yes, hence is the need of diligence and exercise and watchfulness and prayer, to hold fast the blessing He hath given us, that no impurity come between us and God and hinder that communion that is the joy and strength of a believer, the heaven upon earth as it is realized. We need to use all the means which God hath given us, and as we fail herein, we shall soon find the impurities of the world and the flesh gain upon us, our poor hearts will wander from God.

Unto this a very important means is preoccupying the mind with what is good ; an idle vacant mind or heart is one for Satan to work on, and he will not miss his opportunity. We may not always be occupied with directly spiritual subjects, for we have secular duties to attend to, but we ought to attend to secular subjects with a spiritual mind, so that in our various pursuits those with whom we have to do may see in us something different from the man of the

world. In order to the right occupation of the mind the Apostle gives us very important directions in the Epistle to the Philippians. In the sixth verse of the fourth chapter he shows us what should form the subject of our prayers, "in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God;" and in the eighth verse he shows what should occupy our thoughts, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, *think* on these things." To nothing should we give a place in our minds which does not come under one or other of these heads, and by these should we test everything that seeks admittance to our inward man. We should set a sentinel at the door of our hearts to challenge every thought that seeks entrance, and to allow none to pass without the watchword of one of these. We should ask, is this true, honest, just, pure, lovely, of good report, virtuous or praiseworthy? and if the verdict is against the intruder then bar him out. Oh, we need to be diligent. I do not say that if you are not you will lose your spiritual life, but I am sure that you will lose your spiritual peace and power, and when this is so by reason of your failure, then come with your confession, humble yourself before God, and you will find that the precious blood has lost none of its virtue, it is as powerful to cleanse and purify as at the beginning.

I would further say that this purity ought to be

increasing, everything in us is the work of the Holy Spirit, whatever the means be, and that ought to be a daily renewed and increasing work, as we gather from many texts of Scripture. The Apostle Paul speaks of "perfecting holiness," he tells us that he is not "already perfect," but still follows after, and presses toward the mark, and prays that God may sanctify them wholly; James exhorts to purify the heart, and Peter to "grow in grace," and Solomon tells us that "the path of the just is as the shining light, that shineth more and more unto the perfect day."

Now we turn to the latter part of this verse which shows the blessedness or happiness of the pure in heart. "They shall see God"—this is the great blessing, they see Him now in communion, their souls often realize His presence, which is their joy unspeakable, a presence that raises them above the cares and trials and sorrows of life; they can look to Him and speak to Him, and lean on Him, and go on their way rejoicing and renewed in strength from the joy of that presence. Oh, there is great and holy power in this communion with God, when it is realized as described in John xiv. 23, when the Father and Son come and make their abode with us. How we should watch against the shade of impurity that would interrupt it! The Spirit is sensitive of evil, and evil will ever banish it.

Moreover it is in this communion, so dependent on purity of heart, or at least which cannot be realized without it, that we shall often understand God's ways and dealings with us, and see His hand in many events

which otherwise would pass as the mere accidents of daily life, though doubtless events there are of which we must be content to hear God say, "What I do thou knowest not now ; but thou shalt know hereafter."

But doubtless the word principally refers to our seeing Him hereafter, seeing Him in the glory, as the Psalmist says, "I will behold thy face in righteousness : I shall be satisfied when I awake with Thy likeness." (See also Phil. iii. 20, 21, and 1 John iii. 2.) This is the consummation of bliss, this is communion perfected and uninterrupted (Psalm xvi.), this it is that will satisfy that longing of the heart, which He who made it planted in it, and which He alone can satisfy.

And now, dear friends, how is it with your souls? You see the Lord's mind very clearly expressed, and beware of anything which would blunt the edge of His word, be assured that it is just as you are pure you will be happy. I said that a true religion should have that to satisfy God, and that it must also have that to satisfy the soul of man ; what is of God will bring peace as well as purity, He is the God of peace as well as of purity, He would have His people not only holy but happy, and they go together, holiness and happiness. What a blessed state is this, how soul-sanctifying, how God-honouring ! And remember that God's honour, His glory, should be the great end of our lives.

But let not any be discouraged as if we were speaking of what was unattainable. There is not a Christian living who does not know what it is to be pure in heart at times, for there is not one who has

not had communion with God at times. At such times were you not pure? No evil then held dominion over you, you hated it—iniquity cannot exist in God's presence.

Well, only seek to perpetuate those seasons of communion, and you attain the object—it is a continual living with the Lord. The flesh, I know, will be the flesh to the last, and in Rom. vii. we have God's judgment of it, but "walk in the Spirit and ye shall not fulfil the lusts of the flesh," it is not the presence of the flesh which defiles, but our yielding to it. We are too prone, it may be, in the indolence or indulgence of nature, to rest in our standing before God without seeking to bring our experience up to it; it is I think true holiness to realize our standing in our experience, and this seems to have been Paul's experience when he said (Gal. ii. 20, 21), "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."

When you feel the contaminating influence of the world and the flesh, cry to the Lord, He is a very present Help, the resources of God are all opened to you in Him. Tell Him that you cannot live without Him, that His absence is death to your soul—He loves to see this earnestness, this appreciation of His blessed presence. When you feel anything of impurity, go at once to the Lord, cry to Him for help, and thus you shall get on for the little while that remaineth,

until the day break and the shadows flee away, and then we shall have done with all sin and impurity for ever, for we shall be with Him and shall be like Him—"as for me, I will behold Thy face in righteousness: I shall be satisfied when I awake with thy likeness."

THOUGHTS ON FELLOWSHIP.

This paper I believe to have been written some years ago for publication, but never published. It seems not quite finished, but I have thought it better to print it just as written by the author.

THOUGHTS ON FELLOWSHIP.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full."—1 John i. 3, 4.

It will be obvious to any careful reader of the Scriptures, the resemblance that exists between the opening of the gospel of John and his first Epistle, but there is contrast as well as resemblance. The gospel speaks of the word before incarnation, the Epistle of the same word having become incarnate; the gospel tells us that "the Word was with God and was God," teaching us the perfect identity, the oneness in the Godhead, and yet the diversity and distinctness in the persons, the Epistle tells us of the word of life being *manifested* so as to have been heard, seen, observed, and handled by the Apostle.

In the one we have the word *with God*, in the other the same blessed word *with man*, and therefore in the gospel it is the word "*in the beginning*" when God first went forth in creation power as Gen. i., and so being "*in the beginning*" He did not then begin to be (see Prov. viii. 22, 23), but in the Epistle

it is "that which was *from* the beginning," referring us not to His essential Godhead, but to the manifestation in the flesh of that essential Godhead, John i. 14. It is not "from the beginning" of creation; no, for that would not be true, He was not manifest in the flesh from the beginning of creation, but from the beginning of the dispensation, or the gospel as Mark i. 1, or rather of His appearing in the flesh, as Luke i. 2. The word "beginning" will take its distinctive meaning from its connection, so we read of the beginning of the world, of the gospel, of sorrows, etc., and we see various uses of it in this Epistle, chap. ii. 7, 13, 24, iii. 8, 11.

Now each truth presented to us, that in the opening of the gospel and that in the Epistle, is of vast importance. If the word was not true and very God according to the gospel, then there is no atonement for sin, and our case is hopeless, no created being however high would be sufficient for so mighty a work, but if again, the word in His all-sufficiency was not manifested, how could there be atonement, or how could we know anything of Him, or have any ground of peace or joy or pardon of our sins? Thus we see our need of the very God, and that God should manifest Himself for us.

All manifestation of God is in the Person of the Son, and hence it may be that title "*the Word*" is given to Him. In this Epistle we have very much of *manifestation*, and we learn the importance of it. The original word occurs nine times in the Epistle; in chap. iii. verses 5 and 8 we see the value of it, "He was *manifested* to take away our sins," and again, "the Son of God was *manifested*, that He might destroy the

works of the devil." In chap. iv. 8 we find the most blessed truth "God is Love," but what value is the love to us if it be not manifested? Therefore in verse 9 we find the manifestation of it in the only-begotten Son and our life through Him, and so as touching our hope we read in chap. iii. 2 that "*when He shall be manifested* we shall be like Him, for we shall see Him as He is." There may be a large sum of money lying to one's credit in the bank while he is all the time in want and wretchedness, he does not know of it, and so he is nothing the better of it; in like manner though God is love and in His heart of love there be everything that our souls can want, yet what avails it to us if it be not manifested, if we do not know it.

Now the Apostles were witnesses of the manifestation of the Son of God, or of God's love in the gift of His Son, they knew and felt its preciousness, and in the unselfishness of love they went forth to declare to others, not some cunningly-devised fable, no, but what they heard and saw and observed and handled of "the word of life," and this it is that makes the New Testament so precious to the saints, it is their testimony to Jesus, it is the Spirit's testimony, for "they spake as they were moved by the Holy Ghost."

But what was the object of this manifestation to them, and of their declaration of it to us? John tells us, "that ye also may have fellowship with us." But again what is the great value of fellowship with the Apostles, men encompassed with like infirmities as ourselves? If fellowship goes no farther than this, it is but a poor thing after all. The

Apostle speedily settles this difficulty, "truly our fellowship is with the Father and with His Son Jesus Christ."

Thus have we traced our way to this most blessed subject on which we would dwell a little. In order to this was the God-manifestation, and in order to this were the Apostles raised up, endowed of the Holy Ghost and sent forth to declare it, and to effect this we need the same Holy Spirit with us, bringing our minds into subjection to God, and raising us out of sin and self into Jesus. It is indeed His own holy and blessed work, it is fellowship *with* the Father and the Son, it is the fellowship *of* the Holy Ghost.

May our souls prove it more ! It will ever be unto our holiness and happiness and to God's glory, and oh, how blessed that these should meet together, that where we can rest in full joy, God should find His glory ! How it opens his love to us !

To proceed somewhat orderly, we shall first consider—what is this Fellowship ?

Fellowship means companionship, partnership, a joint participation in anything. In the fifth chapter of St. Luke's Gospel we find that John and James were partners with Simon (verse 10), they had partnership or fellowship in their boats, and fishing-nets, etc. ; in the first chapter of the Epistle to the Philippians we find that the Apostle had fellowship with them in the grace of the gospel (verses 5—7) ; in the tenth chapter of the first Epistle to the Corinthians, verse 20, he warns them against fellowship with devils, any participation in things offered to devils, and in Rev. xviii. 4, we find the call to God's people to come out of Babylon,

“Come out of her, my people, that ye be not participators of her sins,” that is have no fellowship with her, a call surely that the servants of God should echo long and loudly in the present day. Now from these passages we have the simple meaning of the word, and simple it is, but wondrously deep in blessing when the saint comes to prove it with God.

You see that by itself it has nothing of value in it, indeed like faith it cannot exist of itself, it must have an object, and it derives all its value from the object with which we are allied, it is good or evil according as that with which we are allied is good or evil. If a poor one is taken into partnership with a rich man, he becomes rich, if with a pauper he only becomes poorer; if I have communion with God, it is full blessing, if with His dear people, still it is blessing, for their communion is with Him, but if with the world, the devil, it is only evil.

Our fellowship, our partnership is with the Father and with His Son Jesus Christ; by nature our fellowship is with sin and Satan, many little suspect it, the truth probably is hid from them under the garb of a moral life, yet sin and self and Satan have a close partnership, much unhallowed fellowship between them. Now God calls us into fellowship with His Son Jesus Christ (1 Cor. i. 9), and so with Himself, and this is the wondrous mystery of the gospel, our calling to be partakers with Jesus, and in the truth of this partnership, to show us how real it is, He takes our very nature and the sins of that nature and the punishment due to those sins on Himself (1 Pet. ii. 24, iii. 18; Gal. iii. 10, 13, iv. 4), and imparts to us His nature (2 Pet. i. 4), and the pardon of sins, and

exemption from their punishment. He finds us all defiled, and so provides for us and partakes with us, that it becomes our blessed privilege to say in the sense of the fellowship into which we are called, "This is our Beloved and this is our Friend—the Lord our Righteousness."

And hence we may see in the second place, that this fellowship is the source of all our blessedness.

In that passage of the Epistle to the Corinthians to which I referred (chap. i. 9), we find that this fellowship is the Christian's calling, and that it rests on the very faithfulness of God—what a foundation to have our blessings resting on! Now observe, it is not merely that we are called to pardon, or peace, or holiness, or glory, this is all true, but we are called to something infinitely higher, even to fellowship with the Father and His Son Jesus Christ—God is above His blessings, and we ought to look more at Him than at them. But look farther on into the chapter and see what we have in the thirtieth verse consequent upon this fellowship, "Ye are *in* Christ Jesus who of God is made unto us wisdom and righteousness (or justification) and sanctification and redemption," and wherefore all this? because all this is in Him, and we are called into fellowship with Him, and so it is, dear brethren in the Lord, all that is in Jesus is opened to us in fellowship. His God is our God, His Father our Father (John xx. 17), His peace our peace (John xiv. 27), His grace our grace (2 Cor. xii. 9), His abode our abode (John xiv. 2, 3; Eph. ii. 6), our acceptance forgiveness and redemption are all in Him (Eph. i. 6, 7), and in Him we are complete, thoroughly

furnished out of His fulness (Col. ii. 10). The Father and the Son abide with His obedient people (John xiv. 23), and by and by they will be partners of His throne, associated with Him in the judgment and the glory (Rev. iii. 21; Dan. vii. ; 1 Cor. vi. 2). Now is not this wonderful! yes, but not more wonderful than true, we have God's word for it all, and faith neither knows nor desires a better security. In the full consciousness of this John says, "These things write we unto you that your joy may be full," yes, it is full joy, realize this fellowship and you realize full joy, there may be more or less of fellowship, and so more or less of joy, but nothing can add to the joy of fellowship, indeed the joy of heaven seems to be only the joy of fellowship realized, fulfilled, and without any interruption, and this we may gather from the sixteenth Psalm, verse 11, "Thou wilt show me the path of life," the path from the grave to the presence of God, and then He says—our Lord Himself is the speaker as Peter shows in Acts ii., "In thy presence is fulness of joy," yes, there is fulness of joy in God's presence—"These things write we unto you, that *your joy may be full.*" In fellowship we have His presence, His presence in spirit, faith sees Him and knows the light of His countenance, then we have victory over every enemy, the world, the flesh, and the devil, over earthly joys and earthly sorrows, nothing is too great for fellowship, nothing can overcome us in fellowship, we are conquerors over every difficulty, for we stand in God's strength. Oh, how blessed is this fellowship, what a heaven upon earth, this resting in Jesus, this walking, communing, counselling with Him, as a man with his familiar friend, this going up through the

wilderness leaning on Him, this casting over on Him every rising care and sorrow, this conscious presence of the Lord, "whom," as one says, and many a one, "it is death to my soul to miss!" how blessed is this communion, but ah, how sadly hindered by the world without and all that is within us, by the pride and folly, and fleshly appetites and the devil making the most of them all!

And now some may be ready to ask how we can attain to this blessed fellowship, and this we shall consider accordingly—

It is attained simply in the way of faith, what God reveals faith receives, and everything that helps faith helps fellowship. Prayer, the word, meditation on it, watchfulness, are all helps to faith and so helps to fellowship, for it is a thing of faith, God tells us of His love in Jesus, of His having removed sin out of the way of our friendship, and now He deals with us in Jesus and calls us into fellowship with Him, and faith responds to the call. It is not a question of merit or of worthiness, except indeed it be of Christ's merit and worthiness; if you are truly a believer, then fellowship is your calling and your portion, though you may not realize it; nothing of your own can entitle you to it, but many things may hinder it, you cannot have a higher title than Christ's blood, it is the purchase of that blood; you cannot have a stronger assurance than God's word, it is the declaration of that word, faith rests here, and as it does, fellowship is enjoyed. Believe God, believe that He means what He says when He calls you into fellowship, enter in by faith to the blessing, put out the arms of faith and embrace what He gives you, don't stand fearing or

doubting, you will get nothing by this, don't be looking into yourself for a title, but look at the cross, fix your eye, the eye of faith, steadfastly there, and understand the meaning of all the suffering and sorrow, that it was to put away sin, to raise us out of sin into fellowship with God, and if you take your eye off the cross, then let it be to look to the right hand of God, where Jesus is gone up, "to appear in the presence of God *for us*;" and if again you would shift your eye, and rest it on something else, then let it turn to that day of glory when He shall leave the Father's right hand and come forth to the everlasting joy of His people, to their full perfected and unhindered fellowship, when we shall be like Him and be with Him and see Him as He is. This is our calling, brethren beloved, let us enjoy it to the glory of God, He is glorified when we enjoy our blessings.

But though there is no title in us to fellowship, yet are there *many things that hinder it*, and this we would now consider for a little.

As everything that helps faith helps fellowship, so everything that hinders faith hinders fellowship. Oh, it is a tender plant, easily blighted by the chilling ways of this evil world, and that needs constant care to maintain it in health. It needs, dear brethren, a watchful prayerful course to live in this holy happy fellowship, and after all your prayer and watchfulness, be watchful again that you look not for it as the reward of the means you use. No, it is all of the Lord, but I must walk *in His way* to enjoy it, not in my own, and this is the use and value of means. The light is in the sun, not in me, but if I would enjoy the light of the sun, I must come where it shineth, and

not abide in darkness, this is the use of means. Now as everything that comes between us and the sun more or less hinders his light, so everything that comes between us and God hinders the blessed light of His countenance. Self-will is a terrible hinderer, so are self-indulgence, pride, covetousness and worldliness; defective knowledge of God's mind is a great hinderer, it hinders us from seeing His dealings with us *in love*, and the freeness and fulness of His acceptance of us and our pardon in Christ. In short, everything that weakens faith hinders communion, for so we lose sight of Christ, and so does everything that ministers to the flesh, for so we are looking off Christ for our joy to something else. Oh, it needs a watchful course to walk in the light and joy of fellowship amid the darkness of this world, it is walking *with* God as Enoch, it is walking *before* God as Abraham, it is the having one's heart and affections above, while the body is down here, and do not fear, as one will be ready to suggest, that this will unfit you for the active duties of life. No, but on the contrary a Christian can never safely enter on these duties but in fellowship. The *tendency* of our daily duties and occupations in the world is, I allow, to hinder our communion with God, it is the tendency of all around us, but enter on duty in fellowship, continue it in fellowship with your heart lifted up to Him, and in your busiest occupation you will find Him a present help to sustain you and carry you through temptations when others make shipwreck. Fellowship indeed will unfit us for everything that is contrary to God's mind, and herein it will often be a test of what is right or wrong—can I do this thing with God? But it will not unfit

us for what is proper and righteous, nay, it is the true source of our power to conduct ourselves becomingly and creditably and graciously amid all the weakness and hindrances within and without, for it is full joy, and as Nehemiah tells us (chap. viii. 10), "the joy of the Lord is your strength." It is a spring of joy and strength within us, it is consciousness of the Lord's love and presence, and what duty or service may I not enter on with this, what enemy or temptation may I not encounter? It is consciousness, I say, and we ought to be conscious of our blessings, if not, we lose the comfort of them. Our peace is in *conscious* acceptance, our strength in conscious fellowship—"These things have I written unto you . . . *that ye may know that ye have eternal life.*"

I have thus endeavoured to show you a little of what this fellowship is, a little, and but very little, of its blessedness, and the way of attaining it, and now in conclusion I would ask you, who read this tract, what do you know of this fellowship? are you in the enjoyment of it? If you are not, yet I would say to you, be not discouraged as though your Christianity had altogether failed. I know many Christians of the Lord's mercy, I know comparatively few in the joy of fellowship. It is our calling indeed, and in communion with Christ God sees us, else were we lost, but we often fail to realize it, to experience its joy and sweetness, because of one hindrance or other; ah, how holy we should be if we did! The true holiness of a saint is the realizing in his experience what his standing is before God, and just as we do so are we holy. Our standing before God is fellowship with His Beloved, our highest holiness would be the realizing, proving

this, and hence the work of the Holy Ghost in our fellowship and holiness. Satan indeed would tell us that this is unnecessary, that we may have fellowship and still live careless sinful and self-indulgent, and he gets those too who listen to him, to their own loss, but he was a liar from the beginning—"Can two walk together except they are agreed?"—"what communion hath light with darkness?"

If then you do not possess this fellowship, be not I say discouraged—God would not discourage the weakest—but make it your object to attain to it, and remember that you are short of your true state when not in conscious fellowship; this is not indeed our Christianity, but it is the joy and strength and holiness of our Christianity, and remember that a Christian is no better or stronger than another, but as he is in fellowship.

But further, if you be not in fellowship, examine what it is that hinders. It is Satan's great effort to hinder it, for it is our power over him, and he hinders by many ways; our own ways are mostly Satan's ways, he has a hand in them. Search yourself then with the candle of the Lord that you be not allowing yourself in any way contrary to God's mind, see that you are careful as to those whom you choose for fellowship or companionship in your daily pursuits, your occupations, and specially in the more intimate alliances of life, see that they are such as may help, not hinder you. How many who did run well have been sorely hindered and drawn back by associations made in an evil hour, without watchfulness and prayer, and so without perception to distinguish or strength to resist the temptation!

But if our fellowship be hindered, what then, is

there no help for us, is there no balm in Gilead, no provision for our restoration to the blessedness? Blessed be God, it is not so, it may indeed be more difficult to renew when interrupted, but still is there help. In the first place I would say, when you have discovered what has hindered, confess it, and if you be allowing yourself in anything evil, in the Lord's strength resolutely put it from you, and then is the same way open by which you first came to God, "if we confess our sins, He is faithful and just to forgive us our sins"—"if any man sin we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins." Here we have God's remedy for interrupted communion, the way is still open, the blood has lost none of its value, Jesus is still at the right hand ever living to make intercession for all that come to God by Him. Come then, come back to your God and Father from whom you have wandered, come through the blood of His own dear Son, plead *that*, and it covers all, God has a heart to receive you still amid all the failure, and in faith you may see Him with His arms open, nay, ready to fall on the neck of His poor prodigal and welcome him with kisses. Oh, how much we lose by not giving our God credit for His love to us, by judging of Him from the exercise of our own hearts rather than by the cross, the full measure and exhibition of His love to sinners!

I would further observe that fellowship with the Lord's people is a great means of helping or restoring communion with Him. The Apostle's object we find was "that ye may have fellowship with us," and this in order unto their fellowship with God; this

is pleasing to God, a father delights to see His children loving, helping each other on.

The coals that by themselves are dull and smouldering, if brought together will kindle and sparkle and give out their heat and brightness, and so it is in communion, it is God's order that we be helpful to one another, that we kindle His love in one another's heart. He can indeed sustain the life in the soul and cause it to burn brightly even in solitariness, but I believe that such cases will be found among those who are deprived of communion by no fault of their own, not wilfully, but by illness, or separation from those who love the Lord, and thus God makes good their loss to them.

Always acknowledge His people, however you may be separated by the distinctions of life, or by ecclesiastical, nay, or theological, differences, let the Name that is called on us—when it is called in truth—rise above everything of this kind. God has made us one, “there is one body,” but one, and we shall dwell together in the glory, let us know and love each other *now*. How good and how pleasant is it, to be helpers not hinderers of each other, but to this end we must be careful to look unto Him in whom we are one, rather than on our differences; God would have us look on the first, Satan would have us look on the last, and magnify their importance—how often has he succeeded and how sorrowful is the result! Probably there is no one appointed means of blessing which has been so hindered by his devices as the communion of saints; when we attain to a little of it, let us be watchful, it easily degenerates.

In fine, my brethren beloved, let us remember

after all, that it is ever the Spirit's work to raise us into communion and keep us in it. It is not indeed from the Spirit that we have our title, no, it is from Jesus; neither is it so much communion with the Spirit (though this also be true), but it is communion with the Father and His Son, but it is the Holy Spirit's work *in* us, everything *in* us is of the Spirit, as everything *for* us is of the Son, and the Father's love is the fountain of all.

Then wait on the Lord, wait on Him in continuous, earnest prayer, "He spake a parable unto them to this end, that men ought *always* to pray, and *not* to faint." Look for the supply of the Spirit of Christ, and be watchful that you grieve Him not, but yield yourselves to be moulded by Him that your souls may know this holy fellowship, that your joy may be full in the Lord, and the name of the Lord be glorified in you.

* * * * *

In communion, we must see that it is on the broad basis of our common salvation, that it rests on the name of Jesus only, and not on questions or speculations about the truth, etc.; so soon as we get on narrower ground will dissensions and divisions arise and communion be broken.

There ought to be among the true disciples of the Lord the desire to raise His Name above everything beside. We may prize, and highly prize, the particular church or communion to which we belong, but when our estimate of it rises so high as to hinder our fellowship with those of other communions, then surely the Lord ceases to have His own place, His rightful place, in our hearts. Christians indeed may

act so and do act so, but are they not in danger of letting their church or party rise above the claims of God's Church, the one body, and above the Name of Jesus? When they find that that name has been used for unworthy purposes, to sow dissension or raise a sect, then indeed they have a sad justification for standing aloof from those acting so, and therefore we should see that there is integrity in our conduct, and that while we seek communion and profess to hold it in the Name of Jesus, it is not with any ulterior view of unsettling those to whom we have got admission, and so withdrawing them from the communion to which they belong. Such a proceeding is scarcely honest, and justifies those who refuse to meet us on the large ground, it is again seeking the interest of one sect, above the good of souls or the glory of the Lord. To come in among an unsuspecting Christian people in the name of Jesus, and when we have got some stand among them, some hold of their minds, to turn this to the account of our own views or our own sect, and so to sow dissension, is surely not the part of a true follower of the Lord; it is making His Name subservient to the swelling the ranks of our own party, making Him rather the leader of a sect, than what He is, the Head of His own body the Church.

· NOTE.

The word *κοινωνία* is found in the New Testament in twenty places, all of which are in the Epistles, except one, Acts ii. 42. In twelve of these passages (Acts ii.

42; 1 Cor. i. 9; 2 Cor. viii. 4; Gal. ii. 9; Eph. iii. 9; Phil. i. 5, ii. 1, iii. 10, and 1 John i. 3 (twice) 6, 7), it is translated in the authorized version "fellowship," in four (1 Cor. x. 16 (twice), 2 Cor. vi. 14, and xiii. 13) "communion," in two it is rendered by another form of the same word (Phil. 6, "communication," and Heb. xiii. 16 "to communicate"), and in the remaining two passages words different from either of these are used, Rom. xv. 26 "collection," and 2 Cor. ix. 13 "distribution," the reference in both cases being to offerings for the poor. The word *μετοχῇ* in 2 Cor. vi. 14 is also translated "fellowship," and in 1 Cor. x. 20, *κοινωνοὺς γίνεσθαι* is rendered "to have fellowship."—ED.

THOUGHTS ON BAPTISM.

This paper was written in the later years of the author's life. I regret that I have not been able to publish more fully his views on this important subject, but the notes which were apparently designed to be worked into the paper were in some parts so brief, that I preferred to abridge the paper rather than run the risk of publishing under the author's name anything which I could not be certain was his meaning.

THOUGHTS ON BAPTISM.

WE may safely assume it as a general principle that when we find wise and intelligent men differing on a subject to which they have given their attention, there must be some ground for the support of their different views, and that for either party to treat the opinions of the other slightly is no proof of wisdom, or of the truth of the views which they maintain. This is especially true in religious differences. We often see not only some of the wisest and most intelligent, but some of the holiest men, differing on subjects of revelation, men who are one as to the Person and work of Christ, and the Person and work of the Holy Ghost, and as to all essential points of truth, yet differing very widely on subjects which nevertheless are subjects of revelation, and these not merely questions of ordinances or church government, but principles and doctrines which add much to the believer's holiness and comfort.

Probably in nothing do we see this more manifest than on the subject of baptism. Into what different views of this ordinance have some of the holiest and best instructed saints settled down, and alas! oftentimes with what intolerance of those differing from them! They differ as to who are proper subjects of baptism, whether the infant children of professing

Christians, or those only who make a profession for themselves ; they differ also as to the mode of baptism, whether it be rightly performed by immersion alone, or is equally valid if performed by affusion or sprinkling.

Now while these different judgments of course prove nothing as to the truth of either opinion, they yet seem to prove very plainly that there is something to be said on both sides of the question, something too apparently of considerable weight thus to decide in different views persons who may be alike sincere and competent to judge, and alike seeking to know the truth of God. The consideration of this should surely preserve us from dogmatism, which is no proof of truth, but rather the contrary, and likewise from rash judgment of others.

I think it must in candour be admitted that there appears to be strong Scriptural ground for the views of those who are commonly, though incorrectly, called Baptists, but I think I have frequently observed in those holding these views a tendency to underrate the opinions of their opponents, as resting on no solid scriptural foundation, and this arises no doubt from the deep conviction that their own views are Scriptural. I believe from any thought that I can give to the question that there is much to be said on both sides of the question, and that while the Baptists have their strong ground, their opponents also are not without something to say for their views.

The strength of the Baptist view seems to consist in this, that our Lord's commission to his Apostles, which specifies believers as subjects for baptism, "Go ye into all the world, and preach the gospel to every

creature. *He that believeth* and is baptized shall be saved" (Mark xvi. 15, 16), contemplates believers *only* as the subjects of baptism. In confirmation of this they say that we have no account in Scripture of the baptism of a single infant, and neither precept nor example to warrant the practice, and hence they conclude, not unwarrantably it would seem, though it may be a little hastily, that none but believers, or such as are capable of professing their faith, should be admitted into the Church by baptism. This is their strong argument, and plain and strong it certainly does seem on the face of it: the reply to it is rather inductive than direct, yet if the induction be true and correct, surely it is nearly or all but of equal force with the word itself—it is the word in its truth, though not in its letter.

We observe that when first God was pleased to separate a people to Himself by covenant, all the children of those within the covenant were received by the Lord. Is it not like the Lord and like His ways thus to associate the babe with the parent, to identify the yet unconscious infant with the parent in the blessing, and would not this be both motive and encouragement to the parent to train his child to the Lord? This was the way in Israel, the reception of the babe with the parent, it was the universal practice of the Jew, and any departure from it without positive authority would be repulsive to his mind. Now if such a serious change as this really took place in the change of dispensation at our Lord's coming, or rather it may be at His departure, might we not reasonably expect some intimation of it? If it was the Lord's mind henceforth to exclude children from the pale of

His Church, from the place of blessing, are we not warranted in expecting to find a distinct repeal of the practice that had hitherto prevailed in Israel? But how does the fact stand? We find the new commission addressed *to* Israelites, and *by* Israelites, men who were all familiar with the reception of children, but we find no word declaring a repeal of the ancient practice. Would they not then naturally suppose, should not we if placed in similar circumstances suppose, that without such repeal their children were included with them in the new covenant, and the more so seeing that this new covenant was but an enlargement, a new edition as it were, of that given to Abraham, under which their children were commanded to be received? In Acts xxi. 20 we read of many thousand Jewish believers who were all zealous of the law. Doubtless therefore their children were circumcised, and can we suppose that if admitted into the covenant with Israel they would leave them out of the Church? Peter preaching the Gospel to the Jews said, "The promise is unto you, *and to your children*," and though the word may be used here in the more general sense, which it undoubtedly often bears (as "children of the prophets," iii. 25), yet this does not seem to give much meaning here; the application is rather to his hearers and their children who had always hitherto been admitted into covenant with God, and whom He would not now exclude.

But it may be said that the ancient practice of Israel is virtually repealed by the terms of our Lord's commission, that the repeal is involved in the words, "he that believeth," and that as an infant cannot believe, so neither should he be baptized. But is it

not the obvious natural way to take the words of the commission as referring not to infants, not to those incapable of believing, but to those who are responsible for faith, who hear the testimony, who have the opportunity of receiving it? The last clause seems imperatively to require us to take this as the sense, "*He that believeth and is baptized shall be saved, and he that believeth not shall be damned,*" according to the Baptists' mode of interpretation here is a fatal sentence of condemnation against the poor babes, and one contrary to the teaching of Scripture. The *belief* in both clauses of the sentence refers obviously to the same class, that to which the testimony was addressed, some of that class believing are saved, others believing not are condemned; infants come not into either category, for neither clause contemplates them, it seems plain that they were not in the Lord's mind on the occasion of His giving the commission, and so they come not within its scope. It was addressed not to those who could not believe, who were mentally incapable of believing, but to those who could, and those who heard and believed had their children associated with them, according to the usual practice of Israel. If a man belonging to one of the nations around desired incorporation with Israel, what had he to do? He had to express his faith in Israel's God, and to be circumcised, he and his children; from him who was of years to believe a profession was required, before he could be incorporated with Israel, but this requisite profession, made by himself alone, did not exclude his children, who made no profession and were incapable of it, but of necessity included them.

holiness—"perfecting holiness in the fear of God." This spirit we should ever cultivate, and never more than when we come to the consideration of God's revelation of Himself. Oh, there is an unholy way of dealing with the great Name of our God, that is grievous indeed, our minds are so constituted, so weakened and perverted in the fall that when we suffer them to work independently, evil will assuredly be the result, and therefore it is that the word cometh seasonably unto us even as to them of old, "to this man will I look, even to him that is poor and of a contrite spirit and *trembleth at My word*. Now this holy reverence, I say, is just in accordance with holy confidence, it is the spirit of a holy loving child, and it was to him who was admitted more intimately than any other of the Old Testament saints into God's presence, that it was said, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Oh that there was more of this godly fear amongst us, then we should not find men driving so through God's word, and forcing it into subjection to their own little minds, instead of bowing down their minds in subjection to it, nor should we find them stumbling at what their little minds cannot grasp and then daringly asking "how can these things be?" Nor should we find the poor saints so harassed by the deductions and plausibility of men, set forth as the truth of God. Oh, when shall we wait and hear God speak to us in His blessed word! when shall we sit at His feet and without effort or device take in the blessing that with so liberal a hand He dealeth out unto us! when with the child Samuel shall our language be "Speak, Lord, for thy servant heareth"! The Lord graciously

make us more humble teachable and unpretending, more to crucify the flesh in all its workings as well in mind as body, that we may the more enjoy the life and peace of being spiritually minded, and that the Lord may more have His glory in us !

In the following observations I would cultivate this spirit, I desire not to force but to follow the word, and to bow before it, not so much to explain as to inquire what saith the Scripture, and not to be hindered from the reception of what is revealed by any difficulty in the way or by my ignorance of that which is not revealed. The Lord graciously be with us in Spirit when we come unto His revelation of Himself, and in every exercise of this kind enable us to keep in mind that word, "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whom the Son will reveal Him !"

There seem to be four different senses in which the relation of sonship belongs to our blessed Lord according to the Scriptures.

He is called (Matt. i. 1) "The son of Abraham," in which relation we see Him as the promised Seed in whom all nations should be blessed—"He took on Him the seed of Abraham"—"Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many ; but as of one, and to thy seed, which is Christ." (See Heb. ii. 16 and Gal. iii. 16, etc.)

He is next called, also in the first verse of Matthew, "the Son of David ;" here we see Him in His relation to Israel, David's people, as the Seed promised to David, in whom is the establishment and permanency of His kingdom (2 Sam. vii. 12—16), and therefore under

this relation it is that we find the promise of the kingdom borne by the Angel Gabriel to Mary, "The Lord God shall give unto Him the throne of *His father David*, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end," Luke i. 32, 33.

We further find the relationship belonging to our blessed Lord as "Son of Man," and in this character it is that He constantly speaks of Himself, in His deep humiliation, in His wondrous love, ever keeping in mind and presenting before us, His association with us even in all our misery and ruin. But there is more, I believe, contained under this title of our Lord than is generally seen, it is not however the object of this paper to inquire into it, I would merely observe that for the true understanding of it we must go back to the Psalms and the Prophet Daniel in connection with the writings of the Evangelists.

In the last place we find the relation applied to the Godhead, and I believe that there are three distinct senses in which our blessed Lord is presented before us in the Scriptures as Son of God. He is in the first place clearly Son of God as regards the body which was prepared for Him of the Holy Ghost, and to this effect is the word of the Angel unto Mary, "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee, therefore also that *holy thing* which shall be born of thee shall be called the Son of God." That "holy thing" was evidently the body of our blessed Lord, the fleshly frame in which the Godhead did tabernacle, it was not the Godhead, that could not have come forth from the Virgin, and therefore we find in Acts ii. 27, where we have

from the sixteenth Psalm the expression of our Lord's assurance and rejoicing in the hope set before Him, "Thou wilt not leave my soul in hell (or Hades) neither wilt Thou suffer Thine *Holy One* to see corruption," and this, observe, he refers to as accomplished in the resurrection, in that His *flesh* did not see corruption (verse 31).

Thus I think it is very plain that it was of the body of our Lord the angel spake in Luke i. 35, and in this is there much godly comfort. Here do we see the honour given unto the blessed Spirit of God which justly is due unto Him, His work is God's work, the Son of the Virgin is God's Son, for He is begotten of the Holy Ghost and He is God, and this is comfort in a day when there are such slighting views, so much of infidelity regarding the Person of the Holy Spirit even among those who name the name of Christ; and further is there comfort in that we see our blessed Lord while taking our very nature of the substance of the Virgin secured by the begetting of the Holy Ghost from any taint or corruption, which necessarily would have unfitted Him for the work which was given Him to do.

This I would say is the first sense in which He is called the Son of God.

Further He is so called in the Scriptures in His resurrection (Rom. i. 4, and Acts xiii. 33, and Heb. i. 5, and v. 5, quoted from Ps. ii.), in this sense He seems rather declared to be the Son of God, the resurrection was the proof of His being what He assumed to be in His humiliation; but more than this, it was resurrection that brought our blessed Lord into His official standing of Sonship, it is in resurrection that He is constituted

Son as Head of His body the Church, the first-born from the dead, and that He stands forth as the representative before the Father of the family of God, and it is only in resurrection that we get into the privilege and blessedness of sonship or adoption. It is this sense of sonship, I believe, that is referred to in Rom. viii. 29, Col. i. 18, and Rev. i. 5, etc., in this sense He is the first-begotten, but never the *only-begotten*, which is the expression of the relationship in the last and great sense, as it exists in Godhead, and this I propose to dwell upon a little in the remaining part of this paper, and I ask the Lord by His Spirit to guide me that I write not unadvisedly, but unto the glory of His name and the good of His dear children.

We have seen that as to His human nature He is called the Son of God, inasmuch as the begetting of His body was of the Holy Ghost, in this sense then He is truly the Son of God, but I doubt if it will ever be found that in this sense His sonship is referred to the Father; never that I remember is He called the Son of God as to His incarnation, when we can learn from the connection that the relationship is with the Father. Always I believe when the Sonship is from the Father, the relation is in Deity, always when connected with the Spirit, in His humanity; in both cases He is Son of God, for the Father and the Spirit are equal in the Divine essence and unity, but in His human nature Son of God only as begotten of the Spirit, and indeed though this was not distinctly expressed, it is what we might anticipate seeing that the Holy Spirit is the active agent in Deity, the One who graciously carries into effect the holy will of the Father. Thus in Luke i. 35 we clearly see that the relationship is to the Spirit, and further that

it refers to incarnation, and as clearly may we see that in John i. 18 the relationship is to the Father, and that it does not refer to incarnation, and therefore as I believe that it is in Deity. In verse 14 of the same chapter I find that the Word who was God "was made flesh and dwelt among us, and we beheld His glory," but what glory? why, "the glory as of the only-begotten of the Father," the only-begotten Son who is in the bosom of the Father and who declares Him, and hence this title of the Son, *the Word*, the declarer of God, so that as He saith "he who hath seen Me hath seen the Father." But surely it was not the visible person of our blessed Lord, which was begotten of the Holy Ghost, that John spake of as being "*in the bosom of the Father?*" Assuredly not, and yet it is the Son—then I say a Son in some sense different from and antecedent to the sonship in Luke i. 35; and surely it was not the human form of our blessed Lord that of itself declared the glory of the only-begotten? No, it was but the tabernacle in which that glory of the only-begotten dwelt and from which it was manifest forth to the eye of faith. Thousands saw the Son begotten of the Spirit and saw no form nor comeliness in Him, no beauty that they should desire Him, but no one saw the only-begotten of the Father who did not also see the glory through that visage marred more than the sons of men, for this is alone the seeing of faith, and faith looketh beyond within the veil of flesh.

Again in Eph. i. 3 we read, "Blessed be the God and Father of our Lord Jesus Christ." Now here we find the Father in the relationship and according to the principle I have set forth; I believe that it is dis-

tinct from incarnation, and so we find it, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world." In *whom* were they chosen? the mention of the *Father* marks the relation, in the Son; but *when* was this election of the Father? before the foundation of the world; then not in the Son in incarnation but before incarnation, before the world, indeed incarnation was the result. But this refers, it may be said, to the predestinative purpose of God, His future intention as regards the saints, and as regards the Son; the act, the election, of God was we are distinctly told before time, the manifestation of it, or the carrying of God's purpose into effect, was in time; it seems the covenant act by which the Father gives a people to His Son ("My Father which gave them me," John x. 29 and xvii. 2) to redeem them, and in furtherance of which the Son takes up their nature and relation, and makes them partakers of His nature and relation, the purpose was *concerning them* hereafter to be manifested, but it was *in Him*, the Son before the foundation of the world, who thus as Son had a previous existence.

But it will be said, it usually is by those who argue against the pre-existence of the Son as Son, that He is in God's predestined purpose called the Lamb slain from the foundation of the world, but this is a misapprehension, He is not so called as will plainly appear from the comparison of some texts in the Revelation. I find in chap. xvii. 8 "they . . . shall wonder, whose names were not *written in the book of life from the foundation of the world*," I find further in chap. xxi. 27 that

this book is called "the Lamb's book of life," and in chap. v. 6 and 12 that this is the "Lamb that was slain," and in chap. xiii. 8 we have a summary of the whole, "all . . . whose names are not written from the foundation of the world (as xvii. 8) in the book of life of the Lamb (as xxi. 27) that was slain" (as verses 6 and 12).*

It may be said that our Lord Jesus Christ is addressed by the Father as the Son of God, and here is the acknowledgment of the human relation by the Father. The fact I admit, the conclusion I deny. He is so addressed because the Lord Jesus Christ is that glorious Person uniting in Himself the Divine and human natures, the Son of God, the only-begotten of the Father manifested in the body prepared for him, and therefore is He thus addressed of the Father. This I think we see in the account of our Lord's baptism (Matt. iii. 16, 17), and it is this view of the texts, which I believe to be the true view, which alone gives value to it as a testimony to the Trinity. We read that when our Lord was baptized, "the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him, and lo a voice from heaven," in which we recognize the Father, "This is my beloved Son in whom I am well pleased." Now here I see in this "voice from heaven" in manifest distinction to the Holy Spirit, that the Son is not here addressed in the sense of Sonship of Luke i. 35, which is that of the Spirit who was now lighting on Jesus; but

* This translation is rejected by Alford, but he mentions many who support it, and amongst others Bengel, who says, "*Mactatum agnum sæpe memorat Apocalypsis; a mundo condito nunquam: nec sane a mundo condito mactatus est. Heb. ix. 26,*" etc.—Ed.

if it be asserted that He is addressed in this sense, then I say that this text loses all its value as a testimony to the Trinity, which is not the union of the Father, Spirit, and human person of Jesus, but a union in Godhead of the Father, the only-begotten in His bosom, and the blessed Spirit proceeding, breathed forth as it were, from the heart of God—here I see tri-unity, the three in one.

In connection with this I notice the form prescribed by our Lord to be adopted in baptism, “Go ye therefore, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,” here I think is again plainly the relation of Sonship in Deity, else this text also loses its value as testimony to the Trinity; and besides it is dishonouring to God, if we suppose that the command was to baptize into the name of the Father, the Man Jesus, and the Holy Ghost, which seems the necessary consequence if we will not allow of Sonship in the Godhead; if He be only Son as begotten of the Virgin by the Holy Spirit, then His human body is lifted up into equality with the Father and the Eternal Spirit.

Thus I believe we may clearly distinguish while we dare not separate, now that God hath for ever united, between the Son of God in incarnation as begotten of the blessed Spirit, and the *only-begotten* of the Father whose goings forth have been from of old, from everlasting; we may see the distinct relations in the one person, the one probably the showing forth in flesh of the other, the essential relation in Deity. For distinction I would say that we find in the Scriptures, the Son:—

Begotten (*γενόμενος*) as to His incarnation.

First-begotten (*πρωτότοκος*) in resurrection (though not only so, Col. i. 15).

Only-begotten (*μονογενής*) in the bosom of the Father, as the relation exists in Deity.

The distinction of the last relationship from the others is further manifest in this, that we see things predicated of the Son of God which cannot be true of either of the former, and must therefore refer unto the latter (as in John v. and xvii. 2, 3; Eph. i. 3).

This same truth of Sonship in Deity, which I advocate, is set before us in another class of Scripture proofs, where we find God frequently represented as sending or giving His Son. Whom did He send? I find the answer to be His Son, His own Son, His only-begotten, but this is obviously distinct from the Sonship in Luke i. 35; He who is there called the Son was not so till His birth of His Virgin Mother, "that holy thing which shall be born of thee, *shall be called* the Son of God," here was the body prepared as the tabernacle of the only-begotten, whom we find the Father sending forth from His bosom in love to a lost world. "God so loved the world that He gave His only-begotten Son." Whom did He give? His only-begotten Son, and therefore a Son in the act of giving, but does this giving of the Father mean the begetting of the Holy Ghost? Are they one and the same? So it would seem to follow if Sonship before incarnation be denied. Again we read in Rom. viii. 3 or "God sending His own Son in the likeness of sinful flesh;" whom does He send to assume this likeness? The Father sends His own Son (John v. 23), but we do not find the Spirit sending the Son; no, but the

contrary, the Son sending the Spirit. Again, in 1 John iv. 9, 10, 14 is the same blessed truth set forth with all its weight of practical influence, as the very evidence of God's love to us.

Now surely we cannot learn from these Scriptures that He then only became the Son when born of the Virgin. This would, as it seems to me, be doing great violence to Scripture, and depriving language of its necessary distinctness. He who was sent was then a Son in the act of sending, and before He was sent; He had then already a distinct and intelligent existence as Son, and did not wait to be so called till the bringing forth of the Virgin. The Jews well understood the full amount of His claim in assuming to be the Son of God, their objection was not to Sonship in incarnation only, but to Sonship in Deity, which as they saw necessarily made Him one with God, and therefore our Lord's reply to them (John x. 36), "Say ye of Him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?" Indeed it seems to be His adherence to this title, in which they knew so much was implied, that was the ostensible ground of His judgment and death (see Matt. xxvi. 63—65 with John xix. 7).

Before I proceed further I would notice an objection that may here be tendered. It may be said that in 1 Tim. i. 15, John xvii. 3, the Lord Jesus Christ is spoken of as *coming* and *being sent*, and that here we find these expressions applied to His human nature of which confessedly there was no pre-existence, but this is not I believe quite correct. Jesus Christ is not merely the name of the Virgin's Son as her Son,

Jesus is the Divinely-appointed name which He bore, Jehovah the Saviour, similar in import with Immanuel, "God with us," but surely its very import shows the pre-existence of Him to whom it belongs, that it belongs to Him not simply as the Son of the Virgin, but as God incarnate. "The Christ" we know was the official appellation of Him that was to come, the title by which He was expected, the Anointed One, the Messiah, "I know that Messiah cometh," and it is observable that this coming Messiah (had He not an existence as Messiah before He came?) was identified with the Son of God, in fact Messiah was expected to be manifested in His Divine Person—"Art Thou the Christ the Son of God?" "Thou art the Christ the Son of the living God,"—and this, observe, by the Jews who as we have seen considered this claim to Sonship as a claim to equality or oneness with God, and who accordingly visited it on our Lord with condemnation.

From these considerations it is, I think, evident that the *coming* and *sending* with other such predicates of our Lord Jesus Christ, do not refer to the mere appearing of His human person, but to the manifestation in that person of the pre-existent One, who came to save sinners. Who undertakes this mighty work? Who assumes unto Himself that it is life eternal to know Him even as the Father? Who but the mighty God, the equal Son of the Father, manifest in the flesh in furtherance of the Divine purpose?

I now proceed to notice further Scripture testimony on the subject in the fifth chapter of John. In our blessed Lord's discourse with the Jews we again find

how they understand the claim of Sonship, "Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His (*ἰδιον*, His own in a peculiar sense) Father, making Himself equal (*ἴσον*) with God" (verse 18), and observe in His reply, instead of disclaiming this He distinctly asserts it as the Father's object, "that all men should honour the Son even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent Him." Here then we see the Son as Son is the object of equal honour with the Father, this is our blessed Lord's assertion of the Father's will, and we see the Jews clearly apprehending this as the consequence of the relationship, they saw the truth in this abstractedly far more clearly than many called Christians now do.

But are we to honour the human body of our blessed Lord, pure and holy as it was formed by the Holy Spirit of the substance of the Virgin, are we to honour this all one as the Father? No, but that divine and blessed Person who dwelt in that fitting tabernacle, the only-begotten from the bosom of the Father who was daily His delight, set up from everlasting. If there was but this only text from John's Gospel bearing upon the subject in the Scriptures, it should humble in the dust God's children who have strayed from His truth, and make them more watchful, fearful of their own deceitful hearts, and more to tremble before the word of God.

Again in the eighth chapter of this Gospel we find our Lord reasoning with the Jews entirely on the ground of Sonship. "I am not alone," He says (verse

16), "but I and the Father that sent Me," and again, "if ye had known Me ye should have known My Father also," so intimate is the connection between the Father and the Son, the express image and declarer of the Father, which surely we cannot see if we only see Him as Son in incarnation. In reply to their cavils we find Him thus answering, "If I honour Myself, My honour is nothing: it is My Father that honoureth Me; of whom ye say that He is your God" (verse 54), and in this relation, the only one in the connection, we find Him claiming for Himself an existence before incarnation, "before Abraham was, I am," in allusion I believe to His Jehovah name, the One "which is, and which was, and which is to come," in which He was known in the Old Testament times, and which is distinctly applied to the Son in the New Testament—see Rev. i. 8 and the following verses, where we see that this glorious Personage "which is, and which was, and which is to come" is the Son of God (chap. ii. 18). Now here is not alone pre-existence, which I know every saint must acknowledge, but it is pre-existence as Son, which I fear many deny, thinking to make the mystery of God a thing palatable to man's reason; but now, even as of old, "no man knoweth the things of God but the Spirit of God," "no man knoweth the Son but the Father," by whose drawing alone any one cometh unto the Son (see Matt. xi. 27, with John vi. 44).

In the seventeenth of John we find the same truth, we have in the first verse the prayer of our Lord, "Father . . . glorify thy Son," and in verse 5, He says, "Oh, Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world

was," and in verse 24 we see His pre-existence in the love of the Father before the foundation of the world.

Another Scripture proof of this great and blessed truth is to be found in 1 John iii. 8, "For this purpose," we read, "*the Son of God was manifested*, that He might destroy the works of the devil," but who was it that was manifested unto this end? Why, the word tells us "the Son of God," He came forth from the bosom of the Father into manifestation in the flesh for the accomplishment of this purpose, and surely no one who honours the word will tell me that one was manifested to be a Son, who had no previous existence as a Son, and who only became a Son in manifestation; truly wherever this be learned it is not from this text, nor, I do believe, from any part of the Scriptures. No, the truth of the text is, not that He was made Son, but that the Son was manifested, He who was the Son was then *manifested as the Son*, but did not then become the Son, further than as relates to the body of His manifestation.

In truth the human relation seems to have a correspondence with the Divine relation, to be in keeping with it, and to show it forth, as both are for ever and inseparably united in the one Person now, and this may be a reason why some confounding them together deny the relation to exist in Godhead, but it is dangerous in principle, and equally untrue to sense and Scripture, to make existence depend on manifestation. In chap. i. 2 we read that "the life was manifested," but it surely will be unnecessary to prove that the life did not then first begin to exist when it was manifested; again in chap. iv. 9, we read that the love was manifested, but again proof is unnecessary of the

existence of love before manifestation, the whole manifestation of God and God's blessed purpose is just owing to its existence. In 1 Tim. iii. 16 we read, "God was manifest in the flesh," what would the conclusion here be, did we proceed upon the same principle of denying the existence before manifestation, of that which was manifested? The Lord make us more simple and child-like, and to deal more reverently by His blessed word!

In the opening of the Epistle to the Hebrews the same truth is distinctly presented to us, "God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son whom He hath appointed heir of all things, by whom also He made the world; 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." Now this, observe, is spoken of the Son, and a few verses further, "unto the Son He saith, Thy throne, O God, is for ever and ever," but can this by any possibility be applied otherwise than to pre-existing Sonship in Deity? The brightness of the Father's glory, the express image of His Person! can this be applied to the human person of our blessed Lord? Even begotten as it was of the Holy Ghost, how can He in this sense be called "the express image of the Father"? Is it in this sense that He sustains all things, or that He made the worlds, the material worlds (*αἰῶνας*), as I believe, from the use of the word in chap. xi. 3? Why in this sense He was not Himself made for some thousand

years after the worlds. If it be said that this was the work of Him who afterwards assumed the relationship of Son, I only say that this is not what the word expresses, which is simply "by His Son," and in this assurance I find comfort.

In the description of Melchisedec in the seventh chapter we have again I believe this essential Sonship noticed. We read that He "without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God, abideth a priest continually;" now in what respect may this be said of Melchisedec? Only I suppose in his official standing as the royal, the king, priest, but whatever the interpretation be as regards Melchisedec, we find him described as having neither beginning of days nor end of life, and as like unto the Son of God, of whom alone this may essentially be predicated. It would be easy to multiply passages, for the subject is very frequent in the Scriptures, I believe however that I have brought forward sufficient to satisfy an unprejudiced mind, and shall only add a little on the testimony to this truth from the Old Testament.

The intimations of it here are not unfrequent, they may be found in the Psalms, prophetic writings, and other parts of Scripture. The remarkable passage in the eighth of Proverbs must not be passed over, it is difficult to see how what is here revealed under the title of "wisdom," can be predicated of an attribute or of an abstract quality, the Spirit of God I think seems manifestly to raise our souls from the consideration of the attribute up to its blessed source. We here find distinct attributes of personality, and we find this

name of wisdom given to our blessed Lord in the New Testament, by Himself (Luke xi. 49 with Matt. xxiii. 34) and by the Apostle Paul (1 Cor. i. 24). In the twenty-second verse, we read, "The Lord possessed me," not *in the beginning* with our translation, but literally "possessed me *the beginning* of His ways"; now this is not an attribute but a title of our blessed Lord, as we find in the New Testament, and one in which He reveals Himself (see Rev. i. 8, xxii. 13). In the twenty-third verse we read, "I was set up," or with the original, "anointed from everlasting," how can this be said of wisdom abstractedly? Then in verses 24—31, we have I think the everlasting generation, or at least generation before the creation, "when there were no depths *I was brought forth*; . . . before the mountains were settled, before the hills *was I brought forth*: . . . when He prepared the heavens, *I was there*: . . . when He appointed the foundations of the earth; then *I was by Him*, as one brought up with Him (or as some read it, and as it is in Cant. vii. 1, the "maker" or "creator," as in John i. 3, Col. i. 16) and *I was daily His delight* rejoicing always before Him; . . . and my delights were with the sons of men." How clearly we may here recognize "the only-begotten in the bosom of the Father"! I do believe that to a simple, child-like spirit prepared to take God's word as it speaketh this will be the conclusion.

Again it is difficult to see how the word in the thirtieth chapter and fourth verse of this book can without any great violence be applied otherwise than to the pre-existing Sonship of our blessed Lord—"who hath ascended up into heaven, or descended? who

hath gathered the winds in His fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is His name, and what is *His Son's name*, if thou canst tell?" see John iii. 13 and Matt. viii. 26.

I shall only further quote the remarkable prophecy of Micah chap. v. 2—"Thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Here we find His manifestation in time and His everlasting goings forth, this will be admitted, but still it may be denied that these "goings forth" before manifestation in the flesh were as the Son. But if not, then as what were they? I find that the only-begotten is the declarer of the Father, and that all manifestation of God, who dwelleth in the light unapproachable, was in the Son, the only-begotten. If I be told of a second Person in the Trinity, the Divine Logos, the Word who was with God and was God, and yet was *not* the Son of God before manifestation, then in truth I tremble, I feel as if man's busy and unsubdued mind, in the desire it may be to bring God's truth down to its own poor level, was introducing danger and disorder. In the only-begotten in the bosom of the Father, I find oneness, oneness in being, in love, in purpose, and my soul with adoring love and gratitude can rest in the manifestation, but when I am told of the Logos, *not* as the title of the Son as the declarer of His Father, but as a distinct appellation of a second Person in the Godhead before the Son was, then I confess that my soul is chilled within me, I can see little else than a

plurality of gods in this exposition, I see no oneness, no relation, nothing that addresses my conscience, appeals to my sympathy, or comes with any power to my spirit. But when I find that the only-begotten was in the bosom of the Father, that He was daily His delight, and that in Him all God's purposes of love were ordered and sure even before the world was, well this I can understand, and this does appeal to a responding principle within me, and when further I read of God's love, and witness the manifestation of this in the giving up of His only-begotten, the Father giving the Son of His love to be a propitiation for our sins, that we dead sinners might have life through Him, when I find this, I find that I want nothing more except more full faith to receive and feed upon this wondrous love.

But some one may say with Nicodemus, How can these things be? I reply that I know not, neither does it at all trouble me. I have nothing to say with the *how*, nor dare I with adventurous mind step beyond the bounds of revelation, or reject one tittle of truth because I cannot discover the mode, or feel it contrary to my judgment. Our wisdom is subjection to God's revealed will, of this of course we can know just nothing but as the Lord gives it to us, and when He does it is simple to faith, and man's understanding has only to bow down in subjection. Here it is I believe that we find the fruitful source of the errors and continued novelties of the day, it is man's busy and unsubdued mind that will not be content simply to receive what God says and because He says it, but will drive through the word, and speculate on the word, and force it into subjection with his own opinion, and

then set up his own thoughts and deductions to be honoured as of the word, and hence it is that we find so little of spiritual life, so little of the power resulting from conscious communion with God on those whose minds are thus exercised.

It may be said that the bulk of the passages which I have cited do not prove *eternal* Sonship, whatever else they may prove. I believe that they do, though this is not my immediate object, but a consequence from it. *Sonship in the Godhead* is the truth which I am anxious to set forth, which I do assuredly believe to be of God, and which moreover I do believe lieth at the root of our peace, our security, and our holiness. When we see the relation in the Godhead, the duration seems necessarily to follow, the relation must be, as everything in God, immutable and eternal.

But again the objector will say, Sonship in the Godhead! Begotten! how can this be? does not the relation imply inferiority? does it not mark a transaction in time, and Him that is begotten to be posterior in time unto Him that begat? Thus do many even among the saints of God weary their own souls, whom we might reprove with the words of our blessed Lord, "Why are ye troubled? and why do thoughts arise in your hearts?" (Luke xxiv. 38.) They take up the objection of the Arian and Socinian, and then endeavour to get over it by yielding the truth of God, because it is unpalatable to reason, or will not yield at its bar before which they will implead it, but revelation is made to faith, and faith finds no more difficulty in this than in any other truth presented to it. The understanding indeed, enlightened of God, apprehends what faith receives, but the mode,

the how, as it is not the subject of faith, so it is that of which we understand nothing. Sense measures the revelation of God by the usage of men, and rejects it because it neither understands nor likes it, faith while it neither sees nor requires to see *how* it can be, still seeing it is of God receives it, and rejoices in the apprehension of its value. I am sure that we do not or cannot believe anything of which we have not some apprehension or understanding, but there probably is much connected with all that we believe of which we know nothing and believe nothing. Thus in the Trinity, the fact of the existence of the Father, Son, and Holy Spirit in the unity of the Godhead, is that which is revealed, is that which I apprehend, and that which I believe, but carnal reason (which is ever an infidel however attractive it appears) may crowd into the space of a minute questions of which I know nothing and believe nothing, because nothing is revealed, and just so in the question before us. Sonship in the Godhead I see revealed, I apprehend it, I believe it, I feel its practical value, but it requires only a small share of intelligence to raise abundant objections, even as to the Trinity, and to multiply questions of which I willingly confess that I know nothing or believe nothing. What then, am I through this remaining infidelity of the flesh to suffer myself to be cheated out of this truth of God and the blessing that it brings with it? No, in the things of God I will hold to what is revealed, and further I will stand in my ignorance, and moreover rejoice in my ignorance when there is no revelation to dispel it.

I do not believe however that the immediate objections to this truth have the force in them that is

supposed. As to the relation implying inferiority, it is false reasoning, for it is to suppose that everything contained in the relation must also appear in the Godhead, which is not the case in any of the relations in which God is exhibited to us; probably every relation, Father, Husband, Brother, Son, is set forth in the Godhead, but assuredly not *all* that is contained in any earthly relation. Besides I think revelation sets at rest this objection—"all should honour *the Son*, even as they honour *the Father*. He that honoureth not the Son, honoureth not the Father which has sent Him"—"I and my Father are *one*," etc., where is the inferiority here? Certainly, if He only be a Son as born in time, then there is inferiority, and then to me it seems blasphemy to worship *Him* as God who is only a creature of time, this seems to me what the objector brings himself to. But then does not the expression "*begotten*" denote that He who is so begotten is posterior as to time unto Him by whom He is begotten? Yes, according to the notion among men by which you measure it, but not according to the revelation of God by which you should measure it; there I find that the only-begotten is in the bosom of the Father, in this I find the eternity of the relation, and in this the identity in nature and existence, and where else to see it I know not. Even among men we know that father and son are one in nature, one in being, that the existence of the one is coeval with the other, and it is one of the firstfruits of this error (which is as a leprous spreading plague) that it drives him who denies the Son, in consistency to deny the Father also. In truth it is a poor, a narrow, view to take, it is little faith rejecting the mighty truth in the

Godhead, losing sight of the essential relation with all its weight of blessing for the manifestation in the flesh, which is not in itself God's relation, but His appointment for showing forth, for carrying into effect, His wondrous purpose of love.

But I have said that it is a doctrine lying at the root of our peace, our security, and our holiness, and here it is that its practical importance meets us.

What is the grand practical principle, the only acknowledged motive of conduct, in God's word? It is love, here is God's principle in His dealing with us, it is love that moves the heart of God, and here is the response that He looks for from us. But how is this blessed, this heavenly love begotten in us, and how is it drawn out into exercise? It is just by the believing apprehension of God's love to us, and in proportion as this apprehension is vivid, will the well-spring arise in our own souls, and flow out freely and fully in holy obedience and holy praise. "God is love," John telleth us, or the blessed Spirit by John, God is love, but further, God *manifests* His love, He does not leave us to the mere declaration of the affection in the abstract, He proves the love in act. The result is blessed assurance, we know and believe the love that God hath to us, and the working of this is that we love Him because He first loved us.

Now I believe that the denial of Sonship comes with paralyzing power over this blessed exhibition of love, this appointment of God for the production of His own will in us, it comes with evil power, for it is as an axe to the root of it all, it deprives me of the proof, the manifestation of the love of God, which God the Spirit doth so delight to dwell upon. "God so

loved the world," "herein is love," "in this was manifested the love of God," but *how* did God love, wherein is the love, wherein is it manifested? Why, all in the giving, the sending His only-begotten Son, here is the proof, here the manifestation, and take this truth away, and whatever else you leave me, at least you rob my soul of the *manifestation* of God's love. I do not read that God sent the word, no, I read that He sent His Son, His own, His only-begotten, His well-beloved Son, and when you succeed in explaining this away, then you leave my soul without any satisfying evidence of my Father's love, nay, without the power to call Him Father. I may hear indeed of His love with His other attributes, but I have lost His own sweet enlivening proof of it, His own blessed teaching by example.

I believe then that the denial of this truth doth dry up the spring of love within us, making the rich mystery of God a cold and calculating thing of man's reason.

But further it leaves us, as I have said, without the power to say Abba Father, it robs us as I believe of the truth of our adoption into the family of God. What is adoption? We may ask, for it is the subject of revelation, and there I find that it is the blessed consequence of the manifestation of the Son of God in the flesh. God's own Son comes forth, and takes up our nature in the body prepared for Him of the Virgin by the Holy Ghost. He comes down into union with us to raise us up into union with Him, the Son of God is made in the likeness of men that men may be re-made in the likeness of the Son of God. "When the fulness of time was come, God

sent forth His Son (*ἐξαπέστειλεν*—ἐξ, “out of,” out of His bosom, John i. 18) “made of a woman,” here is the incarnation of the Son, and wherefore? “that we might receive the adoption of Sons,” it was not the Son of God merely as begotten by the Holy Spirit of the Virgin that could effect this, that could raise us up into the relation of children, and put into our hearts the cry of Abba Father; no, but that very Son who came from the glory of the Father, and who tabernacled in that holy body of flesh with which He is now and for ever united. I confess that I do not see how one rejecting this truth can enter into the blessedness of adoption; he may indeed, because his experience may be far above his teaching, he may, because the teaching of God’s Spirit to his soul may be far better to him than the bad teaching of men, and may rise over the pride and prejudice and wilfulness which do so hinder the saint’s growth and faithfulness at this day, often as much as the want of truth and honesty.

Again our security and holiness is affected by it. In what does our security rest amid all the infirmity of which we are conscious in ourselves, the tendency to evil within and the temptation from without? Why in the Father’s unchanging purpose in His Son, in that He hath chosen us in Him before the foundation of the world. And wherefore hath He chosen us? “that we should be holy and without blame before Him in love,” and here is the very root of our security both for safety and holiness. But see how this is affected by the denial of the proper and essential Sonship of our Lord. If there be no Son before incarnation, then also is there no Father before

the incarnation of the Son, and then no electing love of the Father in His ever-blessed Son. It does indeed seem to me as if the denial of this blessed truth set all in confusion and error, but it is as the nail in the sure place upon which hangs all the glory of His Father's house, and blessed be God, it is a nail fastened, and not to be moved by the effort of man.

In John xx. 31 we read, "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name," and again in the first Epistle (chap. v. 11) "God hath given to us eternal life, and this life is in His Son." Here I find that life, eternal life, is dependent upon Sonship in Deity, that as Son He hath life in Himself, but surely this is not in Sonship as begotten of the Virgin? In the twentieth verse of the same chapter "We know that the *Son of God is come*, and hath given us an understanding, that we may know Him that is true; and we are in Him that is true, even in His Son Jesus Christ. *This is the true God, and eternal life:*" I would ask any unprejudiced person, who has no preconceived opinion to support, if in this passage we have not the pre-existence of the Son of God, as truly as we have the true and essential Godhead of the Son, which indeed are inseparably connected—if the Son be true and very God, then must He have existed before incarnation.

But it may be said that this life and other blessings are predicated of the Lord Jesus Christ. Yes, for He is God, God manifest in the flesh, and only as God can they be truly predicated of Him, but God manifest in the flesh we have before seen was the Son of God,

“the Son of God is come,” and is manifest in the Person of Jesus Christ, and therefore does all the glory rest on Him, as He is the spring of every blessing.

Observe our Lord’s question and the reply of Peter in Matt. xvi. 13—16, “Whom do men say that I, the Son of Man am?” “Thou,” that is, Thou the Son of Man, “art the Christ, the Son of the living God:” is it possible to apply Sonship in these passages merely to incarnation? No, it is to the Son set up from everlasting, from everlasting in the bosom of the Father, that they rightly belong, and in any other sense only subordinate, inferior, and the means of manifesting the true Son.

In truth nothing else will suffice to meet our want, there must be the manifestation of the very God to undertake the work for us, to bear the load of it and go on without fainting, and this the believer will recognize. True, some will say, God must be manifest, but not the Son of God for such relation we do not see. Then I ask who was manifest? God, it is acknowledged, but confessedly not the Father, neither the Spirit, who then if not the Son? “The Word,” some will reply—I fear that they know not whereof they affirm. I see indeed distinctness in this, but I do not see oneness, and my soul cannot enter into it with joy. But they will add “the Word was made flesh,” yes, and there we behold the glory of the only-begotten, the manifestation of the One in the bosom in the Father, whose title, or one of whose titles is “*the Word*” as the declarer of God.

This new doctrine is, I believe, full of dishonour to the Son of God, and further destructive of the truth of the Trinity. It is dishonour to the Son, because it

makes Him *as Son*, not God, but one created in time, born of woman, and this, some will teach, is the true God and eternal life, the only-begotten in the bosom of the Father, the Son by whom He made the worlds, the brightness of His glory and the express image of His Person, the Son one with the Father, and of whom it is the Father's will that all men honour Him even as they honour the Father, and who honoureth Him not honoureth not the Father who hath sent Him, and of whom it is further said, "whosoever denieth the Son hath not the Father, but he that hath the Son, hath the Father also. It is destructive of the truth of the Trinity also, for how can it be without this relation in the Godhead? If there be no Son, we see that there is no Father, and what is the Trinity then, the *triunity*?

Indeed there is not a revealed truth or blessing that I know of, that is not affected by this denial of the right of the Son of God, because all the purpose of God, and all the revelation of His will, and all the overflowing of His heart of love, are just in and through this dear Son. I see the error affecting our union, our oneness, with Christ, which is just where I get into possession of blessing, as our Father's Son is the source of it.

We may see, I think, three great truths in the word as to union—

First, The essential union in the Godhead of Father, Son and Holy Spirit, as we have it in Matt. iii. 17, xxviii. 19.

Second, The union of the Son with the, human nature, God manifest in the flesh, in the Person of Jesus Christ.

Third, The union of this glorious Person, who is

over all, God blessed for ever, with His Church (Eph. v.), to redeem her from all iniquity, and present her a pure and spotless bride before the presence of the Father with exceeding joy.

Now all these seem inseparably linked each to the other, if the first link fail, then the others fail with it. It was the Son who took up our nature and was manifest in the flesh, but if the Son is not very God, then God is not manifest in the flesh, but very God He cannot be by incarnation, hence we see His essential Godhead. Again, if the second fails then the third yields also. It was because the children were partakers of flesh and blood that "He also Himself took part in the same, that through death He might destroy him who had the power of death, that is the Devil, and deliver them who through the fear of death were all their lifetime subject to bondage," but if the Son has not taken up our nature, then there is no deliverance for us yet, so that we see the whole hope, help, and strength of the Church, her present security and her everlasting glory, stand or fall with this blessed truth, yea are bound up in it, "that the *Son of God* is come," that He was manifest in the Person of Jesus, the Messiah, to destroy the works of the Devil, and that this is the true God and eternal life.

I shall not further dwell upon the subject. I feel that I have set forth abundant proof from the Scriptures to satisfy a simple and childlike mind desiring to know our Father's will. Objections of course there will be, there are to everything, however simple and prominent and important it be, and they may seem strong as regards a single testimony, but we should take the bulk of testimony. Objections may be as a trial to our

faith, which if it stand in the wisdom of man, will not stand the trial. To satisfy a mere objector is in general a vain effort, but should there be any of the little ones of God's family, who through defective teaching, or prejudice, or any other cause, have hitherto rejected this truth, and with it their own soul's growth in grace and spirituality, if any such be led into anything of the apprehension of the blessedness of Sonship in God, my object will be attained, and I desire to praise and glorify His holy Name.

ON PRAYER FOR THE HOLY SPIRIT.

An address delivered at a meeting of labourers in
the gospel, held in London in April, 1862.

ON PRAYER FOR THE HOLY SPIRIT.

Luke xi. 1—13.

It is a question of interest which one occasionally hears at the present day, whether a believer should pray for the Holy Spirit. Those who are opposed to the practice argue that as the Holy Spirit was confessedly given to abide with the Church at the day of Pentecost, we should not still pray for the Spirit: that such prayer is virtually a denial that the Spirit was given to abide with us—a denial that we are Christ's, for "if any man have not the Spirit of Christ, he is none of His;" and so a denial of the only means of access to the Father. Some have even gone so far as to say that prayer for the Spirit is an evil course of unbelief, dishonouring to God and unscriptural; that it is a mockery to ask of God to repeat the gift which He has once given. And it should be remembered that there are those holding such views, who are well versed in Scripture, who desire to honour God in their lives, and whose statements therefore claim the sober consideration of their fellow-believers.

From these views I differ and think that they are rather the deductions from certain facts, than from any positive Scripture authority; but it is dangerous to substitute inferential reasoning for God's Word. What part of the Word of God directly or indirectly forbids, or indeed discourages, prayer for the Holy

Spirit? On the contrary, I think that there are Scriptures which very distinctly not only encourage this exercise of soul, but impress it as a duty.

But first to remove one hindrance to harmony out of the way, I would say that a believer ought not to pray for the Spirit as one praying for something which he did not possess, for every true believer has the Holy Spirit. If we be Christ's, then we have the Spirit of Christ. The Lord's promise is "He shall be in you," and "abide with you for ever" (John xiv. 16, 17), the Apostle urges as a motive to holiness "know ye not that your body is the temple of the Holy Ghost?" and it follows as a consequence that "If any man have not the Spirit of Christ, he is none of His."* We should not commence our prayer in unbelief, by ignoring God's goodness in the gift of his Holy Spirit to abide with His people while they journey up through the wilderness. But, as it seems to me, it is just because He hath given us His Spirit in measure, and it is by the Spirit of which he hath given us, that we ask our God and Father to give us of His Spirit in increasing measure, the more to reveal Christ in us, and to make us more Christ-like.

One cause, I think, of the disagreement between believers on this subject, is that they do not sufficiently consider the difference between the work of Christ *for* us, and the work of the Spirit *in* us. The work of Christ for us, was a definite, complete, finished work, a work done once and for ever, to which nothing could be added without marring its perfectness, and if the Spirit's work *in* us was thus

* It has been said that the body of every man is either a temple of the Holy Ghost or a workshop of the devil.

complete as Christ's work *for* us, then truly the objections to prayer for the Spirit would be well founded. But the work of the Spirit, on the contrary, is a continuous work, a daily and progressive work in living men, and a work incomplete in the holiest that ever lived, a work in the inner man that needs daily renewing. What true believer is there whose soul-experience does not testify to this?

From the way in which some speak on the subject it would seem as if the Holy Spirit was given to us once for ever, somewhat—I say it reverently—as a talent with which to trade. But is this the way of Scripture teaching? Is it not rather that we have the Spirit from our union with Christ, our risen Head, “like the precious ointment upon the head that ran down upon the beard, even Aaron’s beard, that went down to the skirts of his garments”? The fulness is in Him, in Him “that hath the seven Spirits” (Rev. iii. 1), and we receive out of the fulness.

In the chapter which records the great outpouring of the Spirit, we find that the fulfilment of the promise was made not to the disciples, but to the Lord Jesus Himself in right of His having finished the work which God gave Him to do, and so Peter tells us (Acts ii. 33), “having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear.” What He does and what He receives is for His body the Church, and in keeping with this is the revelation of Himself to the Church of Sardis, “These things saith He that hath the seven Spirits of God,” that is the Spirit in His fulness of gifts and graces (Rev. iii. 1, and again v. 6). Now it is just in union with Him that we receive out of His

fulness, and that the inward man is renewed day by day ; should we not therefore daily be looking for this, and on this daily dependent ? What else is our remedy when in a cold and careless state ? How is a believer to be raised up out of such a state, when his heart gets contracted and hardened, and the truth of God with which he is long familiar, loses its power over him ? How is he to be enlarged and raised out of this Sardan state ? How is he to get the tender, loving, holy heart again ? Not surely by any mere effort of his own ; is it not by the renewing of the Spirit again, the poor weak member receiving from the risen Head ? And for this should he not look, and pray, and watch, and wait ? How can there be Christian growth or progress in the Divine life, or how can there be increased power in godly ministry, but by increased power of the Holy Spirit ? And if so, should we not seek it, should we not pray for a renewed and increasing supply of the Spirit, given to us indeed when first we found the Lord, or He found us ? It is the gracious promise of the Lord to His people that He will never leave nor forsake them. Then of course we may know and realize His presence with us, but what saint on earth has so realized His presence as not to desire it increasingly ? And so I believe it is of His Holy Spirit.

When one is converted to God, and receives His pardon once for all through the precious blood of Christ, does that gracious dealing of God make it dishonouring to God that he should confess every renewed sin and failure, and ask renewed pardon ? That he is pardoned once and for ever is, I believe, God's truth, whether he knows it or not. The palsied

man of whom we read (Matt. ix. 2), and the woman who brought the alabaster box of ointment (Luke vii. 37—48) received their pardon from the lips of the Lord. Would it have been wrong of them to have prayed that petition in the Lord's prayer—"Forgive us our trespasses?" or was that prayer only to be used till the Holy Spirit at Pentecost brought confidence and assurance to the heart, and then to be laid aside? In the case of the woman the form of prayer was given by our Lord subsequently to His declaring her forgiven. But if it be wrong for one forgiven to ask forgiveness again after renewed transgression, then our Lord taught His disciples—and I take it that they were forgiven—a prayer which it would have been wrong for them, or for her, or for any of His pardoned people to use! But I believe that there are few gracious souls who would not find it their happy way to come and tell God of every renewed failure or offence against Him, and seek afresh for His forgiveness, and to come with renewed confidence from the sense of His pardoning love to them. It is like the washing of the feet (John xiii.) after having been wholly washed.

But we turn to some Scriptures where we find the Spirit again given to those who had unquestionably received the Spirit before, and where we find prayer for the Spirit for those who were as unquestionably possessed of the Spirit previously.

In the great Pentecostal outpouring of the Spirit, related in Acts ii., we read (verse 4) that "they were all filled with the Holy Ghost;" but presently we read of some of the same persons in the fourth chapter (verse 31), that, "when they had prayed, the place was

shaken where they were assembled, and" again "they were all filled with the Holy Ghost." Here there is a second outpouring of the Spirit on the very men who had received the Spirit in such fulness before, and consequently the first was not something so final and decisive as to render any other unnecessary. To my mind, this disposes of the question at issue, nor am I aware how it can be honestly evaded. God does nothing in vain; He saw that this second outpouring of the Spirit was needful.

What God graciously gives, and gives again, surely His people may confidently ask of Him. He would scarcely give what it would be dishonouring to Him that we should ask.

It may be said that we do not know that these disciples were praying for the Spirit. Even so, this does not affect the question, the fact still remains of the renewed outpouring of the Spirit; and moreover we do know that they prayed to God for boldness to speak the word, that He would stretch forth His hand to heal,* and that signs and wonders might be done by the Name of Jesus. Now how was this to be effected, but by His Holy Spirit, the great Agent in the actings of God? (see Heb. ii. 4). We know also that the answer was a repeated giving and filling with the Holy Ghost—one would think that this ought to be plain to a candid mind.

* In the discourse of our Lord presently referred to, and narrated by Matthew and Luke, we find God promising in the one evangelist "good things," and in the parallel passage of the other, His "Holy Spirit," to them that ask Him: so also in one passage Satan is cast out by the *Spirit* of God, in the other by the *finger* of God. Here the prayer is, that He would stretch forth His *hand*. See Matt. vii. 7—11 with Luke xi. 9—13; and Matt. xii. 28 with Luke xi. 20.

Let us now consider a little the promise in Luke xi. 9, 13, "ask . . . seek . . . knock . . . how much more shall your heavenly Father give the Holy Spirit to them that ask Him"? I know that some speak of this promise as being made to Jews, and fulfilled at the day of Pentecost; but I cannot feel satisfied with this interpretation, and cannot but consider it a dangerous theology which would take from us so impressive a Scripture, on the plea that it was addressed to Jews. True, it was addressed to Jews, but do Christians lose their interest in Scriptures addressed to the Jews? Then what have the Gospels to say to us? or what the Old Testament? and what those discourses of our blessed Lord, opening to us some of the most precious and profitable teaching in the whole of the Scriptures? The promise was made to Jews, followers of our Lord, and made to every one who has an ear to hear. But if the promise had any reference to this Pentecostal effusion, I am sure that it was not then so fulfilled as to have been exhausted. But in truth there is so considerable a difference between the two passages, as to raise a doubt whether they synchronize, or refer to the same event.

The Holy Ghost was given at Pentecost, in fulfilment of the often-repeated promise of the Lord immediately before His decease and after His resurrection (see John xiv. 16—26, xv. 26, xvi. 7—14; Luke xxiv. 49; and Acts i. 4—8); given too by the Lord Himself, to whom the promise was fulfilled, as we have seen (Acts ii. 33). This was the partial fulfilment of the great prophecy of Joel (ii. 28), for this they were bidden to wait. But in the Scriptures before us we have the promise of the Spirit from the

Father, and in answer to their prayer. It seems to be the reward of earnest, persevering prayer, and hence the remarkable stress which our Lord lays upon it, the striking reiteration with which it is enforced, encouraging and stirring up His disciples to this spirit of prayer. Thrice, if not six times, He exhorts them to ask, seek, knock; and thrice, if not six times, He repeats the promise, that asking they shall have, that seeking they shall find, and that knocking it shall be opened to them (Luke xi. 9, 10). In the preceding parable of the friend coming at midnight, the Lord shows what importunity will effect under circumstances of discouragement; and so *à fortiori*, what will not earnest, persevering prayer effect with our God and Father, who requires no stimulant to His love, but loves to see His people in earnest, appreciating His gifts! Then we have the strongest instincts of natural affection appealed to, the love of earthly parents to their children, so poor and cold and mixed with evil, as it is, in comparison with God's great and holy love to His children; and all this to encourage us in prayer for the Spirit, with the gracious promise crowning all, "Your heavenly Father will give His Holy Spirit to them that ask Him."

Now is this like to the pouring out of the Spirit at Pentecost? I cannot help doubting if it have reference to it. I believe that it was a word left us by our blessed Lord, of abiding help and encouragement to His people during the time of their sojourn here; it could scarcely be applicable to the period before His being offered up, for He was then with them, to guide, keep, and comfort them, and they did not need that other Comforter while He was with them. But if the

word was *fulfilled* at Pentecost, then it had no after application to them ; it had none before Pentecost, for He was with them, it could have none after, if it was then fulfilled, and consequently it has none whatever to us. Then all these promises and these encouragements have nothing to do with us, and all these exhortations to prayer, to earnest, persevering prayer, refer to the little period between our Lord's death and the day of Pentecost—this is what would follow from limiting the word to the outpouring at Pentecost. But I believe that it is a word for us now, and that the neglect of it is to the loss of many, causing knowledge often to abound over spirituality ; leaving churches and individuals much as the Ephesian Church, when last we read of it in Scripture (Rev. ii.), where there was true Church organization, orthodoxy, and zeal, but where love was well-nigh lost,—and what is religion without love, the first fruit of life ? Love to the brethren is given as the very test of our having passed from death to life, and our evidence to the world of our being His disciples. How little do we lay this to heart !

The effusion at Pentecost would seem like the baptism of the Church, once for all it may be : the promise here rather the support by the way for God's children individually as well as collectively, and if we were to seek for this support it would be better with some of us, we should be kept from that way of substituting harmony of opinion for life and love.

In the parallel passage in the Sermon on the Mount, we have the remarkable substitution of "good things" for "Holy Spirit"—"Your heavenly Father will give good things to them that ask Him"—intimat-

ing, it may be, that God's thoughts of "good things" are comprised in the gift of His Holy Spirit. But literally this is true, God has been giving His "good things" for a long time, rain from heaven and fruitful seasons, but is His giving run out? does He not give His "good things" still? Yes, even as He gives His Holy Spirit still, in renewed power, to them that ask Him.

Some may question whether this parallel between persons and things holds good. If a person is given, it is said, he is given in whole, and cannot be divided. But we must be cautious in measuring Divine personality by our thoughts of human personality. The term "person" can scarcely be said to be used in the Scriptures in reference to God, either to the Father, Son, or Holy Spirit; and we apply the term more from the want of a better word, than from any special fitness which it possesses. We see what we consider the attributes of personality applied to the Godhead, and so we consider ourselves warranted in the use of the term "person," and properly so as I believe, for I do not object to it, but I do object to a narrow and rigid measurement of things Divine by a human standard. But if one will adhere to the very letter of such phraseology, and apply the word "person" in its usual sense to the Holy Ghost, then how would he interpret such words as "anointed," "sealed," etc. (Acts x. 38; Eph. i. 13)? I notice it to impress caution. Scripture cannot err, but our interpretations are often very infirm, because of our spiritual weakness. And what is the remedy for this weakness but God of His mercy renewing us by His Spirit? and how are we to expect this but in answer to prayer? He will give His Holy Spirit to them that ask Him.

The only places where the word "person" occurs in reference to God, are Matt. xxvii. 24; 2 Cor. ii. 10; and Heb. i. 3. The passage in the Gospel has nothing to say to the question, and even if it had, there is no word answering to "*person*" in the original. In the Hebrews the word is altogether an inadequate translation of *ὑπόστασις*, and in the Corinthians it does not give the proper sense of the original word *πρόσωπον*, which is often applied to our Lord in the New Testament, but translated more accurately, *face* or *appearance*. I suppose the meaning here is, acting in the name or presence of Christ: the margin has "*in the sight*."

Let us now turn for a little to the Epistle to the Ephesians. To the Ephesian converts the Holy Ghost was imparted by the laying on of the Apostle's hands, and from what we learn of the Church, the absence of reproof in the Epistle, and the very high tone of the Apostle's teaching (probably the highest that we find in the New Testament), we are warranted in concluding, that the Spirit was in power in the Church of Ephesus. In chapter i. 13, we read of their being "sealed with that Holy Spirit of promise;" and yet in the wondrous prayer immediately following (verse 17) we find the Apostle's request for them, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him." Is not this prayer for the Spirit, and for advanced saints also who had the Spirit? But they had higher things to learn, deeper acquaintance to make with God, and with the hope of His calling, and how were these attainments to be made but by the Holy Spirit in renewed and increasing power? — hence the Apostle's prayer.

I know that some do not consider "the Spirit" here to mean the Holy Spirit, but what the Spirit of *revelation* can mean beside the Holy Spirit, I know not. That it does mean the Holy Spirit, is the view of many of the soundest commentators.

In the prayer at the close of the third chapter we have words to the same effect; not indeed prayer for the gift of the Spirit, but "that He would grant you according to the riches of His glory to be strengthened with might by His Spirit in the inner man." But how were this strengthening and the wonderful blessings that follow, to be given to men already sealed with the Spirit, but by the increased power and presence of the Holy Spirit which had been given them? And again, how is this to be effected but by a renewed giving of the same blessed One, who alone effects God's holy will in us?

In chapter v. 18, the Apostle exhorts, "Be ye filled with the Spirit;" but how can we, if there be no increased supply? And if we ought to be filled with the Spirit in response to the apostolic exhortation, then ought we not also to pray for the Spirit, for a renewed and increasing measure of the Spirit, given to us indeed when first we knew the Lord, but to be increased as we walk in subjection to God's holy will? In this word, "Be ye *filled* with the Spirit," we have God's will concerning us. If any one ask, How can this be? we have the reply in the word we have been considering from Luke xi., "Your heavenly Father will give the Holy Spirit to them that ask Him," and the result we find from the passage also before quoted from Acts iv., "When they had prayed, they were all *filled* with the Holy Ghost."

Here then we have the exhortation, "Be ye filled with the Spirit;" the means unto this "ask . . . seek . . . knock," intimating the perseverance and determination of men in earnest; the promise of God, "your heavenly Father will give the Holy Spirit;" and the result, as in this and other Scriptures, "they were filled with the Holy Ghost.

I shall quote but one passage more, which I think clearly bears upon the subject. In the first chapter of the Epistle to the Philippians we find the Apostle saying, in reference to some troubles in the Lord's service, which God overruled to the spread of the gospel, "I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ." But of what salvation does the Apostle here speak? Clearly not the pardon of his sins or acceptance of his person into God's favour, that had been long a settled question with him: nor yet is it the salvation to be revealed at the appearing of Jesus Christ, of that also he was assured, as we see in chap. iii. 20, 21. Of what salvation then does he speak? Even of that which should be the object of every believer, the increasing salvation effected in this present life from the power of sin and Satan: that which he speaks of in the twelfth verse of the second chapter, "Work out your own salvation," etc.; salvation in a sense like to that particular phase of sanctification which we get in progressive holiness, though not exactly. The sanctification is more positive, increasing separation *to* God; salvation is rather the separation or deliverance *from* evil.

But how was this to turn to the salvation of the Apostle? "Through your prayer." But again, how

was their prayer to work such effects? It was the means to the end, which was the "supply of the Spirit of Jesus Christ." Here we have the great Agent in this salvation coming forth in answer to the supplication of His people, and here we have the salvation from the *power* of sin, while through the precious blood we have the salvation from the guilt and condemnation of sin: the latter salvation we preach to sinners, the former we would press upon God's dear children. Now I think from this it is plain that even the Apostle Paul, one probably endowed with the Spirit as much as any other, looked for the renewal of the Spirit, and valued prayer to this effect. If any one object to the interpretation, and would make it rather what the Spirit supplies than the supply of the Spirit, I can only say that I have given, as I believe, the true rendering, and in this I do not stand alone, and that the same expression in Gal. iii. 5 admits of no other meaning.

In this view I feel very strongly the need of prayer for the Spirit at this day. Many, very many, persons we find who we hope are converted, but how few living devotedly to God! how few in whom the flesh, the natural infirmity of character, that great source of sorrow to many of the saints, is subdued to the Spirit? And wherefore is this? Because of our spiritual weakness. And how is this to be remedied but by additional power of the Spirit, and how are we to get this but by prayer, that may turn to our salvation by the supply of the Spirit of Christ?

If one say that it is for the coming of the Lord we should be looking, how entirely do I agree with such an one! But who will look and watch and wait for His

coming, but he who is living and walking in the Spirit? Without this we may be zealous for our prophetic views or other views, but there will be little of faith and love and hope, subjectively the essence of the religion of Jesus. Zeal may manifest itself in formalities, or on questions to no profit, but rather to the subverting and discomfort of souls. Now the remedy for this I believe is in the renewed power and presence of the Holy Spirit, and how can we expect this if we neglect God's appointed means to this end? Oh that we were more stirred up to cry to God for His Holy Spirit in renewed and increasing power; that we might be more holy and devoted to Him, and that He might be more glorified in us; that we might stand as men with our loins girded and our lamps lighted! What is all knowledge, even Scriptural knowledge, valuable as it is, in comparison to this holy devotedness to God which so manifests the Spirit in us? It is thus that as evangelists we should go forth with power that declared God was with us—and who needs the power of the Spirit more than the evangelist, that his words may be in power and not in letter only, and that the work in his converts may not be a temporary excitement, but the deep-sown seed that beareth the fruit? It is thus that as pastors and teachers we should manifest that unction of the Holy One that finds its response in the hearts of those with whom we have to do, and be enabled wisely and holily to meet the different cases of distress of conscience, etc., that come before us. Thus in the different relations of life we should walk with profit to the saints, with wisdom to those who are without, and with blessing to our own souls, and thus the great end of our calling and of our lives

would be manifest in God being glorified in us and by us through Jesus Christ our Lord.

Before closing I would just notice a kindred subject,—the strong objection which exists with some to any address to the Holy Spirit in worship, whether in prayer or praise. Indeed so strong occasionally is this objection that some have not hesitated to speak of it as open blasphemy. I readily admit that the Holy Spirit is not the special object of worship in the Scriptures, but neither is the Son. The Father is the true object of worship, even as our Lord teaches us, “The hour cometh, and now is, when the true worshippers shall worship, *the Father* ;” and, “When ye pray, say *Our Father* :” and the Apostle says, “I bow my knees unto *the Father* of our Lord Jesus Christ ;” “Blessed be the God and *Father*,” etc. We draw nigh to the Father, *through* the Son, *by* the Spirit (Eph. ii. 18). This seems to be the Scripture order, and it is not to be expected that the Holy Spirit should set Himself forth as the object of worship ; His great work is leading to Christ. Probably the most distinct teaching that we have concerning the Holy Ghost is from the Son, in the fourteenth, fifteenth, and sixteenth chapters of the gospel of John ; He testifies of the Spirit and His work, and the Spirit when He comes testifies unto Him. I should not therefore expect to find prayer to the Spirit in the Scripture, but yet to speak of it as blasphemy seems going very far. Is not the Holy Ghost God, even as the Father and the Son, and if so, how can it be blasphemy to worship Him ? I for one never feel my spirit offended by an address to Him either in singing or prayer, while I feel a danger in dwelling on this, as intimating

a feeble perception of the Father's love and the Son's blood—we pray to our Father, we pray for His Spirit. The Father is indeed the supreme object of worship—the child calls upon his Father—yet the Son we know is not unfrequently addressed in the Scriptures, and the Spirit also, as I believe. If it be blasphemy, one would think that the apostolic benediction sounds something very like blasphemy: “The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all.” Blessed word, and something more than the mere wish of the man, this, his concluding prayer for the saints, *by* the Holy Spirit, and *to* the Holy Spirit, and it may be *for* the Holy Spirit, and which the Church universal has re-echoed through all ages!

I now close the subject. From the Scriptures I have brought forward it is plain, at least to my own mind, that the Lord's people who have the Spirit ought still to pray for the Spirit and expect the Spirit; and that the Spirit in us, if we were quite free from the force of preconceived opinion and foregone conclusion, would lead us to cry for the Spirit increasingly, or in increased measure: indeed it may be questioned whether any will truly pray for the Spirit but such as have the Spirit in measure. But I repeat that we should not pray as one praying for what he had not, nor as denying God's grace in the gift of His Spirit. Just as we have anything from God, shall we long and cry for more and more of His giving. Who covets holiness and increased holiness so much as the holiest man? And so is it of love, and humility, and every Christian grace. It is the most Christ-like who longs to be more like Christ. I have observed

both in my experience and my reading, that in the holiest saints there is a yearning desire for the Spirit in a measure beyond what they have ever known; and I take it to be the evil tendency of the views I combat—though far from intended by those who hold them—to quench such holy longings, and so to lead one to settle down, seeking to satisfy himself with the letter of the truth, though it may be in a poor and low state, and under the misgivings of conscience. By the Holy Spirit only can we attain to the living power of the Scriptures. Intellect may deal with the letter and make many things out of it, but the Holy Spirit only can make it life and power. “The words that I speak unto you,” said our blessed Lord, “they are spirit and they are life” (John vi. 63; and see 1 Cor. ii. 10—12; 1 Thess. i. 5, ii. 13).

Without the renewing of the Holy Spirit, there is the danger of our religion sinking into a lifeless formality; of our holding to the form, and it may be with zeal, when the life is well-nigh gone. The tendency of everything good in this world is to decay; that which begins in the Spirit imperceptibly degenerates. It was an observation of Luther’s, that no work of God survived the average period of man’s life. We have seen something of this, and it ought to make us zealous and watchful in our day and generation. It is the Holy Spirit only who can keep anything from utter failure, when He departs the body becomes a corpse, however perfect its organization may be. Witness the case of Apocalyptic Churches, and how many besides! Hence the need of the prayer of David, “Take not thy Holy Spirit from me;” and of those exhortations of the Apostle, “Quench not

the Spirit," and "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

That which is perfected can know of no increase, as Christ's work on the cross, the work done *for us*; but the work *in us*, so imperfect as it is, and that by reason of its being *in us*, and therefore mixed up with so much of infirmity,—this requires renewal and increase, because of the daily waste, and daily failure, and grieving of the Spirit, so sensitive of evil, and will require it in the saints journeying along till the resurrection morning, when we wake up in His likeness, and shall have done for ever with all the hindrances to the Holy Spirit, with all the wilfulness and waywardness that mark the days of our pilgrimage down here.

And now, dear reader, I would affectionately ask you, have you the Spirit? If not you have not Christ—"If any man have not the Spirit of Christ he is none of His"—"No man can say that Jesus is the Lord, but by the Holy Ghost." If you ask how you may know it, I say, Is Jesus precious to you?

You who have the Spirit, but are fallen into a cold and barren state, oh, pray God that by His Spirit He would revive His work in you. Oh, how many there are in this state who need to be stirred up to cry to God for His Spirit!

And do you, His people, pray that faith may increase, and that your love may abound yet more and more.

Come, Holy Spirit, heavenly Dove,
With all thy quickening powers!
Kindle a flame of sacred love
In these cold hearts of ours.

Look how we grovel here below,
Fond of these trifling toys ;
Our souls can neither fly nor go
To reach eternal joys.

In vain we tune our formal songs,
In vain we strive to rise ;
Hosannas languish on our tongues,
And our devotion dies.

Dear Lord, and shall we ever lie
At this poor dying rate ?
Our love so faint, so cold to Thee,
And Thine to us so great !

Come, Holy Spirit, heavenly Dove,
With all thy quickening powers !
Come, shed abroad a Saviour's love,
And that shall kindle ours.

ISAAC WATTS.

SOME THOUGHTS ON MINISTRY, IN CONNECTION WITH GIFT, AND WITHOUT IT.

This tract, addressed especially to Plymouth Brethren, was printed and privately circulated in the year 1844, but was never published. I have the more pleasure in now publishing it because I know that in the twenty-five years subsequent to his writing it, the author never retracted the views which he here set forth.

The principles enunciated in this tract may be briefly stated in the following words which I find on the cover in the author's own writing—

1. God's glory in the edification of the saints, the object of ministry.
2. Whatever is not to this effect is not of God, and there should not be an open for it.
3. There should be the freest open for what is, call it what you will.
4. Where there is the assumption of gift, there must be a continued open, even as there is, but not to profit, but trial and sorrow.

SOME THOUGHTS ON MINISTRY, IN CONNECTION WITH GIFT, AND WITHOUT IT.

THE great importance which, in the New Testament, is attached to ministry as the means or channel, through which God effects His purpose, must be evident to every unprejudiced reader. There is no work in the soul of man, from its first awakening to its full joy of fellowship with the Father and His Son Jesus Christ, in which God is not pleased to use the ministry of His servants;* it is His order in this dispensation, both for the calling of sinners, and the edifying of the saints; not of course that when we say so, we mean to limit the blessed God, as if He was shut up to this or to any means; no, but only that we find Him in the Scriptures so appointing and so using man.

It seems to be under the feeling of the vastness of this work, and man's utter inability for it, that the question of the Apostle arises, "Who is sufficient for these things?" to which we have the reply a little further on, "Not that we are *sufficient* of ourselves to

* The Scriptures to this effect are numerous; from the mission of the disciples by our Lord, to His Epistles to the Churches, in the Book of Revelation. See especially the Acts of the Apostles, *passim*; the Epistles to Timothy and Titus; Eph. iv.; 1 Cor. xii.; 1 John i.; etc.

think anything as of ourselves, but *our sufficiency is of God*, who also hath made us able—or, carrying on the original word, *sufficient*—ministers of the new covenant;” and this is the truth which all engaged in the ministry of the word need to keep in their hearts, “*our sufficiency is of God.*” It is admitted that Paul in using these words stood in a position distinct from that which any occupy now, yet do the words fit to us even as to him, and whether it be as to our capability of ministering the word with anything of happy freedom and power, or as to its effectiveness on the hearts of those to whom we minister, still is that saying true, “our sufficiency is of God.”

To the same effect, for taught of the same Spirit, is the testimony of Peter; “If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth.” Here we have the true light and power to qualify for efficient ministry, “the oracles of God,”—“the ability which God giveth;” and the end or object, “that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.”

If such be the importance of ministry we need not be amazed at the devices to weaken its power or hinder its efficacy; according to the real value of anything will be the effort of the enemy to deprive it of that value. The most blessed thing given to man is “the glorious gospel of the blessed God,” but what has ever been so perverted or shorn of its strength and glory? So it is with ministry, it is perverted, weakened, hindered in many ways, that it may fail of its effect to souls.

Two of these ways I would notice as principally

meeting us, first, the reducing it to a mere formal thing in the persons of so many, where we see official assumption without anything to support it, one made a minister irrespective, it may be, of his qualifications or disqualifications. This is very evil, but it can hardly be otherwise while man continues what he is, and yet is exposed to such temptations to make the ministry a profession; and when one sees a clergyman immersed in the pursuits and pleasures of life, the thought will arise that the mistake is not so much his being found in these things in which his heart is, as that being such he should be called a minister of God, that ministry should be identified, in man's eyes, with what is merely of this world.

But this is not the only abuse of ministry, it is not alone the reducing or lowering it to a mere formal, lifeless thing, that we have to deplore; there is an evil of a very opposite character arising from the forwardness of man, knowing, it may be, something of what ministry is, but rashly intruding himself on it; not so much from any interested motive (though there may be enough of this, but I speak not of it), as from the pride and independence of his heart, wishing to be somewhat, impatient of restraint, and when occasion offers pushing himself where he ought not, when God has not sent him.

In the former instance we have, it may be, the evil of man-made ministry, in the latter the no less evil of self-made ministry; in opposition to both, all true ministry is of God.

I speak not so much of systems, as of the abuse in all systems; through the Lord's goodness there are many and blessed exceptions also.

God's *calling* it is that places man in the standing of

a saint, and God's *sending* that makes him a minister;* one may be a very dear and exalted saint, without being sent of God to a minister; we should carefully distinguish as to this, if we would avoid disorder and hurt to souls.

True ministry seems to arise out of the character of the dispensation; it is a faith dispensation, its blessings, its obedience, its every thing is of faith, but how can we have this faith in Him of whom we have not heard, and how shall we hear without a preacher, and how shall they preach except they be sent? So we see the necessity of ministry instrumentally to bring us to the faith, and to sustain our souls in it; and this double aspect of ministry we find constantly in the New Testament; testimony to beget faith in the unconverted—"faith comes by hearing"—and to confirm, establish, uphold those who have believed through grace—"confirming the souls of the disciples, and exhorting them to continue in the faith."

Hence we see of true ministry, that it is of God; indeed, I believe that in every true minister, even as in every saved sinner, there is a manifestation of the joint and varied work of the blessed Trinity. We see the Father's love, the spring of every stream of blessing that has flowed down upon this dry and barren soil, and how specially do we see the fruit of resurrection, the Spirit of the Risen One working in hearts that have tasted of the love, fitting them and sending them forth in service responsive to that word, "lovest thou me?" Such was true ministry of old, such should it

* I speak here, and throughout this tract, of ministry in the word or in pastoral care, rule, etc. In one sense all saints are ministers as called to live in God's service; 1 Cor. x. 31; Col. iii. 17.

be now, and such is it, in a measure, but, ah, how cold and impoverished in comparison of the constraining love of the early days !

If ministry be as we say, then surely it is a high and holy thing, not lightly to be meddled with ; how distinct is it from every pretension on the one hand or the other, and what a solemn responsibility does it involve ! The responsibility indeed is double for those who are sent, to make proof of their ministry, to spend for God what He has given them for His service, as also to withhold others from running without being sent. And here probably we may apply that word, "He that believeth will not make haste," for this is one form of evil with which ministry is beset, when one runs who is not sent, and consequently has not his credentials of God. If it be asked what these credentials are, I reply, in our present state at least, simply the ability to meet the necessity of souls, to minister to them according to their wants, whether it be in the way of instruction, comfort, exhortation, or any way which tends to the conversion or edification of souls, and to the glory of God in them.

In the New Testament times, subsequent to the descent of the Holy Ghost, it is manifest that the Church was open as to ministry, that the ministry was not confined to one, or to any specific number ; not that we are therefore to suppose that this interfered with the stated offices of elders, 'pastors, teachers, or with their stated exercise ; no, but in addition to these there was an open door for others also who held no official character in the Church.

Now it is very important to ascertain the truth concerning this subject. That liberty to minister did

exist in the primitive churches, and that quite distinct from the stated official persons, such as Apostles, pastors, teachers, etc., no candid and unprejudiced person, I think, can deny. If any one be sceptical as to this, let him turn to 1 Cor. xiv., especially verses 23, 24, 26, etc. But what was the ground of this liberty? This, I feel, is the important consideration, and till we are instructed in this, we may be astray from the mind of God, in a great measure wasting our strength, allowing ourselves in a way that He allows not, or depriving ourselves of that which He in His mercy has provided.

The ground of the liberty, I believe, was the possession of those "*gifts*" which were so conspicuous in the early Church, and which the Spirit divided to each according to His own will. Consistently with this many who allow of the widest open for ministry, do so on the assumption of possessing the gifts (1 Cor. xii.—xiv.)—to my mind it is only assumption to meet now on the ground of that Scripture, though I am sure of the trueness of many who profess to do so. To prove that this was the ground of the liberty it will be sufficient to direct the inquirer to the careful, and I would add prayerful, reading of 1 Cor. xii., xiii., xiv.; Rom. xii. 4—6; 1 Pet. iv. 10. From these passages I think it manifest that these *gifts*, where the Spirit made use of the creature to communicate His mind by him, or for the purpose of comforting, edifying, exhorting the saints, constituted the ground of that liberty of ministering which we find in the New Testament. So at least it seems to have been in the primitive churches, and I know not that the Scriptures instruct us as to any other ground of this universal open for ministry; the manifestation of the Spirit was given to every

man to profit withal, and an opening was left for the gifted person, according as he felt the inward impulse or impelling power of the Spirit leading him to the exercise of his gift. At times it would seem that the gifted person was but the passive instrument of the power using him, on other occasions we clearly see that he had a control over the power, and indeed was responsible for its use or abuse—I refer to the Scriptures above quoted.

Now the question will naturally present itself—should this liberty still exist? This seems simply to question—is there “*gift*” among us? Have we the gifts of the Spirit? If we have, then surely to deny liberty, is so far to deny the right of the Holy Ghost to minister. The question seems simple, and the consequence unavoidable, that if we have the *gifts* of the Spirit mentioned in the New Testament, or any of them, then should the most open door be left for their exercise, for the Holy Spirit to use, as He pleases, His own gift in God’s house. But if these gifts be *not* abiding with us, what then? Is there still to be the open door? I should say as confidently, *No*; why should an open be left for what we have not? Surely it will act but as an incentive to the forward, a temptation to the weak, to affect the ministry, who had far better, for their own souls and the souls of others, sit in patience and learn of those accredited of God. Thus there is danger of double mischief being effected by our not being careful to order our ways in subjection to God—those prone to be high-minded and self-opinionated are rather strengthened in the evil, and those coming for food to their souls are in danger of being sent away grieved and discontented, fed with

chaff, while there is bread enough and to spare in their Father's house.

Seeing then somewhat of the importance of this question as to gift, its extensive influence on the question of ministry, its practical bearing on the health of souls, and consequently on the glory of our God, committed in a sense to the keeping of His saints, let us patiently, and, as far as we may, without prejudice, consider it in the light of Scripture, and in dependence on the guidance of our gracious Lord. Let His thoughts stand, and our thoughts go for nothing.

That there is gift in the Church there cannot be any reason to doubt; indeed the Church is founded on gift, and without gift there cannot be a Church. As Luther once said, "the Church is full of the remission of sins," so may we say, the Church is full of *gift*, for "the *gift* of God is eternal life through Jesus Christ our Lord." And the Church is full of life; of course I speak of God's Church, and not what man has made of it. But this very consideration would lead me to question the present existence of *gift in ministry*, for with this only our inquiry now lies.

Are there now the *gifts* of the Spirit in ministry? Is there anything distinct from man's attainment, as we see in 1 Cor. xii. and xiv., or as we see in the "eternal life" which God is pleased of His sovereign will to impart to man?

Let not the soul of any dear brother be here disturbed, as if I was about to deny anything on which his soul's peace and power rests, or to recede from the common ground on which we have stood. God forbid! Here I stand unmoved, and I trust immovable, through God's grace. I would strengthen the foundations

rather than weaken them. Neither would I at all deny the existence of what many mean by "gift," though they use the term in a loose unscriptural sense, as I believe; the grace I confess and rejoice in, and I acknowledge the vanity of everything without it.

I will here state the sense in which, as I believe, *gift* is used in the Scriptures, and in which it is used throughout this tract. *Χάρισμα*, or gift, I look upon as quite distinct from everything of man's doing, distinct from the natural ability or talent he may possess of God, distinct from the improvement and sanctification of that talent, and alike distinct from any attainment he may make by the diligent use of means. It is the Holy Spirit's *giving* in distinctness from anything we see in man; it is that giving when the power of the Spirit is manifestly seen using the creature indeed, and yet clearly to be distinguished from the creature; as for instance we see in the gift of tongues, working of miracles, healing, etc. Here were gifts manifested in the creature, and yet clearly to be distinguished from any ability or attainment of his own, however sanctified; and so I believe it was of all the gifts of the Spirit, that they were all, like the "eternal life," of God's giving because He would give, as the Spirit breathing where He listeth.

Such I believe to be the true nature or meaning of gift, and I am not aware that there is any passage in the New Testament in which *χάρισμα*, or gift, can be shown to be something different to this; but should there be, I would here premise that it is this meaning, or supposed meaning, of the word with which this tract deals. Many, I believe, hold that gift in this sense does now exist, from this I believe certain unhealthy consequences follow; and this it is that I

question, nay more than question, I disbelieve in its existence at the present time, at least as to its being the general mode or power of the ministry of the day.

Where, I would ask, do we now see gift according to the above statement, or anything analogous to it? Those of the primitive Church could give account of their gift when questioned. There was a *manifestation* to every man, affording proof of its reality, but it is not so now, nor anything at all like it, that I know of. We see many contending indeed for the existence of gift, and yet not knowing what gift they have, or what others have, with whom, it may be, they are most intimate. Surely this would not be the case if there was gift in its reality; however obscured it may be by the imperfection or defilement of the vessel, still the distinction between what was of God and what was of man would manifest itself in whatever weakness. Gift for ministry was of course for manifestation, and to suppose of its existence without manifestation is certainly to suppose of it contrary to God's end or object.

What then, is there no ministry where there is not gift, as some say? But is not this to make ministry dependent on gift, rather than on the Spirit? I do indeed see ministry, blessed ministry, acknowledged of God, but not, as it appears to me, the ministry of gift, and yet of the Spirit. How then is it? Even thus, brethren, if we can look at it without prejudice; it is not the Spirit's *giving*, but the Spirit's *sanctifying*, *using* what God has originally given man for His own service. It is not now the Spirit's giving, except indeed as the *grace* be the Spirit's giving; for I thoroughly believe in the grace, χάρις, though I do

not see the gift, *χάρισμα*, at least not of the Spirit, unto ministry. I witness the grace, though not the gift. It is not now the Spirit breaking forth in manifestation in the vessel, the Spirit speaking by man, using his lips to utter God's thoughts, but the Spirit sanctifying what man has, and man speaking by the Spirit, in dependence on Him. This seems just what we have now, and nothing more, except in degree: at least the writer of these pages, desiring beyond anything to know God's will and to be subject to it, sees no evidence of anything further, and surely it is hard to believe in that of which there is no evidence for faith to rest on. If there be gift in reality, let us witness its exercise distinct from what we know belonged to the creature; or let us be directed to the Scriptures which *limit* ministry to gift, and teach that it was always to be the source and power of ministry. Of neither of these do I see any trace. I see indeed the traces of the Spirit, and of His operations, though not of His gifts. Not that I take upon me to say they do not exist;* no, but only that I witness nothing of the kind.

* Indeed, from the consideration of 1 Cor. xiii. specially verses 8—10, we might be led to expect something more; and it has manifestly been at times the Lord's way to visit His poor broken Church, or at least some sections of it, with renewed power of the Spirit, specially in seasons of persecution and trial, when the comfort was needed; but these revivals seem soon to have failed. So far as it has been dependent upon man, failure has marked every thing which God has given him. So of the gifts; so of the Spirit's power; and if not so altogether of the Spirit, it is that His presence is dependent, not on man's faithfulness, but on the truthfulness of the Lord to His own word; John xiv., xv., xvi. Of these gifts, or extraordinary working of the Spirit, we see nothing now I do believe; nevertheless if we were faithful there would, I am sure, be more of God-manifestation among us: we are not straitened in Him, but in our own bowels.

Now this surely is very different from, and confessedly inferior to, what we see in those Scriptures to which we have been referring. There the Lord was *manifested* as present, so that the unlearned or unbelievers could say, "God is in you of a truth." Great, I believe, was the joy, great and unspeakable, from this felt presence, so to speak, of God. But, ah! it seems as if it was something which the poor earthen vessel was ill able to contain. In those Scriptures in which we read of the gifts, we read of the abuse already coming in; man vain of his gift, or making it an occasion of show, and so tempting God. And indeed I believe that the history of gifts in the Church, from their earliest to their latest appearance, would lead one very much to the conclusion that the Church has never at any time been able to hold them. It would seem as if it required a very high degree of holiness and subjection to God to possess the gift without abusing it, to exercise it healthily for God without the intrusion of self for a share in the glory. This consideration may help to make us the more contented with the mode which God is now using; and the more so when we further consider that in the case of gift the Spirit acting in sovereignty made use of His creatures unconverted, and consequently unsanctified, as I think we may learn from 1 Cor. xiii. 1—3; with Matt. vii. 22; but in the case of *true* ministry, now and ever, it is confined to the saints; though there may not be gift, yet there must be the Spirit, and having the Spirit, we have the power, however weakly, to sustain us in peace and service for God.

I do not further approach the question as to the failure of gift, the why and wherefore, or whether we may now possess it, or if it be our duty still to wait

upon God concerning it—I dwell not on this subject, deeply interesting as it is, not from any aversion to it, but for this reason, that it is not my object. My inquiry now is with the preliminary of much importance, it is as to the existence of gift among us. If we have not the gift, then surely we only impose on ourselves by affecting what we have not, we increase our weakness by assuming what we have not, and further we occasion much of evil by leaving an open door for what we have not. Surely this must be displeasing to the Lord, as is everything of pretension: this should lead us soberly and prayerfully to review the subject before God, divested of consequences, through which many view it.

When I look to the New Testament and see what gift is there, and then look upon the poor feeble scattered saints, I can have little doubt on my mind as to the sorrowful conclusion that the gifts have failed us, whatever the reason may be, that now we have them not; not merely, as some put it, that we have them weaker or in less measure, but that in the ordinary ministry of the day we have just nothing, stronger or weaker, of the gifts of the Spirit, in the sense which I have explained; that it is not the ostensible way in which God *now* carries on His work among us. But, as I before said, I would not deny that they may now exist in some measure, though unknown to us; and God when He pleases can confer them, though our expectation may be slow, and seem little warranted from Scripture. They seem rather as to expectation connected with Israel, and the consideration of Heb. ii. 3, 4, would tend to discourage the expectation, as rather associating them with the confirmation of the Gospel; but we ought indeed to

be careful that we do not by our deductions from Scripture frame a system for ourselves that may be found to fight with God. How much has this been the case, and with how many, making their own thoughts of Scripture all one as the Scripture itself!

Let us now glance at those places in the New Testament where the word *gift*, or *χάρισμα*, occurs, in order that we may come to a more sure conclusion. We find it most frequently in the First Epistle to the Corinthians, for in that Church *gift* prevailed more than in any other of the Churches we read of in the New Testament. In chap. xii. the word is to be found five times, and this, with chap. xiv., is probably the most important Scripture for ascertaining its meaning. Most of the gifts mentioned in the chapter, it is pretty generally confessed, have failed, at least are not now in exercise; we see nothing now of the gift of healing, the working of miracles, prophecy,* discerning of spirits, divers kind of tongues, interpretation of tongues; but, while this is confessed, a claim is put in for the remaining gifts of this series, "the word of wisdom, the word of knowledge, faith;" but it is suspicious and injurious to this claim that is just made for those gifts only, the reality of which it is most difficult to test. It is comparatively easy to

* I have heard indeed of dear brethren calling their meetings, meetings for prophesying, but this surely is trifling that scarcely requires a serious reply. And yet what must be the effect on one coming in, and being told that what he heard was the utterance not of man, but of the Spirit by him—a revelation of the mind of God by a divine impulse—for such was the Prophet's word, whether it was for edification, exhortation, or comfort? Truly I fear that such representation would be sadly to dishonour that holy Name. If a lower sense of the word be pleaded for, I do not see the authority for such *sense* in the New Testament.

ascertain the truth of any pretension to the others, but not so easy as to these, for there may be wisdom, knowledge, faith, without any gift of the Spirit at all. I think however according to the definition of "*gift*" on page 8, that it is manifest we have not any one of these gifts, and it is only, observe, of gift in this sense that I deny the present existence.

What! it may be said, have we not knowledge, wisdom, faith? Assuredly we have in a measure, but truly I see no trace of any one of them now as a *gift* of the Spirit. Knowledge I see, but it is as the result of long and patient study of the word, and where without this do we see this knowledge? Wisdom we have also, but not as a gift of the Spirit, but either the improvement of God's original endowment of His creature, or the result of prayer, meditation, and experience. Faith we possess too, and assuredly the gift of God, as life in the soul; but not, I do believe, a trace of the faith here spoken of, which is something widely different from that which is the common possession of the children of God, and which may, as other gifts, in the furtherance of God's purpose and in His sovereignty, be exercised by those having no part in the great salvation. This I learn from the connection in chap. xiii. 2; and Balaam probably is a case somewhat in point (see also Matt. vii. 22). It means, I believe, a faith connected with miracle; the gift of the Spirit to the creature, in correspondence with God's purposes, the belief that God will do what we ask, however great it be, or beyond the stretch of human power.

Concerning the word of wisdom and the word of knowledge (chap. xii. 8) we may also get some light from the connection in chap. xiii. 2; there they seem

connected with the understanding of mysteries and knowledge, and in chap. xiv. 6, with revelation and knowledge, so that these gifts and their exercise would seem thus connected—

CHAP. XII.	CHAP. XIII.	CHAP. XIV.
Word of knowledge —	Understanding of knowledge —	Speaking by knowledge.
Word of wisdom —	Understanding of mysteries —	Speaking by revelation.

Here were the gifts direct from the Spirit, and probably it was just in the exercise of this gift of wisdom (which, from the parallelism of gifts and offices in this chapter, verses 8—28, would seem specially to belong to the Apostles) that Paul opened that mystery which we find in Gal. iv. In attentively reading the Scriptures one will often feel that there is truth in many passages lying beneath the surface, or the more immediate and obvious meaning of the words, of which Gal. iv. is an instance. These truths, it may be, the *gift* of wisdom would open out to our comfort and edification, while now we are left, as it were, to spell out these things by the slow efforts of reading, meditation, comparing, etc.; and after all, how much of the man is mixed up with them, how much of our own imaginations, and very often how little of wisdom! I do not desire to make light of what we have: we have the oracles of God, and blessed be God that we have them, but how poor is our handling the word, how inferior must it be to the freshness of truth welling up from these fountains of living waters, under the immediate energy of the Spirit! Possibly the above consideration may let us see somewhat of all the guessing, to so little purpose, at the name and number of the beast: “*here is WISDOM*” says the Apostle (Rev. xiii. 17, 18), and again, “*here is the mind which hath WISDOM*” (Rev. xvii. 9), and then he proceeds to the revelation of the mystery.

To return to the consideration of the passages in which the word occurs. We find it altogether seventeen times in the New Testament: five times in the chapter we have been considering, once in chap. i. 7, which is explained by ver. 5, and by the known endowment of this Church as to gift (chap. xii. 7), and once in chap. vii. 7; here there does not seem to be anything in the passage to define the meaning, and in this difficulty the safe way is to adhere to the usual construction of the word. One thing is manifest, it is altogether distinct from ministry; if he refers to something given of God subsequent to conversion, then is it gift properly speaking; but if it be a natural endowment, or the power one may get over himself through God's blessing on the means he uses, then it only proves that what is called gift is after all but a natural endowment, or human attainment. As I have said, I do not believe that *gift* is ever used in the Scriptures in this sense, gift is something much higher than this, but if it be so, to this sense I do not object; this I am sure we have, and from this the evil which I combat does not follow.

The word further occurs in 2 Cor. i. 11, where it would seem to refer to some special deliverance of God; in 1 Tim. iv. 14, 2 Tim. i. 6, it is clearly gift in the sense we speak of, and also in 1 Pet. iv. 10, where, as I take it, it is distinct from what we have in the following verse, but on this I would not decide. From this verse I have heard it said, "if no gift, no ministry," but I do not see the sequence of this; it does not seem to follow that, because one who is possessed of a gift should exercise it, therefore we are not to minister at all when there is no gift. Such a canon,

I fear, would close the lips of every godly minister in the country ; for the gifts have indeed, I believe, failed us, but not so God's care for His people, He still provideth food convenient for them, and a fitting vessel whereby to minister it.

The only other places where the word occurs are in the Epistle to the Romans. In chap. i. 11, it seems used in the sense we are supposing, Paul in his apostolic office imparts to them something additional, and the object is to be noticed, "to the end ye may be established ;" in chap. v. 15, 16, and vi. 23, it is God's free giving to the soul in life and justification, and which, I think, helps much to explain what gift is, as something altogether distinct from man's doing ; chap. xi. 29, refers to the unchangeableness of God's purpose touching His ancient people. Chap. xii. 6 refers to ministry, and this is the passage most confidently appealed to by those upholding the existence of gift in ministry at the present time. I trust that my mind is open to receive the word in simplicity as God gives it, and that I would not to serve a purpose alter one jot or tittle of it ; but I must say that I do not see anything in the passage to establish the claim to gift at the present time. I see gifts indeed in the passage, but I do not at all see that we possess these gifts now. I find here prophecy, ministry, teaching, exhorting—surely we possess these, one may say ; we feel indeed that we have something of them, and thus we hasten to the conclusion that we have the gifts. I doubt not that we do possess them, at least the last three, and that we possess them of grace too ; yet most decidedly would I say *not as gifts*, no, not one trace of them that I can see. If by gift be meant

the Spirit's giving subsequent to conversion, distinct from natural endowment, and distinct from the attainments resulting from industry and diligence in the use of means, this, as I have said, I believe to be the notion of gift in the New Testament; but even though it should not be, I feel it important to repeat that it is to the supposed existence of this—call it what you may—that I except, as being mere assumption, hurtful to the souls of saints, and what will sooner or later end in disorder, and dishonour to the holy Name called on us. In this sense, I repeat it, I see nothing of the ministrations of which the Apostle speaks in Rom. xii. 4, 6, neither have I heard any *proof* of their existence. If any one speak of them in a lesser sense, then most willingly do I acknowledge them, and confess myself a debtor to them in such a sense, yet do I believe it a misnomer to speak of them as *gifts*.

Here probably it may be right to notice the word in Eph. iv. 8, 12, to which the believer will naturally revert; the word for gift here (*δόματα*) is different from that we have been considering, neither is it the Spirit's dividing, but Christ's giving in ascension. It seems to teach us of the varied powers of the Spirit, fitting men for God's work. It seems plain that we have not the apostles and prophets now, indeed from chap. ii. 20, we may doubt if their exercise extended beyond the framing and establishing of the Church; that we have evangelists, pastors, teachers now is as plain, and from the Head of the Church by His Spirit, as we have before explained, and to me it is equally plain also that we have them not as gifts in the sense we have been considering.

It has been suggested that we read nothing in the New Testament of ministry apart from gift, but this is merely to assume that wherever ministry is spoken of, *gift* is understood, for in the greater number of places where it is spoken of there is no mention of gift. But allowing for a little that the ministry of the New Testament was always the ministry of gift, (which indeed I am far from allowing,) still it makes nothing to the question, it only brings us to the point in debate, have we now what they had in the apostolic times? Gift was then God's order in His house, gift was largely and widely ministered by the Spirit, so as to be seen and known of all. Where is this now? Truly I see nothing of it, though very willing to hail it, should it please God so to visit us. But if indeed there be gift, if it be God's mode in His house now, then why not covet the best gifts? why not seek them earnestly in prayer?

If one will look at the subject soberly, and without having anything to maintain but God's truth, I think he will find but little reason to suppose that the course of the Spirit's work in the ministry of the day, is anything beside what is ordinary—using means and blessing them. In the apostolic days His work was not only so, but moreover extraordinary, and of such is the nature of gift. Of this, as I have said, I believe that we have nothing.

Thus then the question seems to stand: the Scriptures teach us of gift manifest and abundant in the primitive Church, they further teach us of a free, unrestricted open for the exercise of the gift, they do not, I think, teach us of this *free, unrestricted*

*open** in the Church, except in connection with gift. But where is the gift now? It is hard to prove a negative, yet we see no proof of the gift, nor is there the assertion of Scripture, that I know of, that gift was always to be the power of ministry.

Let us now turn aside for a little, and consider patiently what we have got at the present day, and the means which are used in ministry.

In contemplating man we cannot fail to see very noble ruins of the structure once erected by the Divine Architect. "In the image of God made He man," and though that image be sadly indeed defaced and man often presents more of the brute or of the devil than of God, yet may we trace amid the ruins here and there something that shows the master-hand, and tells us still of the ancient truth and beauty. We see men to whom God has given a clear and vigorous understanding, acute perception, lively imagination, retentive and ready memory, with that knowledge of the heart and its workings which gives a power of application of much value; these together with warm and generous affections, tenderness and sympathy of heart, and moreover a happy facility of utterance, we find God originally giving in different measures to different men as He will. I do not of course mean to enumerate the faculties and powers entering into the composition of man, but just to notice in passing

* I say specially *free, unrestricted open*, as referring to gift, for of course there was ever an open for the recognized pastors and teachers, and, as I believe, for any distinctly recognized competency to edify; but this is a distinct thing from the *unrestricted open* for gift, whereby *any one* might rise and speak as the Spirit moved him. This is what I do not now see.

for our purpose; more than enough, it may be, some will think.

One thing moreover we find of every man in his unconverted state, that whatever his powers may be, *self* in one shape or other is his object; that the powers with which he is endowed of God as Creator are not directed to their right end; that in the days of his unregeneracy, like the prodigal, he squanders on himself, thoughtless of the Giver, the fair portion that was assigned him with a different intent. How fallen he is and apostate from God we learn from the first three chapters of the Epistle to the Romans; truly "all have sinned, and come short of the glory of God," yet are not the powers of which we speak destroyed, however defiled and perverted.

What then shall we say to these things? shall we uphold them all or in part as the qualifications of true ministry? God forbid. It would indeed be no better than infidelity so to do. Of themselves *alone* they add nothing but hindrance to the private Christian, or the Minister of the word. God makes the Minister, God alone by His Spirit, but as assuredly God by His Spirit takes up these His own powers, originally given for His own service; and he who will deny the value of those powers of head and heart, when laid at the feet of Jesus and sanctified to His service, is such an one as I feel it is all but hopeless to plead with. Yet have I heard something of this kind; but it matters not, they will ever hold their place before God, and in the conscience of His saints, when God uses them.

And wherefore should it be thought a thing strange that God should sanctify what originally He gave to man and for His own service?—or wherefore should we

so undervalue God's giving? These powers are as much God's giving to man as the spiritual life which afterwards animates his soul, and are they given for naught, or only to be abused? True, they are abused; but what is it that is not? The highest spiritual gifts that man ever possessed have been grossly abused. Let us then distinguish—the giving is of God, the abuse is of ourselves. And surely we will not thus conclude that a thing is evil in itself because it is abused; is it not well that they be rescued from Satan, and brought back to their right owner? God originally formed the vessel for the use that He had for it,* and if it has been appropriated to a profane use surely this is not a reason why it should not be redeemed and sanctified to Himself. If indeed men will assume God's work relying on their own talents, or thinking to serve in their own strength, then for such I see nothing but that they be broken to shivers as the vessels of the potter. I know of no service for man's talents in God's work but as God Himself takes them up, and then it is that He can, when man lays them down,

* This fitting of the vessel has been applied to gift, but, I believe, not accurately; there does not seem to be any analogy, that we can trace in the Scriptures, between the gift and the fitness of the vessel for it. The gift of healing was not because of any skill in the treatment of disease, or of tongues from any fluency of speech, and so of faith, knowledge, and all of them; they were in truth eminently of the Spirit's sovereignty, apart from all fitness in men, dividing to every one as *He will*. But the fitting, I believe, specially respects what we now possess, God originally endowing His creatures according to the service for which He designed them, in nice correspondence with His own purpose; and this, however wasted or squandered, the Holy Spirit takes up in His own time, claims for God, and sanctifies to His service.

acknowledges their impotency and unfitness for good without Him. I know nothing of man that can stand before God but as it has passed through the Blood—nothing that may be used but as the Spirit uses it.

All is of God, whether the ability for service, or the life to exercise it, or the grace and wisdom to direct, all is of God. I know nothing that man can arrogate to himself but his sin and misery.

It has been well and truly said by one, "God can use anything, man nothing;" to this most heartily do I assent, but the jealousy of some has run far beyond this, their fear is of man's powers being at all used or sanctified to God. Sanctified intellect has indeed been an expression of no little offence to their ears, on the ground no doubt of a wholesome jealousy—the fear of attributing the work of the Spirit to man's intellect, sanctified or unsanctified. This surely would be evil enough, but we must not allow ourselves to be cheated out of the truth by a zeal without knowledge. Satan can work this way as well as any other, it is but passing from one extreme into another and passing by the truth between them, rejecting the use because of the abuse. One would think that it might allay any anxiety on this subject to see the very powers of which we speak taken up and exercised by the blessed Lord Himself. Hence we find Him *reasoning* to the conviction of those to whom He spake, and His *affections* flowing out even unto weeping. True, there was nothing of corruption in Him, Satan had no part in Him, still the very same faculties we see in exercise. He was man, and thought, felt, reasoned, believed, and spake as man; and as men should we set Him before us, and think, feel, reason, believe, and

speaking, with His blessed example before our eyes. I might further observe how God is thus represented in the Scriptures, specially in the writings of the Prophets. See Isa. i. 18; Jer. xxxi 20, and much to the same effect.

In distinguishing, as we should, between the use and abuse, we may ask by what medium do we receive truth? By the Spirit, one will say. Most true; without the Spirit it is all spiritual darkness—without the Spirit we cannot know spiritual things—the mind is *spiritually* dead. But when the Spirit of God is pleased to work with man, what, we may inquire, is it that He works on? What is His subject, or the medium of His communication to man? What is it that receives and is conscious of His varied operations, His awakening, convictions, comforts, etc.? Is it not the mind, the intelligent power with which God has endowed man, fitted for the purpose, if you please, renewed, enlightened, brought into subjection, but still the mind? Some indeed I have known to deny this, some who will not allow that God uses man's mind at all. Truly it is no easy matter to deal with such. But I would ask, have you ever known God to use His creatures in ministry who were divested and void of mind? One may say, what is too hard for God?—He can do anything. Truly He can, but God acts in consistency with Himself. He might minister by the brutes that graze the ground, as He might of the stones raise up sons to Abraham, but it is not, nor ever has been, God's way. God has given this wondrous power that we call *mind* to man. It has indeed been darkened, defiled, degraded—the fine gold has become dim—yet when God is pleased to work, it is on man's

mind He works ; it is man, as a creature possessed of intelligent and moral powers, that He takes up, and these powers that He uses to effect His own purpose.

If not, then I would ask, on what power does God act ? Is there a new mental or intellectual apparatus, so to speak, communicated to man ? I have heard something of the kind intimated, and it may be by otherwise sensible persons ; but, to be consistent, surely he who thinks so, should also hold that we get a new body before God can use us, and more especially a new tongue, which God specially uses, which is called man's glory, and which probably is the most offending member in his body. Again I would ask as to faith, is it not an exercise of the mind,* even as every other spiritual acting ? Assuredly I do believe it is so with those only whose hearts God has touched ; still is it the mind that believes, even as the mind reflects, meditates, adores. If not, where do we see faith without mind, or any spiritual exercise in a depraved and wicked person ? And hence, it would seem evident, the need both of mind, and sanctified mind too ; and I entirely believe that as we are simple before God, not hindered by our prejudices, or having thoughts or systems of our own to maintain, our earnest desire will be that all our powers, affections, and attainments, in a word, our whole man, be wholly sanctified, laid upon the altar, and offered up to the service of our Lord and Master ; and to this effect, I do believe, speak those

* Should those passages of Scripture which speak of believing *with the heart* occur to any one as contradictory to the assertion of the text, I would observe that in Scripture language the heart is not spoken of as contrasted with the mind, but expressive of the moral exercise and engagement of the affections where there is true faith, distinct from a mere formal, lifeless profession.

Scriptures, Rom. xii. 1, 2; 1 Thess. v. 23, as many others. Nor is it reason that God's dear children be needlessly jealous herein for their Lord's glory; it does not take from the skill or credit of the workman that his tools are adapted to his purpose, that he has sharpened and fitted them to execute his own object; they could do but little or nothing without the master-hand, or mischief only in the hand of one unskilled in his work.*

It may be said that we see some poor, simple, uneducated men in different denominations taken up of the Lord, and becoming useful, painstaking ministers. Doubtless we do, and the Lord be praised that it is so, and would to God that it was more so. But let us look again, and probably we shall find that they are men of some mind above the common order, and however uneducated, still men exercised in prayer and the word, and with some ability of expressing what they possess. Here we see the mind and the means, and without both I apprehend that we shall find but little ministry for God.

In concluding our remarks so far, I would recapitulate a little, and state as clearly and concisely as I may what I believe to be the truth on the subject.

Where there is true ministry, say a faithful preacher, pastor, or teacher, such is of God's Spirit. God raises

* Any one who will consult the following texts, which might easily be enlarged, will see the different words descriptive of the mental or intellectual powers recognized in the teaching and exhortation of the New Testament. Matt. xxii. 37; Mark xii. 33, xiii. 14; Luke xxiv. 45; Acts xvii. 2, 17, xxiv. 25; Rom. vii. 25, xiv. 5; 1 Cor. i. 10, vii. 25, xiv. 15—20; Eph. i. 18, iii. 4; Phil. ii. 2—5, iv. 7, 8; Col. i. 9, iii. 2; 2 Thess. ii. 7; Phil. 14; Heb. viii. 10, xi. 3; 1 Pet. i. 13, iv. 1; 2 Pet. iii. 1; 1 John v. 20.

up such, and sends them now I believe, as of old : what is not of God's sending is evil. God's sending we now know by the testimony which such have in the souls of those ministered to. But true ministry, while it is of God's Spirit, is not of gift—meaning thereby the Spirit bestowing any qualification or endowment subsequent to conversion and irrespective of diligence in the use of means—but by the sanctifying, directing, bringing into exercise, and subjecting to God, what God had originally given with a view to his own service. This, I believe, is what we have in ministry; I will not indeed take upon me to deny that there may be more, but this only do I say, I am unconscious of it. If this be denied, I say, where is the person to whom you have seen anything imparted after conversion otherwise than by God's blessing on the ordinary use of means?

I quite acknowledge that I see a great change taking place in man after his conversion. I see ignorant men becoming instructed, but it is by God's blessing on the diligent study of His own word. I see worldly men becoming devoted to God, but again it is by His blessing on much watchfulness and prayer. I see one almost unintelligible from some peculiarity of mind, becoming easy to understand; one slow of speech and hesitating, becoming fluent and fervent in utterance, but when do we see this without diligence and industry? It is of God's grace, looking with favour upon the frequent and painful exercise, it may be, and patient prayer of His children.

I see God ever acknowledging industry in the use of means, in the overcoming of many infirmities and sore temptations in His people—as pride, temper, evil

disposition, bad habits, etc.; but I believe that it is idle, and will only end in disappointment, to look for the blessing without the diligent use of the appointed means. This I daily see, more or less, but nothing beyond this; and this I see in the private Christian as concerns his soul's health and peace, as well as in the ministrations of the man of God: there may indeed be what is unpremeditated, and the occasion may call for it, but I feel assured that where it is the habitual course *profit* will be the exception, and not the rule; not so, I believe, in the reality of gift.

I observe the very same ability and endowment which the natural man possessed, taken up after conversion and used for God, and acknowledged of God, more or less, as it is sanctified to Him. I acknowledge the growth and expansion of man's powers by exercise, and more than this it may be, the eliciting, and drawing into exercise, powers previously almost dormant. This I see, but I never have known the impartition of any mental power not previously possessed, any more than I have known the restoration of a lost limb.

If any one please to call this *gift*, or to speak of gift in an inferior sense to that which I have described, as what I believe to be the apostolic sense of it, then, though I do not think it very correct, yet I differ not about the word if we agree as to the thing. The old saying has its measure of truth—"words are the daughters of earth, things are the sons of heaven." The evils which I witness do not flow from this, but from the assumption of what I have described as gift.

In quitting this part of my subject I can truly say that it is not a pleasant one to me. I desire not to

appear the panegyrist of man's mind and powers, so perverted and astray from God. I have no pleasure in dwelling on them, but much that I have witnessed seems to me to call for a sober consideration of the subject. What I have said of man and his endowments I repeat in a few words—God may use them, and does use them, as we see daily, but it is little we can call good that else will come of them; but surely it is an evil thing to see men using these powers, talents, energy, influence, property, everything, and yet professing not to use them, professing to lay them aside, to cast dishonour on them, and to act solely in the power of the Spirit, in the exercise of gift, while it is plain to see that it is not so, that something else also is working. Surely this is not to be true and simple before the Lord, or to honour His Name. To my own apprehension the thing is plain, I feel satisfied that each and all of these may be used, should be used, for God, laid at the feet of Jesus. Indeed what is not, or may not, be given to Him, the true-hearted disciple should not hold to or acknowledge—what may not be sanctified, should be crucified. It is, I believe, a difficult service, but it has its reward for him that is found faithful herein.

Having so long dwelt on this subject, it may be asked, what after all is the value of it? is it not merely speculative, and of no practical importance? Truly, if I thought so it should not have occupied me; to me it appears of much practical value, and to the consideration of this I would now proceed.

I believe that there is personally this danger, which indeed I have witnessed, that in proportion as we are

occupied with the notion of gift, we shall scarcely value as we ought the attainment which results from the patient and prayerful exercise of the soul. The truth and holiness of some will preserve them from this, but we must remember that the majority are the weak ones, and are carefully to be guarded from exposure to what is evil or erroneous.

Then as to ministry, to what weakness and poverty must it lead, to what sameness, or dealing in crude fancies, when this thought takes possession of the mind, this waiting upon a gift that is no gift. There is indeed a happy inconsistency herein between the belief and practice of some; but surely there ever will be the danger, when the mind is prepossessed with the notion of gift, of slighting the preparation which results from the diligent and prayerful study of the word, and the patient consideration of the wants and circumstances of the flock; the painstaking to seek out, to adapt, and apply to their souls, as a faithful and wise servant, the special truth of which their souls are in need. And just as there is failure herein, there will be the consequent danger of the daubing with untempered mortar, and so the slightly healing of the poor bruised and wounded family of God; and then the sickly effect in the hasty catching up of opinions, zeal for notions, the dealing, as one calls it, in the false commerce of unfelt truth, confident assertion with but little experience, little of the felt-blessedness of the truth before God, and in testimony to man. Herein is the danger, and truly it is not with the writer of these lines, conjuring up images which have no existence but in his own fears—he painfully knows what he affirms, as do others also. And let no one

say, "the evil does not press on me"—you know not, with a false principle, how soon it may break out and overwhelm you. You have, so to speak, the principle of the mischief with you, which may any day be manifested to the jeopardy of your peace and God's glory; and I do believe that the restraining power hitherto has been the individual grace of the few, grace which, amid all the weakness, I dare not make light of, but readily bear witness to.

Ah! it is a serious question, involving much, that of ministry, and I fear that our way has been to make too light of it, in avoiding the evil which probably pressed most on us; but when one remembers how much the health and prosperity of the saints are dependent, under God, upon the character of the ministry they have, we shall see that it is no light thing to put one's hand to the work unbid; it will be, I believe, unbid—unblest; and for those called and sent of God to entertain any erroneous principle, may be to disseminate the error together with the life.

How needful then, how urgently needful, for those who more or less may minister to souls, that they take heed unto themselves, and see to it that all they do be to the godly edifying which is in faith, and not to minister questions; that they care for the poor, weak, and ignorant ones, that they consider such rather than those requiring high-seasoned food, whose diseased appetite is ever on the look-out for something new!

It is said of the man probably most acknowledged of God in the last century, or indeed for many centuries, that he left nothing to accident that he could regulate by care, yet did it not lessen his dependence on the Spirit. I would that the value of the word of

this honoured servant of God was more deeply felt ; truly I do believe that it is a word in season.

But further, the evil which results from the assumption of gift, the chief evil I believe, at least that which I most feel, is the way it affects the meetings of the saints. It was noticed in an early part of this tract that the ground for the openness for ministry in the early Church was the possession of *gift* ; but surely in the present weakness it would be nothing better than the merest assumption for any section of the Church to meet on the same ground as we see occupied in 1 Cor. xiv. And yet if we have gift this is the true ground. Here we see the openness of the Church to the Spirit, even as it should be. The Holy Spirit then bestowed gifts on men according to His own will, and according as they were impelled by the Spirit they exercised these gifts, as the Spirit gave them utterance ; to silence such in the Church, would be to silence the Spirit, to close the door against the ministry of such, would be to shut out the Spirit from God's house. But if such gifts of the Spirit be not now with us, if this internal impulsive power of the Spirit impelling to the demonstration of the gift have ceased, wherefore then, I ask, should there be an open door ?—Wherefore indeed, except to encourage those to come forward who should not, as the writer of these pages has too frequently, and how sadly, witnessed.

How many are there meeting now on this by-gone mode of God's dealing in His house, full of their right and responsibility to do something in the gathering together of the saints, and just on this ground, when there is any understanding of the ground on which they meet ! And hence we have the reading of chapters,

and the occasional ministry on them, and the hymns incessant, and the prayers of so many who had far better, for their own souls and the souls of others, hold their peace; so that in truth often is there reason for the reproof of one, "Where are your ears?" and all this—here is the fearful evil—*on the ground of liberty for the Holy Spirit*, men calling their own little doings by His honoured name, calling His name upon what after all is so often but the working of self. Is this a light thing, or is it not fearful trifling with the blessed name of God the Spirit? I feel that it is a solemn thing, offensive in the sight of God, and sooner or later it will be felt to be so, and I trust remedied; indeed now is it felt by many, in sorrow and weakness and sad misgiving, coming for food and getting none, grieved by the attempts at ministry of those whom God has not qualified to minister. Surely this is not God's way. I feel it is but trifling to say that He would thus teach us to depend on Himself. It is to allow of evil, and then to quiet ourselves under it.

Thus do we see some of the fruit of this unhealthy plant, this groundless claim to gift, the affecting to act in a power which is departed, or at least not possessed. Indeed there ever must be danger in the effort to act out apostolic principles without corresponding power; it will only lead to imitation and weakness, if not confusion, and end in failure. What is more pitiable than the imitation of power that we do not possess? It is one of the things which has grieved some in what they have left, but there is exposure to it still, and the need of watchfulness, and so there will be. I am sure that it is at the root of much that is distressing to the true-hearted, that tries them in many. The free and happy

intercourse of the brotherhood for instance, which in the Spirit is modest and becoming, in weakness too often degenerates into an unsanctified freedom, an unbecoming forwardness and impatience of restraint. How painful is everything in this way, and how abhorrent to the mind of the Spirit ! When that Blessed One is in power, His own word will not be forgotten, "Charity doth not behave itself unseemly."

That which may be most blessed when possessed, it is only false to assume to act on when not possessed. It would be false of the Jews now to act as if the Temple was standing, it would only be the exposure of weakness, for the Temple itself was the very centre of their religious system and service, everything hung upon it, and everything of true Jewish service lies, as it were, buried under its ruins. When it arises of God, then the true worship and service of the Jew will arise.

In like manner should it please God again to visit His Church, or any section of it, with the power of the Spirit, as possessed in the early days of the Church, then indeed let us openly profess it, and act in the power of it, and let the door be open wide for the fullest, freest manifestation of what God giveth ; but should it ever be so, the blessed Spirit will, I believe, open the door Himself. It will then be man's tremendous responsibility to close it.

Having thus stated the evil as I see and feel it, it only further remains that something be suggested as to the remedy.

I do not believe that there is the evil for which our God has not provided the remedy, and for the most part a simple one, lying in the way of faithfulness, but

involving, it may be, some surrender or renunciation of self, and here is the trial, for self is generally at the root of the evil that we feel. How universal is its influence, and how hindering to the Spirit! It is present in all our reformings, as well as in what we would reform. Truly we need to be watchful against an enemy that adheres to us so closely.

It is the infirmity of man to run from one extreme to another; he feels evil, and his thought is to escape it. His eye is not, it may be, on the truth, but on the evil, and in his eagerness only to get clear of what he fears, he falls into the unthought-of evil on the other side. Every track of life has its Scylla and Charybdis. This is the device of the enemy, and the remedy for it is simple, blessed, complete; not so much to keep our eye on the evil as on the good—on the error, as on the truth. Let us run our race, “looking unto Jesus”—blessed preservative from the all of error and of evil with which man’s sin has covered this wretched world!

It would seem as if in the reprehension of the evil which we have been exposing, there was an almost unanimous compact in the Church, in nearly every section of it, to run into the opposite extreme, and hence we have what is technically called the one-man-system, this is the other extreme. If the one error exposed the meetings of the saints to what was injurious, it is obvious that this deprived them of what might be profitable. If the one opened the door to what was evil, the other closed it to what was good. Alas! what creatures we are, so unable to hold any blessing of our God without abusing it on one side or the other! If indeed one was driven to a choice of the evils—sad alternative of man’s devising!—then

surely, with ample experience of both, I do not hesitate to say, let my lot be under the ministry of a man of God, though limited to him, if in other respects leaving me a clean conscience, rather than exposure to the evils of an open for every one assuming to be gifted. But it is not God's way for us, and therefore it must not be our way to choose between evils. We may, I do believe, avoid the extremes, and the evils connected with them, and steer that middle course where there is safety and blessing, according as there is subjection to God. I do not say that it is free from trial; no, in a world of sin, departed from God, trial will always more or less be the handmaid of faithfulness, but faithfulness has its own joy, its exceeding great reward, amid the abounding of trial. Of course as the evil is wide-spread, the difficulty to the few will be the greater, their path the more straitened.

In the middle course of which I speak it is, I do believe, that our remedy lieth, retracing our steps, however humbling it be, as we may have strayed from it. If it be plain that we have not gift in the sense in which it has been explained in this tract,—I the more insist on this, as it is only from this sense that the open is caused which produces the evils of which I complain—if we have not the gift, let us not profess to have it, nor act as if we had, *nor gather under the idea of an open for gift*, at least while we are without it, let us not leave this temptation to disorder, and distraction, and grief of heart to many; any experience which I possess would lead me to lay very much stress on this. I confess it seems to me a very principal source of the evil; so many come together quite under this idea of an open for all, and this very thought of

an open, backed it may be by the indiscreet teaching of some, suggests the idea to many of doing something, who otherwise would never have thought of it, and for whom it had been well that they had not, both as regards themselves and others. Thus this untrue open, this open, I may call it, on fictitious grounds, must ever work unhealthily, exposing some to think of themselves more highly than they ought to think, and exposing the meeting generally to unprofitable intrusion, while some—and those, it may be, among the most spiritual—most longing for communion, when their minds should be free and happy before the Lord, are kept in fear and anxiety, not knowing what they may be exposed to, as experience has painfully taught them.

But, on the other hand, while we guard against this evil, let us not run to the opposite extreme; let there be an open, as there should be *for proved and acknowledged ability to edify*. This is the object of ministry, the edification of the saints (Eph. iv. 8, 12). Hereby I learn whom God sends, and for such let the ministry of the Church be open; it is God's house, and the sent are His servants, let them first be proved, and then let them minister. This is, I believe, the force of the Apostle's word in the original of 1 Tim. iii. 10, where he seems to be speaking of ministers, and not, as usually supposed, of deacons. Here I find the necessity met and the abuse guarded against, but if the door be left open to ministry irrespective of this, as I believe, most wholesome control, then what is to preserve us from the pretensions of radical independence on the one hand (and who is it that knows anything of what is in man who will not fear to touch this

spring of evil?) and on the other hand from the conscientious actings, it may be, of weak and but ill-instructed minds, feeling their responsibility to give, when they have nothing to give, and when in truth rightly exercised responsibility would impose quietness and silence? That word of the prophet may have instruction for some of us—"their strength is to sit still."

For both of these evils, it is the credulity as to gift, when there is no gift, that leaves an open, and when we reflect that all this passes under the name of the Holy Ghost, we shall see that the evil is no slight one; of both such cases in truth the examples are neither few nor unimportant, and I think that we shall just find blessing and acknowledgment of God in the gatherings, as the ministry is restricted to those, be they few or many, whom God has capacitated to feed and instruct His people, and to whom He has given a heart to care for them. I make it not a question of education any more than I do of formal ordination, but simply of proved ability from God, witnessed to in the consciences of those who are spiritual: let there be an open for this, whatever the ability may be. It is not enough that one may have knowledge of the word, and withal a facility of expression, it is not this that gives one his warrant to minister. No; of what value are they to the saints, where there is not the edification? It is the power to speak to the heart and conscience, to draw out the response of these witnesses for God in His people, in whatever department of ministry it may be, whether exhortation, teaching, or preaching; this is what manifests ministry of God, for this should there be the freest open and encouragement

and care that nothing is allowed to damp or hinder it, and for anything of this should those who are experienced be on the look-out among the saints, they should nurture it, and bring it into exercise for the good of God's people, but "let them first be proved," and let not the meeting together of the saints, when the poor ones come for bread, become a place of experiment.

The conclusion then at which we arrive is this : all true ministry is assuredly of God, and is either of gift, or of recognized competency for the work by the sanctifying of the Spirit. If the former, then of course there must be entire freedom for the exercise of the gift wherever it be, the door cannot be closed on any one, for we know not when, or on whom, the Spirit may confer gift, and then each one must be left free to act on the impulse. But if this be not God's way of ordering His house now, if the Spirit be not dispensing gifts, then to leave a free unrestricted open is only to court the evils of which we have been speaking; the only open should be for competency to minister, to edify, which manifest indeed the work of the Spirit, though not the gift.

In connection with my subject, and as touching a source of the evil, I would say that the fear of arrangement, just as of man's powers, may not have served us; the abuse with which we are familiar may have driven us somewhat to the other extreme here also. If there be not gift then there should be arrangement. Indeed, gift or no gift, I believe that there should be arrangement, but such of course as not to interfere with the exercise of gift where it exists. In the 14th chapter of the 1st of Corinthians, where we read

most of the exercise of gifts, we find the Apostle making arrangement and regulation concerning them, that all things be done decently and in order,—be done to edifying; indeed through the Apostle's life I think we see arrangement and subjection to God go hand in hand, and when we reject arrangement, then it becomes a passive waiting upon Divine interference, a guiding by impulse—surely a precarious guide, as likely to lead astray as to direct our steps aright. The true way would seem simple—to act in the sober intelligence of God's will as gathered from His word, and in the faith of the sustaining of His Spirit; but surely this is most accordant with arrangement if it be in subjection to God, and not as the laws of the Medes and Persians.

But in truth there is, and must be, arrangement in every gathering of saints, more or less, and then it becomes only a question of degree. Our hours and places of meeting, our lectures and preachings, our hymn-books, and various plans for meeting the necessities of the saints, both spiritual and temporal, are but arrangements; beside much that often, it may be, is unexpressed, but still well understood, as it should be, but it were better still if it was avowed. How far better that there should be arrangement as to ministry, than to see at some gatherings help more than is required, and wasted for want of exercise, while at others there is a necessity, and a cry for help to meet it, but none to answer to the cry! Again, how far better that in each meeting there should be arrangement, than to see time and strength wasted, and souls trifled with in waiting one upon another, and thus an open left for those to come forward who

should not! Call this waiting on the Spirit, if you will—I know that many are sincere in doing so—but I believe it is trying to act on what is past, on the impulse of gift.

I value a little quiet waiting upon God, not, I confess, with the thought of any impulsive motion, but to get my soul into subjection to His holy will, to compose my spirit before Him, to enter into the thought of what we are about, to gather up strength from the Lord before we enter on His work, or open our mouth to speak in His name; but beyond this I know nothing of waiting under ordinary circumstances, and this obviously is most consistent with arrangement. I should indeed rejoice to see the stated ministry of those whom God hath made pastors and teachers, and to see arrangement among them in subjection to God. I believe that this would be to the comfort and edifying of souls. When I say *stated*, I mean not exclusive or limited, except as God has drawn the line of limitation by noting those whom He has qualified to minister. I dwell the more on this as there may be reason to fear the oversight of that exhortation, “Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men,” and lest much that is grievous to many may be but a leaven of the spirit that is abroad. This is an evil which saints will ever be exposed to, and ever have to guard against in the world; and we need only look around us to learn how evil and universal it is. In all that is called the Church, what an exhibition is there of this, and more than this! On the one hand, of lifeless order, on the other, of living disorder; the ministry on the one hand

reduced to a name and nothing more, on the other, in danger of being trampled under foot by men's self-will and independence ! Truly it is a work of much grace to walk between them, and keep one's garments unspotted by the evil.

But if indeed the arrangement of which I speak be found inconsistent with dependence upon God, then away with it !—any confusion is preferable to self-dependence, or the order that excludes God. But is it so ? Does arrangement in subjection to Him dishonour Him ? I trow not. I plead for no other. I feel indeed how sad it is that in a day of weakness the saints should by a too independent arrangement be deprived of any help, however small it be, which yet is manifestly of God's giving ; but this is the abuse, and while we watch against it let us not flee into the opposite extreme.

In connection with this subject of arrangement, it occurs to me to notice what seems ever to have been the order of God's house, I refer to the government by elders. I find them with Israel in its weak and broken state in Egypt ; I find them in the wilderness and in the land ; and in the apostolic times, even when gift was most abounding, still the order was "elders in every church ;" nay, it is remarkable that we find them introduced in the heavenly vision, whatever the place may be which they occupy there. This would seem sufficient Scripture authority, and it ought to be something very plain indeed that could warrant us in the neglect of what is so manifestly God's mind. They were not, we see, connected with anything dispensational, but proceeded from God's knowledge of what was suited to the necessity of His people under every

dispensation, and in truth, I never heard a good reason why such should not be the acknowledged order now, even as of old ; I say, *acknowledged* order, for wherever there is order, I see something like this, though unacknowledged. I have heard indeed something of *eldership* as acknowledged, though not of *elders*, but I confess it is beyond my apprehension to conceive of the former without the latter. In this also I feel that we have to watch against the abuse, to take heed that we fall not into the error of *making elders* : the Holy Ghost alone can make them. (Acts xx. 17, 28.) Let us distinctly acknowledge those whom He has made ; they are the Spirit's workmanship, but not therefore to be confounded with gifts. No, Scripture never confounds them ; and elders I think it plain that we have now, in whatever weakness. Indeed as to this we can scarcely be deceived ; the First Epistle to Timothy and the Epistle to Titus give us a description of them, in which we find nothing extraordinary.

How strange it is that *gifts*, of which we have no Scripture mark, we should still cling to and claim, while *elders*, of which we possess every mark in weakness, we should discard. What ground for reflection and examination before God, as we profess to honour His word !

One word more as to this. Let us not expect any revival of primitive order and blessing from Church organization. Truly I nurture no such thought ; but surely this does not justify us in the neglect of any one word which we have the power to obey, and that too a word, as we have seen, so connected with our necessities by God. I assuredly believe that continuance in believing prayer would bring back to us

much of order and blessing, though I confess the aspect of the Church leaves us but little to hope in this way, before the times of refreshing from the presence of the Lord. However, let us be careful that we take up nothing to interfere with the purpose of the Lord, whatever it may be, nor by our deductions from Scripture mark out a course for Him to act on: His word indeed cannot fail, but our interpretations may prove lighter than vanity.

It may occur to the minds of some that, in the course of the observations I have made, I too much overlook the presence of the Holy Ghost in the meetings, to keep order and ensure edification. God forbid that I should; but as to this I would offer two remarks. First, let us use means, but trust God. In ordinary cases to expect the end without the means is but the merest enthusiasm, to trust the means is forgetfulness of God, or even infidelity; and so to look for the Spirit's order in our meetings, while we allow of that which leads to disorder, is but sad trifling, to say the least of it, neither honouring to God, nor profiting to His people.

But in the second place I fear that few of us really feel, however we may speak to this effect, how sad is our weakness as to the Spirit, or how much that is but our own we may call by His holy name! Truly He is a grieved and dishonoured Spirit in His own house, ay, in every chamber of it, and if we thoroughly felt this I believe that there would be more of humiliation, and that there would be less of assumption. This is strongly my impression, and therefore I express it; yet must I say, the Spirit we have, or we have nothing; but oh! our leanness—our leanness!

It has been said indeed by some that if we have not the gifts, then we have not the Spirit at all, at least not the Spirit of the risen Jesus, but this is not surely to honour the Spirit. Gift is not the promise of chaps. xiv., xv., xvi. of John, but the Spirit Himself, the other Comforter; the Spirit is the *gift* (δωρεά) of Jesus in resurrection, or of the Father in His name, but the *χάρισμα* is the gift of the Spirit in the Church, according to His own will. Again, if it be so that we have not the Spirit irrespective of gift, then does it follow that every believer must have gift, else he has not the Spirit at all? But the assertion seems much akin to those propositions which fail by proving too much; for when the Holy Ghost was given in the apostolic times, we find Him not manifested merely in what is now called gift, but always in something extraordinary and obvious to sense; but of this confessedly we have nothing now. And shall we then come to the conclusion that we have not the Spirit of Jesus, or make our faith in His presence to depend upon a manifestation to sense? Far be it from us. I deny indeed the gift, but I feel that I dare not deny the blessed Spirit as with us, however weakly and hindered, or dishonour Him by so identifying Him with His gifts as to make them the only evidence of His presence.

Many of the little ones of God's family there be who need no reasoning on this subject; they know and are assured that they have the Spirit, while they may not see one tittle of what can truly be called gift; they know somewhat, however little, of Him who first made Jesus precious to their souls; and in subjection of soul I do believe that we may sweetly know, amid all the weakness, the leadings of that Holy One, His

presence helping our infirmities, His teaching so unlike to man's, the calm of the dove upon our souls, amid all the tumultuous heavings without and sources of disquietude within, and that most blessed fellowship with the Father and His Son, where our joy is full, and which is His own special work, even the fellowship of the Holy Ghost. But this is all the ordinary work of the Spirit, and does not partake of gift or what is extraordinary; it is what we might daily know if it was not for our weakness in the Spirit. It is now become, I do believe, very much an individual thing, owing to the uncleanness of the house. The Spirit is sensitive of evil, and therefore the body at large is—even what it is; but individually we may know His blessed presence, and more than this, I doubt not a few faithful ones may realize much of it. Many, it may be, there are who look back upon the days when some two or three of them together, unknown or despised perhaps, yet felt how precious was the Lord in their midst, and how good and pleasant it was for them thus to come together. Naturally they would desire to enlarge their borders and extend the blessing, and truly the borders have been enlarged, but how is it as to the blessing? Has it flowed on increasedly or in even keeping with the extension, or are there those to whom the memory of the past is sweeter than the present experience?

I say not this with any view to reprove or discourage the desire to extend what we have felt to be blessing as widely as we may; no, but to impress the fact as to our weakness, in that every extension of that which we believed to be blessing, is to the manifestation of failure and sorrow, though, through God's

mercy, not to this only ; and further I say it, that our labour be not labour in vain, or worse it may be. It is a sad case where there is vital disease without the consciousness of it. The first step towards a cure is the intimate knowledge of the malady. When we feel the disease and understand it, we shall arise and use the fitting remedy. Now here it is that I see so much of danger, and therefore it is that I bear my witness.

We are in utter feebleness, I do believe, as to *Spiritual power*, and here is our disease, or rather the source of our many diseases ; a feebleness, it seems to me, scarcely felt or understood, and therefore not treated as it should be, too often covered over by pretension. In proportion to our weakness in the Spirit of course will the infirmities of natural character appear, and *individually* we see this in the dominancy of *self* in one shape or other, which is the very antagonist of the Spirit ; and hence what judging is there of others, and what little ability to bear the judging of ourselves ! If the Spirit was with us in any power, it would be just the reverse. Love, the fruit of the Spirit, would then do its happy work, we should in a measure be unselfed, so to speak, and clothed upon with the Lord Jesus Christ. Again, how little power of communion is there ! how little of the reality of simple confidence in God, and nearness to Him ! With how many is it but an effort to persuade themselves of the truth of it, or something which they merely learn as a doctrine, and not of God ! and wherefore is it so ? Again the solution is in our feebleness as to spiritual power.

But if it be evil individually, how far worse is it corporately ? When we look around us, what a testi-

mony is the sad disjointed state of the Church to the hindered and enfeebled power of the Spirit among us ! Where is the oneness, the grace, the meekness, and forbearance which once shone forth in the freshness of the Spirit's times ?—where the very badge of discipleship left us by the Lord Himself ? Ah ! they are gone, or if now we see anything of the ancient grace, alas, how soon it wearies in the exercise ! In the absence or faintness of the Spirit's energy, man arises and assumes to be something, for something we must have in His place : the soul demands something, and this is the secret of the thousand devices with which man takes up.

We are prone to forget our feebleness, and to forget that the Spirit is the reformer in God's house ; and what hapless work is all that we do without Him ! In the absence of His energy, men think their own thoughts, and reform and model according to their own mind, much as in the days of Israel's feebleness, when every one did what was right in his own eyes. It may be conscientious acting in many, in many I doubt not it is, with some more, with others less, of God's word ; but all, all in the very feebleness of the Spirit, and hence the sad, sad result, increasing disorder and division, till so many among the true-hearted know not where to look or what to think, and find their only refuge, it may be—alone with God ! Some are satisfied with things as they find them, but it is the satisfaction of scarcely awakened life, or hopelessness as to any remedy ; others are thoroughly dissatisfied but afraid to step, not knowing where to place their feet, so little testimony of the Spirit is there even where there may be truth. Such is very much the aspect of professing Christianity, and this in the face

of that most frequently expressed desire of the Lord, that *His people be one*. And wherefore? Again I repeat, because of the Holy Spirit, so grieved, hindered, weakened as to His energy amongst us.

I need not say to the true-hearted what ground of humiliation does all this present. Truly we have need to go softly. Truly it would seem a day rather of sighing and crying for the abomination, than of anything of independence, or assumption, or self-satisfaction, as if we had wrought anything in the earth, as if we were the people, and knowledge was with us. Let us stand aside and look at things soberly. We have been quick to discern what is wrong in others, let us not be blind to it in ourselves; when we may have strayed, let us not fear to retrace our steps, or unsay our words when we have said them rashly; truly I desire to do so wherever it leads me—it is a little thing to be judged of man. Confession is the next blessed thing to undisturbed communion—it is the way of restoration through the blood. (See Ps. xxxii; 1 John i. and ii. 1, 2.)

There is this left to us, *God abideth the same*, and “blessed be God that He is God, only and divinely like Himself.” Yes, He abideth the same, and the way to Him is open as ever, Jesus is still on His right hand. The dispensation decayeth and waxeth old; it has brought forth its sickly crop to man’s meddling and wilfulness. We are fallen upon its latter days and are made to mourn, it may be amid the dregs and disorder of its wearing away. It is indeed a day of mourning to many, but the Lord knoweth it—the groaning is not hid from Him. Here is our refuge—*prayer, prayer, prayer!* This is our want, it is the

expression of dependence, and the Lord's ear is *unto* the prayer of His people. It is the proof that we are in earnest in prayer when we use the means corresponding with what we ask, when we are obedient as far as we may be. I speak not merely of prayer-meetings, but prayer *individually*, or of those feeling the evil, on whose souls it presseth as touching God's glory, of prayer individually, or of two or three like-minded—"if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." What a word, how wondrous, but how wondrous also our failure with such a word! Ah! where is our faith, or what else do we need for our healing? our faith is but feeble, we are so weak in the Spirit. Yes, the weakness of the member, as well as the disorder of the body, is testimony to the Spirit, as showing how it fares with us when His power is enfeebled; but this I say, where there is continued, believing prayer, assuredly there will be, I do believe, true and blessed power of the Spirit felt and witnessed. And let not the extremes into which others may have run, or the abuses into which they have fallen, hinder us herein: this would be weakly to yield to the enemy. Let us indeed be watchful as to this, but not therefore cease to wait upon our God, as well for the spirit of a sound mind, as for the power to walk in the light, to stand out as witnesses for Him in true spiritual power, amid all the evil. I know not what power and blessing one may not have, or more than one, nay all, if faithful. The limit is not with our God but with us, but I believe that the low state of the many will ever operate to keep down the few. The Lord knoweth how my

soul longeth after more and more of His blessed presence—how vain and hollow is anything else in the comparison—what broken reeds will we prove one and another to be—how unsatisfying even the truth itself, but as ministered by God's Holy Spirit !

I now draw these pages to a close. If I might, I would lay them, ay, lay them heavily upon the consciences of those on whom responsibility is resting—with some, a responsibility they may little think of. If it be thought by any that I have presented the evil too strongly, or dwelt too much on it, this of course must be a matter of individual opinion. But this I can say, my conscience also bearing me witness, that what I have said I have said honestly, extenuating nothing, exaggerating nothing, but what I have seen and felt, and what many see and feel beside me. Truly I had rather have to dwell upon what was happy only, but if the leaven is suffered to work while still the prophets prophesy peace, or speak smooth things, what will the result be ?

Brethren, bear with me herein, and weigh impartially, prayerfully, what here is set before you, in prayer and subjection to God. Truly it has been a work commenced and carried on in prayer, however feeble, and, if I know my own heart, not one line of it should see the light that I thought displeasing to God, as not one has been penned to give offence to any, even the least of His people.

THE FULNESS AND PRECIOUSNESS OF
THE WRITTEN WORD.

BARNET CONFERENCE.—*July*, 1863.

THE FULNESS AND PRECIOUSNESS OF THE WRITTEN WORD.—Luke xxiv. 44.

Psalm xix.

THE fear of the Lord is remarkably interposed amongst certain characteristics of the word. It means, I think, the fear which is begotten by the word. If you are true to the word, this fear will be in your hearts. I believe this is most important, and greatly lost sight of at the present day. Many deal with the word as the word of man; but if we see it as the very word of the living God, then there will be a trembling before it, not of bondage, but of holy fear, the result of love—"To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at My word."

The special subject brought before us to-day is the fulness and preciousness of the word of God, and the latter part of this Psalm meets this thought. I see a marvellous fulness in the Psalmist's words, "More to be desired are they than gold," etc. I am reminded of a saint of old, who said, "I adore the divine fulness of the Scriptures," and I think I can say, as I go on reading this book for more than forty years, nothing

strikes me more than this fulness. I never knew a want in the heart of man that is not met by the word. Neither the malice of the devil nor his own infirmities, ever brought a saint into circumstances for which there was not light in the word of God. Why? For this simple reason, that it is God's own word for His own dear children, so that it must be suited to their case at every point. Some may say, "That is not my experience." I dare say it is not fully the experience of any of us; but the word has not failed us, it is we that have failed the word. It comes with the power of the Spirit to us, for it has God in it; but if we are ignorant of it, if we are not feeding on it, if we are leaving portions of the word neglected, how can we know it? Live on the word, see that you can say of every principle you hold, "I have that from the word." How careful was the Apostle!—"I came to you not with excellency of speech, or of wisdom. . . . I was with you in weakness, and in fear, and in much trembling, that your faith might not stand in the wisdom of men, but in the power of God." If your faith is founded on man's wisdom, it will go with man's wisdom; but if it rest on God's word, His word stands, "The word of God liveth and abideth for ever." I take it, that is the great thing, for God's dear people to have it as God's very word. If God were to speak from the open heaven, if His voice resounded in this room, it would not be one tittle more His word than this volume (Heb. i. 1, 2). It is God that speaks; not Paul, Peter, John, but God. I look on this word as a tabernacle in which God dwells, and I come to hear what He has to say to my soul.

I was speaking to a brother the other day, whom I have known as a brother in the Lord for forty or fifty years, and he said, "I often come into my house, having just half-an-hour to spare. I am tempted sometimes to take up some other book to occupy the time, but I never took up my Bible under such circumstances but I got a blessing." Now I would not put discredit upon other books, many of them are valuable, but take away this Book, and we do not know ourselves, all is a riddle, we know neither the origin of the world, nor the destiny of man. The heavens declare the glory of God; but what are the wisdom, glory, power of God to a poor sin-stricken soul? It is mockery to a soul feeling its sin, to be sent to creation for rest. I cannot find rest till I find God, and I know not where to find Him till I take up this precious volume, "sweeter than honey and the honeycomb;" there He speaks to me, and "by the word of His lips, I am kept from the paths of the destroyer." And the more I know of His heart, the more I know of love, and I find the full manifestation of love in the Person of Jesus.

I see something in the word of God to meet the necessities of every living man, in consistency with all the attributes of God. I defy all the world to answer this question except out of God's own mouth in His word: If there be a righteous God, how can a sinner be saved? The first line of the gospel is God providing a propitiation, putting away sin by His own beloved Son. The law could not do it, for wherever man puts his hand he spoils everything, but Jesus has done it, "By one offering He hath perfected for ever them that are sanctified" (Heb. x. 14).

How do I know this ? By the testimony of the Holy Ghost, "the Holy Ghost also is a witness to us (verse 15). Oh, to see the preciousness of the word ; to give it a place in your heart ! There was One who could say, "Thy law is within my heart ;" therefore He could say, "I come to do Thy will." Get it into your heart, and keep it there, for you will never have a blessing of which Satan will not try to rob you ; and the more you do this, the more you will prove not only its fulness, but its marvellous aptness. You find a difficulty ; you search the Scriptures, you compare spiritual things with spiritual, you wait on God for the teaching of His Holy Spirit, and light breaks in, and what appeared dark is found to be bright and beautiful. The period in my life in which I got most light on the word was at a time when I was in a distant part of the country with only my Bible and a book of reference, because I was never so much cast upon the Lord as then. One word more—we are fallen on remarkable times. I feel that we are in the last days, and one of their worst features is the increasing hostility of the devil to this Book. Learned men, amiable men, bring their own thoughts to the word, and say they are the Bible. Stop your ears when they come to you, hear what God says, not what they say. You cannot too highly prize a faithful exponent of the word, but give heed to no man on earth who wants to teach dogmas which are not in the word. There should not be a principle in your mind of which you cannot say, "I have it from the word of God." Let your standard be, "to the law and to the testimony." Whatever be the relations of life, or the circumstances of trial in which you are placed, you will

always find light in the word, it will never fail you. Perhaps the light may be in some part you have never diligently studied. Therefore go through the word, every part of it, and be assured that all the hostility of the world (and Satan is using every possible means, and assailing the word from opposite sides, for he knows it is the foundation, the food of the saints) cannot overturn the truth of God. Cleave to that word with your whole soul. Some may say, "There are imperfections in it." That is because man's hand is in it. I believe that in the original autographs there was no error, the errors have crept in by transmission. But I believe if we were to put all these together, we should not lose one solitary truth that our souls need.

In conclusion, I would say, Seek to read the word honestly. Do not come to it, seeking to support any views of your own. Do not let your position in life, your views concerning ordinances, or anything else, interfere. The great thing is to learn out of the word what is good for our souls. As you are honest to it God will bless you. Questions which the curiosity of man would originate, about ordinances, systems, etc., do no good; Satan will encourage them to keep you from Christ. Truth is a stepping-stone to Him, and only as I find Him do I find what my soul wants. Prayer is the word of our lips to Him; the word comes from His lips to us, and it is as we live in this communion that we are witnesses to others, and this is the object of life. We fail in the object of life till we get His glory as our object—not our own salvation merely, but His glory. Oh! to keep his glory before us, to see that it mounts above every other object in

our hearts, to be willing to be anything, to do any work, if He be glorified. How do I know what will glorify Him? I know not, but as I open my Bible.

The Lord make this meeting a blessing to many, and lead His children to feel that we meet on common ground; we have our differences, but put them all together, they are but as a grain of sand compared with knowing Jesus. The devil will magnify our differences; the Holy Ghost will exalt Jesus. When I see a man who loves Jesus, I say, "Brother, you and I are one, though there may be a thousand and one differences between us, there will not be one by and by; but if we sit down and argue, we shall be hindered, and God will not be glorified." I know not any denomination but that there are some in it so zealous as to hold it up above everything else. The Lord Jesus dwells in His Church, and there is no party or denomination whatever who can appropriate this name. The Church is the whole company in heaven and earth in which the Holy Ghost dwells. God speaks in the word; it is a living word, but till He uses it, you may be gratifying your intellect, but your soul will be in a poor state. How soon we recognize one who has been with Jesus—a meek, lowly one, not proud of his own opinion, but having the meekness of Christ. May God sanctify our meetings, for His beloved Son's sake!

WHAT DID OUR LORD MEAN BY
TELLING HIS DISCIPLES TO TAKE
UP THE CROSS AND FOLLOW HIM?

MILDMAY CONFERENCE.—*July, 1864.*

WHAT DID OUR LORD MEAN BY TELLING
HIS DISCIPLES TO TAKE UP THE CROSS
AND FOLLOW HIM? — (See Matt. xvi. 24;
Mark viii. 34; Phil. iii. 10.)

PROBABLY there is no truer test of a man's state than that which is afforded by his estimate of the cross of Christ. If you look at it simply with the eye of sense, it has no attraction; on the contrary, it is exceedingly repulsive. What does it present to sight or sense? A man hanging on a gallows or gibbet! And I believe that a great part of the infidelity of the world results from this—the utter inability of man, in his natural state, to take in the thought that the Son of God should come down to this world, this speck in the universe, and that He should submit to so cruel and disgraceful a death. It must be a stumbling-block to one bringing nothing but his natural understanding to it. But look at it by faith, and to faith's transpiercing eye it is the most glorious object that was ever presented to man, the most perfect display of God. Dear friends, be assured that you and I know very little of God, if we have not seen Him through the cross. I there see His perfect love and His perfect holiness. I see on the cross

love to the vilest and the chiefest sinner, and I see a holiness that can make no compromise with sin. I see a righteousness that demands the payment of the uttermost farthing, and a mercy that meets the case of the deepest debtor. I see truth that will not make light of one word that has been spoken, and I see "peace and goodwill to men." I see in the cross the most perfect display of God's wisdom, the most perfect exhibition of all His attributes—seemingly conflicting attributes, meeting in divine harmony without a tittle of disparagement to any. And where else can I find such a display? I have often thought that I might throw it out as a proposition which I would defy all the wisdom of the world to answer, apart from revelation, "If God be righteous, how can a sinner be saved?" One and another may say, It is easy: He can pardon the sin. Then He is not righteous: He allows His laws to be trampled under foot, His truth and righteousness to be set at naught. But at the cross, "mercy and truth are met together, righteousness and peace have kissed each other." God is glorified, His attributes are honoured, and the sinner is saved with an everlasting salvation.

I quite believe that it is in nice proportion, that as you see the glory of the cross of Christ, you will be willing to bear the shame and burden of the cross. If you do not see the glory of the cross you may have some theory about it, but you will not take it up. There was one who did see it, one who had been in the third heaven, he saw its glory, and what was his estimate of it? "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Dear friends, it is just as you and I can glory in it, that we

shall not only be willing to bear it, but that through it we shall be crucified to the world. What was the world to that man who so gloried in the cross? He looked on it all, and on all it had to give, as a dying man; it was crucified to him, and he to it. And I should like to impress this thought on God's dear people: When your cross is heavy, look at *His* cross—look into it, see what is manifested there.

It is remarkable that at the Transfiguration—a specimen of coming glory, meant to encourage those disciples who should have a heavy cross to bear—we see the Lord Jesus, Moses, and Elijah, the resurrection man and the changed man, speaking together in familiar intercourse. And what was the subject of their conversation? It was the cross!—"They spake of His death which He should accomplish at Jerusalem." The only way to get to the glory was by the cross. It is a true word, "No cross, no crown." So Paul says (1 Cor. ii. 2), "I determined not to know anything among you, save Jesus Christ and Him crucified." You may say that was a very limited view: no, it embraced the whole of revelation; the doctrine of the cross is the great truth of the Bible; and in the previous chapter he speaks of all that Christ is to us, and of the coming of Christ in glory; for all is contained in, and flows from, the cross. The truth is, you will never get a single blessing but through the cross. If you are saved from hell, if you get to heaven, it is through the cross. If you have grace to help in temptation, if you have comfort in sorrow, it is through the cross. Whatever circumstances you may be in, it is from the cross you will get light on them, however varied they may be.

So Christ says (Luke ix. 23), "If any man will come after Me, let him deny himself, and take up his cross *daily*, and follow Me." Is there a cross *daily*? I am persuaded there is, if you are in the way of it. What is the way of it? Following Christ. Do not be thinking about the cross; do not be thinking what it is to be; follow Christ, and you will find it. You may shirk it—many do this; but only follow Jesus with a single eye, and you will soon see what the cross is.

I will add another word, and putting the two together should make us ponder a little. Turn from Luke ix. 23 to Luke xiv. 27. "Whosoever doth not bear his cross, and come after Me, *cannot be my disciple*." Dear friends, I wish that you who are on the Lord's side, would ask yourselves, Am I bearing the cross? am I following after Christ? Bearing the cross and denying self are closely allied, but I think probably there is this distinction. Denying self may refer to something in myself—some habit, practice, enjoyment unseemly in a Christian, and which I am to deny. I speak with some confidence when I say that there is not one of us but knows that there is a good deal to be denied, much that is pleasing, many a thing that you may like. Your heart is set on it, but is it accredited by God's word? There is not a thing in which we allow ourselves that we should not bring to the test of God's word.

I was struck by some of the requests for prayer which our brother read. I know some of the writers; they thought they were bearing the cross, and doubtless they were, and a heavy one too, but it was not the cross of Christ, it had not the warrant of God's

word. The cross is not going contrary to nature, except as nature goes contrary to God's will : to crucify nature simply, is to invent a cross ; it is a show of wisdom or holiness in will-worship. Romanism makes many crosses, but misses Christ's cross, and it is a danger to which zealous, but unintelligent Christians are exposed ; a true-hearted intelligent believer will not make a cross, but will boldly take up the cross which meets him in the path of obedience—in following Christ. Oh, take up Christ's cross, and bear it through your whole life,—your family, your friends, your pursuits, everything that concerns you. You may say this one and that one are good Christian people ; they do this or that, and why may not I ? What are they to you that you should follow them ? What does God's word say ? We are not to be guided, like poor Romanists, by men, their commands or traditions, but by the word. We are to walk in the light of God's word.

We see then what denying self is ; but what is taking up the cross ? I believe it means resisting whatever you meet with in your path of Christian obedience, that would hinder and turn you aside from the straight way which Jesus had marked out. " He has given us an example that we should follow His steps." We ought to look out for the footsteps of Jesus, and to walk in His path. It is from Christians following one another, and not being guided by God's word, that the present low state of Christianity has arisen. True ministers should teach their people to walk in God's light. I say, *whatever* would hinder or turn aside, and that is a large word. The world is now in rebellion against God, it is not ruled by His

word; Satan is the prince, the god of this world, and hence bearing the cross is the Christian's testimony for God against the world. What has God in this world now? He has His beloved people, mixed up with its rubbish. They are His jewels, how dear to Him none of us know, even as the apple of His eye—scattered indeed now, but He will gather them by and by when He makes up His jewels. Every attempt of man to do this ends in failure: when Jesus comes He will do it.

When you meet with anything that would turn you aside, or thwart you in the path of duty, and through grace you hold on your way, though it may cost you a great deal in one way or other, this is taking up the cross. The Lord makes His people, as it were, purchasers with notice. "Lord, I will follow Thee whithersoever Thou goest," said one to Jesus, seemingly with a mercenary motive; and Jesus said unto him, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head." It is not a smooth and flowery path we have to expect in following Jesus; it may involve the loss of property, or the esteem of friends, or trial from those nearest and dearest to you. We ought to please God, and not ourselves or men, and this brings the cross with it, but don't turn from it. I knew one to whom the Lord revealed Himself in a dark place: parents, brothers, friends, set themselves against that one; the cross was too heavy, it was shirked. What was the consequence? For the space of two years there was an absolute darkness in the soul, the very darkness of despair. God restored the light, and from that day to this that one has been

very careful never again to avoid the cross. Peter needed a bitter lesson to teach him what was in himself. When we will not learn in communion with the Lord, we are made to learn by discipline. How sweetly God would teach us, if we had the circumcised ear, that is the thing ; but if you have not, and you are a child, the rod must be laid on you, and I believe that is the cause of much of the discipline of the saints.

In these days a golden tide has flowed into our land from our great commercial enterprise and vast colonial possessions. There is an immense amount of wealth among us, and flowing into various channels ; some of course has come to many of God's children. There is no sin in this, but let me tell you, it is a tremendous temptation. I am an old man now, but I think I never saw a saint who was not more or less injured by wealth. Mind, I say, more or less : some a great deal less, some a great deal more. I pity the poor wealthy saints ; if you are true to God, your wealth will bring a cross with it. I feel in my own heart the power of temptation, and our hearts are all of the same mass. The world covets wealth, the Church should not. Your wealth gives you power to have many things—to have ease, comfort, luxury, to get many things for the body ; it gets nothing for the soul. Does it raise you nearer God ? I would say to such, Judge all your ways in God's light : ask yourselves whether you are following Christ—whether you are cross-bearers.

Whenever you do a thing, however small, try it by God's word. Would you do thus, if you thought that the Lord was coming soon ? Oh ! watch all the

practices of your life. We are apt to go on conventionally, to do this or that because every one else does it: we do not say enough, "Lord, what wilt Thou have me to do?" If you say this from your heart, God will show you. Many say it, and what do they mean? Nothing. Reality is a great thing. There is a tremendous amount of what I should call sham in the Church. Be true, true to God, and you may expect great blessing, though it be together with a heavy cross.

It is a great joy to meet here with many I love. It is happy to meet over God's word, to talk of prophecy, etc.; but there is not much cross in that; hence the importance of looking at our own ways, that *this* should not be all our religion. Where is the cross? I do not want you to make a cross, but is it not so, that religion is seen in this day, in great measure, in silken slippers? And as Mr. Wilson was saying last night, If you go into the houses of worldly and of Christian men, what is the difference? Should this be so? Where is the cross? Do such Christians glory in it? I unhesitatingly say, a Christian man, in his household ways and manners, ought to differ from the ways of the world. If you are a merchant on 'Change, I do not want you to go and preach to your companions, but there ought to be something about you savouring of Christ. So in all your ways, there should be the denying self in what may be very pleasant, in what you may be very fond of. It may be, you have a literary taste: I do not say there is sin in it, but there may be danger; is Christ in it? In literary pursuits, in the elegancies and refinements of life, Jesus should be before us in every

one of them. If He has redeemed you, are you to sit quiet and at your ease, to live in self-indulgence, and to go out of life having done nothing for Him? Follow Him, and the cross will follow you. If you are faithful to Christ, you may have to grieve this or that dear friend or relative, or offend your worldly acquaintances. They may not like your ways—they do not like the cross; but remember *Jesus* bore the “contradiction of sinners.” It is terrible to listen to what this or that one says, and to be guided by them. No; listen to what Jesus says. It is a glorious thing to do something for Jesus, not to get the praise and the honour of man, but to live for Jesus, and then to hear Him say, after the “little while,” “Well done, good and faithful servant!”

One tells me, “I find it very difficult to speak to people about Christ. I cannot speak to my old acquaintances.” You cannot take up this cross. These precious souls are on the way to ruin, yet you cannot speak to them of Him who has saved you, for fear of offending them. Another says, “I can speak of Jesus to others, but I cannot speak to my own relations.” It may not be pleasant to the flesh, but it is the thing Jesus calls you to do. Was it pleasant for Him to come down from heaven, and to die on the cross? Yet He did it; but you will not bear your cross after Him. Suppose we could hear the moans of those who have passed out of the world, and are lost for ever; and then the thought were to come, “I might have named the name of Jesus to these souls, but I would not—I would not take up my cross to do it, and now it is too late!” Oh, do not listen to your inclination, but follow Jesus. Mind, I do not want

you to do anything contrary to Christian courtesy; wait on the Lord for opportunities, and He will give them. I do not find that I fail in opportunities, but in grace to use them.

The cross will meet you everywhere; if you are in earnest, you will have a cross in your household, in the way it is governed and arranged; in your family, in your own life and conversation, your manners, habits, etc. Let all be as of a Christian whom Christ has redeemed, and in whom God's Spirit ought to be more mighty than the flesh, or than the course of this present evil world.

There is a verse which has been already referred to (John xii. 26): "If any man serve Me, *let him follow Me,*" and then the cross will come in the way. He may lose his life (verse 25), but let him follow Jesus. And then we have the encouragement, "Where I am, there shall also my servant be." If you follow Jesus in this evil world, you follow Him up to the glory. But there is also another word, "If any man serve Me, him will my Father honour." I believe this is present, not future. We are honoured of the Father here for our trueness in following His dear Son, and we shall be with Him yonder in the glory by and by. Surely here is motive enough for God's people to take up the cross. We want to bring sinners to the foot of the cross, that they may be saved, and to help Christians to bear their cross after Him with a more single eye. Oh! get the thought deeply into your soul—Let the world go as it will, *I must follow Christ,* and I must try all my ways by His will revealed in His word. The great thing is, to be a doer of His will. His will is revealed in His word, and His Spirit

enables you to follow it; and I do not know how great the tide of blessing that may flow into your soul, as you are true to the Lord. Oh! do not lose the blessing; the loss of blessing is a costly price to pay for escaping the cross. Let this be your resolve, "I am to be, by God's help, a follower of Christ, a cross-bearer after Him; not to be hindered by anything, by friend or foe:" and just as you are, you will prove that His grace is sufficient for you; that "not one thing hath failed of all the good things which the Lord your God spake concerning you."

THE HOPE OF THE CHURCH.

MILDMAY CONFERENCE.—*October, 1865.*

THE HOPE OF THE CHURCH.

IN reading the third chapter of the second Epistle of Peter, we naturally arrive at the conclusion that the Spirit is here leading us to look for the coming and kingdom of our Lord, and this, as it appears to me, is the uniform teaching of the New Testament. The words of our blessed Lord, in His great prophecy (Matt. xxiv.), are just to this effect: "Watch therefore; for ye know not what hour your Lord doth *come*;" and again—"Be ye also ready, for in such an hour as ye think not, the Son of man *cometh*." And when He would comfort his disciples on His being about to leave them (John xiv.) what does He say? "If I go and prepare a place for you, I will *come again*, and receive you unto myself." And on the occasion of His ascension, while the poor bereaved disciples were gazing after Him towards Heaven, how do the angels comfort and assure them? "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Again the Apostle Paul in writing to the Philippians (iii. 20) says to them, "Our conversation is in heaven, from whence also we *look for* the Saviour, the Lord Jesus Christ;" and in describing the hope of the Thessalonian

converts it is as *waiting* for his Son from heaven. In the Epistle to the Hebrews we find in the close of the ninth chapter—"Christ was once offered to bear the sins of many; and unto them that *look for* Him shall He appear the second time without sin unto salvation;" and at the close of the tenth chapter, when the writer would comfort those under persecution, he says to them—"Yet a little while, and He that shall come *will come*, and will not tarry." While the Bridegroom tarried, they all slumbered and slept, but yet a little while and He will no longer tarry; the *coming* of the Lord was the encouragement to them under their trial. So the Apostle James says (v. 7. 8), "Be patient therefore, brethren, unto the coming of the Lord . . . stablish your hearts, for the coming of the Lord draweth nigh." And John in his first Epistle directs us to the same hope—"The world knoweth us not; . . . but we know that when He shall *appear* we shall be like Him, for we shall see Him as He is" (1 John iii. 1, 2). Now here we have the testimony of our Lord, and of His angels; also the testimony of Paul, Peter, James, and John, and to what do they all testify? Why, to His appearing as the hope of the Church. We are directed to *watch*, to be *ready* for His coming, to *wait* for Him, to *look for* Him; but what is the meaning of this language, if something is *necessarily* put between us and His coming? Why should I be watching, waiting, looking for Him if I know that a thousand years of spiritual blessedness are *necessarily* interposed between me and His coming, or that the great enemy of the latter day must *necessarily* first appear? One would suppose that it is for these events I should be looking, and not for His coming.

“What then,” one may say, “is nothing to happen previously?” I reply that I know not what may happen; a thousand things may come to pass; we may all die before the coming of the Lord—I confess I do not think that we shall. The great enemy of the latter day may be revealed, Israel may be restored, and there may be many and great changes in the world, in the face of Christendom. As to this, I neither assert nor deny. I do not see my way in the details of unfulfilled prophecy. I have been long reading the prophetic word, but I am unable to commit myself to any system, and I believe that those who do will find by the event that God’s system and theirs may differ not a little. I would not willingly close my eyes to the teaching of any Scripture. I cannot close them to the great fact that the coming of the Lord is the burden of prophecy, the mighty event held out to our expectation, and while we are looking for His appearing, we are prepared for whatever may come. If I am thrown off this, I am cast off my true waiting position.

Some may call the consideration of this subject mere speculation, but I know not the doctrine that is more sanctifying in its influence, or more directly practical, as taught in the New Testament—“Every man that hath this hope in Him, purifieth himself, even as He is pure” (1 John iii. 3). I could easily adduce manifold passages connected with the Lord’s coming, did my time allow of it, to show its holy and practical tendency; indeed it would be difficult to adduce a Scripture on the subject that is not practical in its bearing. What sin can get dominion over me while my soul is waiting for Him? The world is just where it should be—under my feet; and I have the victory

over Satan through Him who loved me, and in love to Him I am awaiting His appearing, to take me to be for ever with Himself.

We have somewhat of an illustration as to how it should be with His people, in the eighth chapter of Luke's Gospel. The Lord had been in the country of the Gadarenes, dealing with the devil there—"for this purpose the Son of God was manifested, that He might destroy the works of the devil"—but the people there loved their swine, the unclean thing, better than they loved the Lord, and so He left them, and crossed over again into Galilee, and in the 40th verse we read—"When Jesus was returned, the people gladly received Him, for they were all waiting for Him." Now observe, they were waiting and watching, and moreover they were wishing for Him. The virgins (Matt. xxv.) were waiting and wishing, but not watching, so they slumbered and slept. Alas! how often is this the case while He tarrieth! Those believers assembled in the house of Mary (Acts xii.) were wishing much for Peter, but they were not waiting or watching, and so when Rhoda told them that he was come, they would not believe her; they had been praying for him, but they would not believe that their prayers were answered, anything but that—"it is his angel." Oh, the unbelief of believers!

So here, I think, we have the true position of believers—*waiting, watching, wishing*, for the return of their Lord from heaven, for Him who loved them, and washed them from their sins in His own blood, that they might be for ever with Him, and like Him, in the mansions of the Father's house. Who would not say, "Even so, come, Lord Jesus!" And there is power

in this, as we realize it. Anything may be held as a mere opinion, without one being anything the better of it. But when the hope becomes a reality, it is positive power to the soul ; it cheers, it comforts, it strengthens to endure. I can have neither strength nor comfort in looking for him "whose coming is after the working of Satan ;" but in looking for Jesus my loins are girt and I am prepared for anything. How little do our trials and difficulties appear in the light of His coming ! Oh, there is great support in the hope !

And let me affectionately press upon you the necessity of being ready to meet Him. Suddenly He will come, according to His promise, as the lightning flash, and there will be no time to get ready then. There will be no time then to repent of anything that may be on your conscience, no time to put away from you the evil you feel, or to settle the matter that may trouble you ; and if you indulge such thoughts, I fear that when He cometh, you will be found among the foolish virgins. How soon that coming may be, no one can say ; but I believe that it draweth nigh.

While lately in Ireland, having some leisure, my attention was directed to the chronology of the Bible ; and let me say that it is not a subject so clothed with difficulty as some represent it. For the most part it is easy enough, and the numbers give us a distinct and satisfactory conclusion. There are some considerable difficulties through which one may not readily see his way, but not to expect difficulties would be to expect a continued miracle. I may say in passing that I believe we shall find, in patient waiting on the word and prayer, difficulties greatly to disappear.

While in Ireland, I met with the writings of one of

our latest and ablest chronologists, Fynes Clinton. He seems to have been a scholar of extensive reading, and, what is better, a pious man. I was much pleased, to find the sentiment expressed in one of his letters, that in all his studies his object should be to please God. In investigating ancient chronology, he had to take up the chronology of the Bible; and in his study of the subject, unlike many of the moderns, specially they of Germany—in whose track many of our own are following—he took our Bible for his standard, so far as its numbers carry us, not forsaking it for any other source. And I know not why the numbers of our Bible are not to be accredited equally with any other statements it contains, subject of course to the same revision. But what was the conclusion at which he arrived? Why, that this world would complete its six thousandth year somewhere about 1867.

But, it may be said, what has this to do with our present subject? Well, some of you know that there is an interpretation of the creation days in the first chapter of Genesis, held by many of the ancients as well as moderns, that each day was typical of a millennium, or a thousand years, based probably on that word of Peter which I read to you, "One day is with the Lord as a thousand years, and a thousand years as one day." Now if this interpretation be true, we are very near to the seven thousandth year, or the millennium of Rev. xx. And it is remarkable, as helping out this view of the subject, that the "rest" which is spoken of in Heb. iv., as remaining for the people of God, is in the original a Sabbatism, or the keeping of a Sabbath. Now observe, I do not ask you to ground your faith on this. I could not do so myself, on the

interpretation of any man, or set of men ; I must have God's own word for my faith to rest on. I believe, as one says, that there is nothing between infallibility and infidelity. Infallibility I thoroughly believe in, but I look not for it in the opinions of fallible men, but in the infallible word of the living God. Yet I do not think that it is a sign of wisdom to reject the judgment of wise and holy men of God, instructed in the word. It may considerably help me in forming my judgment on a subject, while still it must be in subjection to God's word ; but I doubt if any one will make light of such help, but the one against whose opinion it tells.

This chronological argument throws its weight into the scale on the side of readiness and preparedness to meet the Lord. It is also observable how the difficulties in chronology, which altogether prevent us from any exact dating of the time, while we may generally apprehend its nearness, seem overruled of God to give effect to His own word, "That day and hour knoweth no man" (Matt. xxiv. 36).

Another argument, which also has its weight—though one also on which I could not build my faith, as being of man's interpretation—is the consent of prophetic students as to the times of the end. Many, both ancient and modern, while starting from different points, and differing widely in detail, approach very near to each other as to the consummation ; and somewhere in the sixth decade of this century, through half of which we have nearly found our way, is the period they arrive at—I think, mostly from 1866 to 1868. So it is ; and let it be taken for what it is worth, and nothing more. It is not God's word, but it may

awaken our minds, and lead us to review our opinions, and help us in the formation of our judgments in the interpretation of the word.

The signs of the times also are remarkable. How unsettled everything seems—the nations of the Continent apparently ready for an explosion—wars carried on with a magnitude and utter indifference to human life unknown before—man's power taxed to the utmost in the invention of engines of destruction—the advancement of revolutionary principles, and treading down alike the institutions of God and man—the open progress of infidelity—the march of mind in utter forgetfulness of God, rashly intruding into things beyond human ken—and men calling themselves ministers of Christ, and endowed as such, unblushingly denying some of the leading truths of revelation, and the very essentials of Christianity. On the other hand, revival work has proceeded in a way that previously we have not witnessed. Doubtless there has been much of excitement in it, and much that will come to naught, as probably is the case in all revivals; but few I believe who know anything of it, will doubt that there has been much also of blessed reality by various instrumentalities—the Lord, it may be, gathering in His people before the great day.

It is said too that among Jews and Mohammedans and some heathen nations, there are expectations connected with this decade of years in which we live.

For more than twenty years I have held that the "sixties" will not run out without some mighty event occurring, altogether out of the common order. What that event will be I am unable to say. It *may be* the appearing of the Lord, or it *may be* the manifestation

of the great enemy of the latter day, or it *may be* the awakening and restoration of God's ancient people. God grant that it be the appearing of His Son from heaven—the Bridegroom coming for his bride—I believe that He has a greater longing for that day than we have. He loves His bride, and is waiting for the day when she shall “have made herself ready,” when He shall come to take her to Himself, to the mansions of His Father's house, to be for ever with Him in His own never-ending glory. But He is long-suffering, not willing that any should perish; and this grace and long-suffering of the Lord is turned by His enemies as an argument against His truth. It gives its point to the infidel's scoff—“Where is the promise of His coming?” But, beloved, we know whom we have believed; and let us “be diligent, that we may be found of Him in peace without spot and blameless;” and if you feel that there is but a speck on your soul, come and wash away that speck “in the fountain opened for sin and uncleanness;” and if you feel that anything is bringing defilement on you cast it away, at whatever cost, that you may be ready, and have nothing to do when He appears, but to go forth with joy to meet Him, and so to be for ever with the Lord. God grant that it may be so.

Hope of our hearts, O Lord, appear !
Thou glorious Star of day !
Shine forth and chase the dreary night,
With all our tears, away.

Strangers on earth, we wait for Thee ;
Oh, leave the Father's throne,
Come with a shout of victory, Lord,
And claim us as Thine own !

THE HOPE OF THE CHURCH.

Oh ! 'bid the bright archangel now,
The trump of God prepare,
To call Thy saints—the quick—the dead,
To meet Thee in the air.

No resting-place we seek on earth,
No loveliness we see ;
Our eye is on the royal crown,
Prepared for us and Thee.

But, dearest Lord ! however bright
That crown of joy above,
What is it to the *brighter* hope
Of dwelling in Thy love !

What to the joy, the *deeper* joy,
Unmingled, pure, and free,
Of union with our living Head,
Of fellowship with Thee ?

This joy e'en now on earth is ours,
But only, Lord, above
Our hearts without a pang shall know
The fulness of Thy love.

There near Thy heart, upon the throne
Thy ransom'd Bride shall see
What grace was in the bleeding Lamb,
Who died to make her free.

THE LORD JESUS CHRIST AS HIS
FATHER'S SERVANT, AN EXAMPLE
TO HIS FOLLOWERS.

MILDMAY CONFERENCE.—*October, 1865.*

THE LORD JESUS CHRIST AS HIS FATHER'S
SERVANT, AN EXAMPLE TO HIS FOL-
LOWERS.—(See Isa. xlii. 1—4; Phil. ii. 7; John
iv. 34.)

“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law.”

Isa. xlii. 1—4.

HERE we have the Servant of the Lord, “Behold My Servant!” It is Jehovah that speaks. Who is this Servant? It is “Mine Elect in whom My soul delighteth.” It was the Christ—the Messiah—the Son, though not here revealed as the Son. It is the Christ revealed as the Servant of Jehovah, to do His work, and this Servant is the One in whom the heart of God delights. Observe, in connection with this, Ps. xl. 8, where the Messiah speaks: “I delight to do Thy will, O my God.” Jehovah delights in the Christ; the Christ delights to be the doer of Jehovah’s will. Simply for this purpose He came down from

heaven. A servant is one who will perfectly do his master's will in anything, and not his own because he thinks it right. There was not a solitary step in the life of Christ which was not a step in subjection to his Father's will: In Prov. viii., where our Lord is spoken of in the character of Wisdom, we read, "I was daily his delight . . . and my delights were with the sons of men." Why were his delights with the sons of men? Because the Father's delights were there. In the will of God there was a people to be redeemed, to be sanctified, to be glorified. Almighty wisdom could devise no other way but that the beloved Son should become the Servant to do His will, and the Son faltered not until He said, "I have finished the work which Thou gavest Me to do." Thus is the perfect Servant an example for every Christian man or woman, for there is none to whom God does not give a work to do.

Mark the lowly character of this Servant—"He shall not strive nor cry." See the meek and lowly tenderness, the perfect suitability with which He deals with souls. If you want to be very lowly, to please God, to be a thorough servant, the one way is looking unto Jesus. Oh, that I could get all here, and my own poor heart, to look with more intensity to that blessed One. You will never take a look at Jesus without getting blessing. There is power in the look, as in the touch, to draw virtue out of Him.

Observe, it is said, "Whom I uphold," not who upholds himself. It was not in the power of His own Godhead, but in dependence upon the Father, that He took every step of His way. The moment you are taking a step in your own strength, you are on the

way to fall. I would like to press upon you the truth of our own responsibility, and at the same time our utter inability for one good thing but as God leads. There is no exercised soul that does not feel that if God does not work His own work, He cannot go on. The strongest saint will fall under the little temptation, if God be not with him to uphold the member, as He upheld Christ the Head at every step. The meekest One who ever trod this earth was the Man from heaven; as we are humble we are like Him, and as we cherish pride we are like another who fell by pride.

There is one remark which is called forth by the character of these days. The spirit of insubjection—what I call go-aheadedness—is what Satan will use even in the saints of God to bring about the great Apostacy. Subjection is greatly needed, and some very dear young men will be in danger of failing here. Another lesson we need to learn is to avoid a sectarian spirit. John saw one casting out devils in the name of Christ, and he forbid him, “because he followeth not with us.” “Forbid him not,” was our Lord’s answer. The sectarian spirit is deep in the human heart; there is no man who is not naturally a sectarian. “We forbid him”—we like to have every one see with our eyes, and come within our own circle. But if another be working in the name of Jesus, not in the name of party or sect, but in that Name which is above every name, give him the right hand of fellowship. We may differ in many things, but the Holy Ghost will lead us to dwell on our points of harmony, Satan will strive to cause us to dwell on our points of difference. There are no two men on earth who see alike in everything;

but there is no true saint who does not see eye to eye with all the rest in one thing—love to Christ is the one bond which binds His family together. The liberty you have obtained is in order that you may be a servant. God is easy to be pleased if you have a heart to please Him, but you cannot please Him if you follow your own will.

DEATH AND RESURRECTION.

MILDMAY CONFERENCE.—*October*, 1866.

DEATH AND RESURRECTION.—Rom. vi.

BELOVED CHRISTIAN FRIENDS,—The subject of the day is Death and Resurrection. It is a great subject, a sad subject, and also a glorious subject—Death, the wages of sin, and Resurrection, the remedy; the only remedy, I think, that could be. I believe that the moment sin came into the world, death necessarily followed. Sin spoiled God's beautiful work, it was a blight upon His creation, it marred it; and I cannot see anything else but that death must follow. I believe that the very moment Adam sinned, death followed; I believe that minute he was a dead soul, or dead spirit. And I believe that every child of Adam, from that hour to this, is a dead soul until raised up, until resurrection passes upon it.

Dear friends, it is not God's way to mend a thing that has been spoiled; it is man's way, but it is not God's way; and I think all the religion of man in the world is just trying to mend an old thing, if I may use the expression, to *patch up* an old thing, some in a very refined, and some in a grosser way, but that is man's religion. Now God's way is to bring in a new thing altogether. The old thing is spoiled, and is laid aside, and God brings in a new thing, and that

leads us to resurrection. In every soul among you this day that is born again, resurrection has taken place, He hath "raised you up."

This is the doctrine of Scripture. It is said, "Except a man be born again, he cannot see the kingdom of God." What is this being "born again"? It is resurrection.

There is an interesting word in the first recorded sermon of the Apostle Paul, in Acts xiii. He there says, in the 32nd and 33rd verses, "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten Thee." What was the resurrection of Jesus? It was the begetting. And what is being born again? It is resurrection; more literally, probably, than you are aware of; it is a dead soul being raised from a state of death, and made partaker of the life of God. Now I believe that is the case with every believer. Here we are in a world where death is all around us; it is emphatically a dying world. Look where you will, you see death! death! and many things also which point out resurrection to us. Indeed I think that every night and morning just symbolize death and resurrection; that every winter and summer show us death and resurrection; and I believe that if you were to read closely in the Scriptures, they would very frequently show you death and resurrection.

I am inclined to think too that this is borne out in the cleansing of the leper. For instance, one bird was killed and the other set at liberty—resurrection.

When our blessed Lord answered the Pharisees, "There shall no sign be given unto it but the sign of the prophet Jonas," that showed death and resurrection. "As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth"—"Destroy this temple, and in three days I will raise it up"—death and resurrection. It is a truth that runs through the Bible; death following sin, and God bringing in a thing that cannot be spoiled by man—resurrection.

I believe it is in our blessed Lord Himself that we see the perfection of this. You see death, you see Christ identifying Himself with the creature, and bearing his sin, and you see death as the consequence. It was Luther, I think, who said (though it is an expression which needs to be used carefully) that the blessed Jesus stood before God as the greatest sinner that ever lived. Perfectly pure, holy, spotless in Himself, He had the sin of the world, the sins of His people, all crushing Him down. What was the result? Death. But He arose without sin, and death had nothing more to say to Him—"I am He that liveth, and *was* dead, and, behold, I am alive for evermore." And, dear friends, you and I that are alive to the Lord Jesus Christ, that are united by faith to Jesus, we shall never die. I do not mean that the body may not be put aside, but we have our Lord's own word for it that we cannot die; that living spirit within you is quickened by the very life of Christ, it is His own life—"I am the *life*." His own undying, risen life is in every believer, and all who are not believers are dead, their souls are as dead as the bodies of those that lie

in the grave : look to the Lord Jesus Christ, and there is life.

I do not mean to say, observe, that resurrection is the remedy for sin. No, no, no ; nothing but the blood of the cross. But resurrection is the remedy for death, that is the truth. Therefore we need to look to Jesus, so that sin, the cause of death, may be taken away, and that we may get a new, undying life. You and I do not know what sin is. I do not believe there is a man upon earth that knows anything about it, except a man quickened by the Holy Ghost ; but I doubt if there is one in this world that really knows what sin is. But it is a blight upon God's work ; it is something that all the saints upon earth and all the angels in heaven cannot cancel ; when sin comes in, there is no remedy in heaven or upon earth except in God, and resurrection is God's remedy. Therefore observe what He says : " If any man be in Christ, he is a new creature ;" " Behold, I make all things new." That is the hope before you if you are in Christ. Being in Christ means being a Christian, a believer, or being born again ; we believe, so to speak, into Christ.

In the chapter following the one to which Captain Trotter referred, in the seventh of Romans, and the fourth and fifth verses, we read, " Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruits unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." I think that is, dear friends, God's teaching

about the holiness of the saint. It must be a resurrection life if God would look at it. God will not look at anything of our own in us; we may be moral and charitable, but I do not think God will look at anything in us, except that which is of the resurrection. If He looks at anything else, He looks at the flesh. Here comes in, I think, an important point. We see sin spread all over the world, and bearing deadly fruit. We see God's remedy, and we are preserved. I refer to 2 Cor. v. 15: "And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." Christ died for us, to put away our sins, but rose again to communicate to us life, and in this life we live anew to Him. Now I take it that the way of every natural unconverted man upon earth is to live to self; it may be an amiable self, or an unamiable self, but still it is self, *self*, *SELF*, in one shape or another, which is the object of the unconverted man who is spiritually dead; even his amiability leans to the side of self. But if you are really dead with Christ, and are risen again—what then? *You cannot live any longer in sin.*

That is the object, I think, of a meeting of this kind, to get us so to live for Christ. I doubt not there is a very considerable body of the Lord's people here; the Lord be praised for it! But, dear brethren, this is the thing to keep in mind, upon which to question ourselves, "Am I living for self, or living for Christ?"

You may tell me it is bondage to examine one's self. If it is bondage, it is wholesome bondage. I would set every Christian man upon examination, to

see whether anything is hindering his living for Christ and God's glory. Are your family relationships, or circumstances in the world, hindering you from living to Christ? If so, they are hindering the object of Jesus in dying for you and rising again. You are hindering Jesus, grieving God; when you set up the idol self, you put down Christ. That is the point, dear friends.

I know, and many others here know well, what it is to have a terrible conflict *within*, and *without*, too: to have that evil thing called the flesh in the heart, and that evil world without, and the devil helping the flesh, and the devil helping the world. Ah! it is hard work, and if any one tells me it is not, I say, "I am afraid you know but little about it." Be sure if you *are* Christ's, the devil won't let you alone. He hates you because you are Christ's. There is no one, however amiable, who is not strongly opposed, naturally, to God's holy truth.

Oh that we could pluck out this will of our own, and be subject to God's will! It would be a grand thing. It was his own will that caused Adam's fall; and the will in you, if it is not subject to God's will and does not work in harmony with Him, ah, it will do great mischief in you. Don't suppose that when you have grown old it will die away. I feel it as strong in me now as I did forty years ago, when I was converted. But in living in union with Jesus, it must be kept down by having it directed into a right channel. Oh, I rejoice in a strong will, *if it be on God's side*. Oh, dear friends, to have a will of our own, opposed to God's will, is just the very thing that the devil delights to see.

Now, dear friends, I want you very much—I want myself—to try and live more this resurrection life; that is, the risen life, the new nature that is born again. If you do, it will produce two effects—it will make you very happy, very holy; and it will have a greater effect still, it will be to *God's glory*. I take it that that is the one object for which every Christian man and Christian woman upon earth should live. Whatever is not to God's glory is a poor thing; lay it aside; it may look very well in man's eyes, but it is a wretched thing.

I have often thought how blessed, how gracious it is of God that His glory and our happiness should just meet together; for the happier you are, the more God is glorified, and the more God is glorified in you, the happier you are—I am sure of it. Oh to get above the world! I never saw a Christian in my life upon whom the world had not more or less effect in one way or another; but I have seen many Christians upon whom at times the world has no effect. What times are those? Why, when they are realizing their resurrection life. Ah, if you and I could rise up and look within the veil, and get where Jesus is, would the world be influencing us then? Oh, what a little thing the smile or sneer of the world would be if we were enjoying the smile of God's countenance. I desire this; I desire to help you on, so that you and I may be living to God's glory; and I know that it is only as we are living the resurrection life—not an amiable, or a moral, or even a religious life, if it is not of God's religion, but the resurrection life—that we do this. And, dear friends, believers can live that, can realize that.

Oh to have to do with Jesus ! Oh to bring everything to Jesus, to spread our projects and purposes before Jesus, our actings before Jesus, and to think within ourselves, "Now if the Lord Jesus Christ were here, and I were walking with Him as the disciples of old did, could I pursue such thoughts as I now pursue?" Beloved friends, what would it be to have our thoughts and feelings and actions moulded by the very presence of the Lord ! Our brother has reminded us of the passage, "God be thanked that . . . ye have obeyed from the heart that form of doctrine which was delivered you ;" but I say, what is all the doctrine in the world, but the opening of the Lord's mind, an emanation from His mind ?

My words are poor and feeble, but if they can help only one to live in the power of the risen life, it would be such happiness to me, such glory to God, such testimony abroad. I make a profession, but if the world sees me acting like other men, what does the world think ? There ought to be something about a Christian man, to distinguish him from the unconverted man. May Jesus lay upon our hearts this thought, "God has raised me up from my dead state ; I am to live for his glory ; and whether I am a man of business, or have other worldly occupation, or whether I am rich or poor, these are circumstances which weigh very little with God, though very much with man." Oh, whatever your circumstances are, get the thought into your heart of hearts, "*I am to live for God* ; I must have the Spirit of the living Jesus dwelling in me, and giving effect to His own holy truth." May God bless my words. Amen.

GOD GLORIFIED IN THE UNITY OF HIS
PEOPLE.

MILDMAY CONFERENCE.—*October*, 1868.

GOD GLORIFIED IN THE UNITY OF HIS PEOPLE.

Rom. xv. 5, 6; John xvii. 21; Acts ii. 46, 47.

IN speaking on this subject one instinctively turns to John xvii., that wondrous chapter. Our Lord had spoken his last words to His disciples at the close of the sixteenth chapter, and in the seventeenth, having done with man, He opens His heart to His Father; and it may be looked upon as one of the exceedingly gracious actings of the Lord that He prayed aloud, so that His disciples might see what was in His heart, that heart of love.

It is remarkable that while He prayed twice that His people might be kept, and twice for their sanctification, He prayed no less than five times for their union, and not merely for their union, but each prayer has a speciality. The first prayer is in verse 11, "Keep through Thine own name those whom Thou hast given Me, *that* they may be one, as We are." The keeping was in order to their oneness—there seems something mysterious in this oneness, which may not yet be opened to us, as in that union at the close of Eph. v. Again, in verses 20, 21, He prays for the whole Church, but it was "that they all may be one,"

and the nature of that oneness is shown, "As thou Father, art in Me, and I in Thee, *that* they also may be one in Us." In verse 22, He says, "The glory which Thou gavest Me I have given them, *that* they may be one." In verse 23, the prayer is "*that* they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." We are then, I think, warranted in saying that no one subject was nearer the heart of our blessed Lord than the oneness of his people. It may be said that God's glory was nearer to Him; true, but He desired this unity in order to God's glory. The subject of these prayers is one that would bear much dwelling on, and I commend it to the attention of the meeting.

The divisions in the Church are the work of an enemy to dishonour God. There was no more valuable testimony to the world than the unity of God's people. Of old it was said, "See how these Christians love one another," but now the unity is broken, and how little of the love is manifested! If we refuse to be one with this or that brother, because we do not see eye to eye with him in everything, are we not laying the name of Jesus under the feet of our petty party differences, and refusing to glorify God herein? Again there is nothing more helpful to saints than this unity. In 1 Cor. xii. the Church is compared to a human body, and every member ought to be a source of help and comfort to the body. This unity of the people of God then is the true testimony to the world, is most helpful to ourselves, and meets the great end of our existence—the glory of God; and whatever our position and relationships in

life, God's glory should be the object constantly before us.

The value of unity then is apparent ; but when we look at the Church—and by the Church I mean not any particular body, but the body of professing believers—it appears as if there was no one thing they so constantly combined to defeat as this unity. God has made His people one, the devil helps them to make themselves legion. Such a state of things could only arise from ignorance of, or from a want of subjection to, God's will. That will was expressed with great distinctness in God's word, but many had notions of their own, or a party of their own, or leaders whom they followed, it may be too blindly, and in all these things there was danger of breaking the unity. They may not be evil in themselves, but it is essential to set the Name of Jesus above them all. The truth that does not come from Him and lead to Him will have but little profit for our souls, or little effect in uniting us.

There is no believer who hopes to get to heaven otherwise than through the Name of Jesus—ought not that same precious Name to unite us by the way ? In Col. ii. the Apostle says, " I would that ye knew what conflict (in prayer) I have for you, and for them at Laodicea . . . that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ." He could not raise them up to that high assurance without their being knit together in love—a state of the heart was necessary as well as a state of the mind ; no mere intellectual attainment would

ever do it, unless the heart was in harmony with God's will. It is a mistake to suppose that a man could understand God's word by mere power of mind. We are all, as it were, babes at school, the Bible is the book which God gives us, and the Holy Ghost is the great Teacher, without whom we can learn nothing ; and if we were more in earnest, more diligent, and more dependent on Him, we should know more of His blessed teaching. Sir Isaac Newton, in alluding to his great discoveries in science, said he did not attribute them to the possession on his part of any peculiar intellectual gifts superior to those of other men, but he did ascribe them to diligence and patient industry ; and I believe that if we used the same patient diligence in searching the Scriptures, that scientific men did in their studies, we should doubtless make discoveries, and get precious things out of the word of God, to the feeding of our souls, and the knitting of ourselves together in love. Many Christians get an occasional start from a sermon or a meeting, but do not go on very steadily afterwards ; but if they would wait upon God in the prayerful patient study of His word, they would grow in grace, and increasingly approach to that unity which is God's mind concerning them, and whereby He is glorified (Rom. xv. 5, 6). I have ever seen the diligent soul made fat, and I have seen how the devil uses every means to hinder that diligence. When the Christian is over his Bible, some call comes to take him away, and he closes the book, it may be too readily, and it may be he loses blessing. When he is on his knees, the devil will try by one means or another to move him from that posture, and often with success, and again he misses the blessing to which he may have been

near—we may lose blessing without losing life. During the revival in Ireland a poor boy, who had got into a state of agonizing anxiety about his soul, went into a retired field at night, and there made a kind of covenant with the Lord—"I'll stay here till Thou answer me." He waited some five, six, or seven hours in prayer; at length the answer came, and as the sun arose, this wrestling Jacob went on his way rejoicing—he was in earnest. Let us wait earnestly and diligently and patiently on God. God reveals Himself as a God that heareth prayer; the devil says, No, but let us not believe the devil's lie.

A remarkable man said, "I groan over the differences in the Church—that men should call themselves by all manner of names, forgetting the one Name which is common to us all, and the only bond of union," and again, "My great principle is to insist on the difference between Christian and no-Christian, and to make light of the differences between Christian and Christian." That rule may need modification, but it is a grand principle. Surely at the present time Christians are especially called to the manifestation of unity; when popery and infidelity are stalking through the land, the Lord's people ought to forget their little differences, and join hand in hand against the common enemy. Oh that the Lord would draw their hearts more towards Himself, and then towards each other! Very happy would it be if we were all joined together in the same mind and judgment; but while man is what he is, and exposed to such various influences, and while we are so weak in spiritual power, it is vain to expect it. But we may set that Name above our differences; it ought to be

stronger to unite us than these are to separate us. Only let us be honest before God, and not use the Name with any covert purpose. Nor let us say of each other, "Such a one is a dear brother, but—he is a Dissenter, or but—he is a Churchman." Let us get rid of those abominable *buts*, and above all differences recognize this one glorious bond of union—the Name that is above every name—the Name of Jesus. Then will our union be manifested, and God glorified in us.

THE ONENESS OF CHRIST AND HIS
PEOPLE.

CLIFTON CONFERENCE.—*November, 1865.*

THE ONENESS OF CHRIST AND HIS PEOPLE.

I REJOICE at a meeting of this kind, where we come together on the ground of our common Christianity. For years I have longed for such meetings, but it has been difficult to effect them. Our little shibboleths hinder. It is comparatively easy to bring Christians together under their own denominational banner, but not so easy to assemble them in the alone Name of Jesus. That Name that is above every name seems to have lost its ancient virtue to gather round itself, without something of man's addition. We magnify our differences, we make more of them, I think, than God does. I dare not make light of any truth of God, but in a long life having seen somewhat of the different religious parties of the day, I would not, I confess, walk across the room merely to proselytize from one denomination to another. I would walk a long way to proselytize souls to Jesus, or to draw the Lord's dear people nearer to Him and to each other. But from all I have seen I should fear to disturb any one, to whatever denomination he belonged, who was under the care of a godly pastor—one, I do believe, of God's best gifts to us. I speak of course of Christian denominations

or parties, for as to Romanism and Socinianism and other sects unsound in the faith and falsely called Christian, my soul abhors them. That the Lord Jesus Christ was crucified, dead, and buried, and that He rose again, are facts, historic facts, undoubted amongst us: but it is just as certain and undoubted a fact, resting on the authority of God's word, that His people are one with Him, and this is the subject for our consideration to-day. Our Lord says, "I am in My Father, and ye in Me, and I in you" (John xiv. 20), and the Apostle says, "He that is joined unto the Lord is one spirit" (1 Cor. vi. 17), and again, "We are members of His body, of His flesh, and of His bones" (Eph. v. 30).

Now this union is not figurative, it is real, but it is described in Scripture by different figures. It is illustrated by the similitude of *the human body*. There are many members in the body, but all these members with the head form but the one body, and this arm of mine is not more a part of my body, than a true believer is a part of Christ; and so the Apostle teaches us—"As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ," or, as I should prefer rendering it, "the Christ,"—Christ mystic; that is, Christ with His members, His body the Church, in contradistinction to Christ personal. (See 1 Cor. xii. 12, 13, 27, and Rom. xii. 4, 5.)

Again, *a building* is frequently used by the Holy Spirit to illustrate this union. "Ye are God's building"—"builded together for an habitation of God through the Spirit Jesus Christ Himself being the chief corner-stone," who unites and sustains and crowns the building, for He is made "the head of the corner." (See

1 Cor. iii. 9—11 ; Eph. ii. 20—22 ; and 1 Pet. ii. 5, 7). Now this building in which we are met is constructed of many stones, but the building is one, it is one house on its own foundation ; and so the Church, “ the temple of the living God ” (2 Cor. vi. 16), is constructed of the many living stones, yet forms but the one spiritual house. Alas, how many little buildings have we made for ourselves to our own great loss !

The marriage union also furnishes an example of this oneness of Christ and his Church. He is the bridegroom, the Church his bride. (See Eph. v. 22—32.) If the wealthiest man in our land were to marry a very pauper, at once she is raised up from her poverty to affluence and distinction ; and so the Lord raiseth up His Church into glorious union with Himself, from her low and debased condition.

Again, *a tree* furnishes a symbol of this blessed union between Christ and His people. The tree is one, the branches may be numerous, but all derive their vitality and fruitfulness from the parent stock ; and so our Lord teaches us—“ I am the vine, ye are the branches.” In the fifteenth chapter of John’s gospel we have union with Himself ; in the seventeenth, the Lord’s oft-repeated prayer for the union of His people with each other—their manifested union—how little they seem to have striven to manifest this union, often separating from each other on such slight occasions ! Are we not guilty herein ? and when we refuse to meet our brethren in the alone Name of Jesus, the Holy One of God, without something of our own views of doctrine or churchism annexed, are we not practically ignoring the unity of the body ? or when, on the other hand, we cause our brethren to stumble by offensive

assaults on their conscientious convictions, and so give them cause for withdrawing from us, are we not offending against the unity of the Spirit, and so far introducing schism? The truest brethren may differ on many points; I believe that we all do, more or less. We must wait till that which is perfect is come, to see eye to eye; meanwhile let it be, the "forbearing one another in love," and so "endeavouring to keep the unity of the Spirit in the bond of peace." I may see differently with my brother on a hundred points, but if we both love the Lord Jesus, then we are one in Him, and His Name ought to be stronger to unite us, than all our differences to separate us. The Spirit of God would lead us to meet together in that one Name, to dwell on that one Name, and in the power of that Name to press forward so far as we have attained; and thus it is, I believe, that we should approach nearer and nearer to each other. The devil, I believe, with one plausible reason or other—of which he has no lack—would lead us to dwell on our differences, that he might separate us the more.

It is a great truth—this union with Christ—and it is a real thing. His people are one with Him, and God sees them one with Him. He sees them in Christ, they are "accepted *in* the Beloved," "complete *in* Him," there is "no condemnation to them which are *in* Christ Jesus." He was crucified; "I," says the Apostle, "am crucified with Christ" (Gal. ii. 20). He died; we die in Him, "Ye are dead," dead in Christ; yea, "buried with Him" (Rom. vi. 4, 8). We are all dead in one sense or other. I who am speaking to you, and you to whom I am speaking, are dead, either dead in Christ, by virtue of our union

with Him, or dead in sin because of our separation from Him. Oh see, dear friends, how it is with your souls. Have you died by union with Him who has died for you, or are you yet without Christ, dead in sin? If you have died in Christ, then you are not dead in sin; if you are dead in sin, then you have not died in Christ.

But the union does not stop here. We are not only one with Him in His death, but one with Him in His life. "He hath raised us up together in Christ Jesus" (Eph. ii. 6); we "are risen with Him through the faith of the operation of God" (Col. ii. 12). It is not the old life of the individual, but Christ living in him; "I am crucified with Christ; nevertheless I live; yet not I"—not this old sinful self, but the new self—"Christ liveth in me" (Gal. ii. 20). We live because He lives, "Because I live, ye shall live also" (John xiv. 19). And we measure the duration of our lives by His life, "Ye in me, and I in you" (John xiv. 20). It is eternal life. Brethren, there is not a spark of life, of spiritual life, in the soul of one here, but as Christ is in that soul. "This is the record,"—God's own testimony,—"that God hath given to us eternal life." But where is it? It "is in his Son." But who has it? "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John v. 11, 12). Oh, how solemn an inquiry ought it to be with each of us, Have I the Son of God? If I have not, then mine is a dead soul.

In this identification with the Son of God—this blessed oneness—the virtue and value of His work passes over upon his people—of course I mean His work as Redeemer, I do not speak of the essentiality of His own eternal sonship. All that He did as the

God-man, He did for His people, in obedience to the Father's will, and in all this we have our interest. We are one with Him; we are crucified, dead, buried, risen with Him. He is our wisdom, righteousness, sanctification and redemption (1 Cor. i. 30); our life (Col. iii. 4); our strength (2 Cor. xii. 9); our help (Heb. iv. 16); our hope (1 Thess. iv. 16, 17); His God and Father is our God and Father (John xx. 17); and His heaven is our heaven (John xiv. 3).

Oh, this blessed partnership—this mystery of Divine love! The Christ of God takes part with us, that we may take part with Him; He became the Son of man, that we might become the sons of God; He was “made in the likeness of sinful flesh,” that we might be “partakers of the Divine nature;” “He was made sin for us . . . that we might be made the righteousness of God in Him.” Oh, the blessedness, the honour of this union! it introduces us into the very family of God. Every one in Christ is related to God. “He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory” (1 Sam. ii. 8). Jesus is not ashamed to call us brethren; God is not ashamed to be called our God (Heb. ii. 11, and xi. 16).

It is our title to every blessing in time and in eternity—this blessed union with the Lord Jesus. I hear people discussing questions (often to no profit, but it may be the contrary) about righteousness, yea, about Christ's righteousness: but when I realize my union with Christ, I know that in Him what is His is mine—He is “the Lord our Righteousness.” Oh, to realize the blessing of this union! What more do we want?

But how can we do so? By faith; faith is the realizing power. "Abide in Me," said our blessed Lord, "and I in you." Here is just what faith does, it abides in Christ; a believer is a man in Christ, and faith realizes this fact. And, oh, what security is there in this! How safe are we in our strong tower! Can sin overcome us there? Can the world deaden our affections, or assimilate us to itself? Can Satan find us out there? I believe that there is not a spot in this world where Satan will not follow us and find us, but he cannot follow us into Christ, he cannot find us in Him; he will follow us to church or to chapel, he will follow us to our Bibles and to our knees, but we are secure from him in Christ. We are in our hiding-place as we realize this union, where he cannot find us out.

I have said that in Christ we are related to God; and, dear friends, remember that out of Christ we are related to Satan, and he will claim the relationship; and, oh! the awful consequences of that relationship! There is no way of escaping it, but in Christ.

We see the necessity of this union, and we see the power of it. "I in you"—what cannot you do then? What is too difficult for us in the realizing power of Christ in us? "I can do all things," said the man of God, "through Christ which strengtheneth me." It is John Milton, I think, who speaks of "the irresistible might of weakness." Yes, for Christ's "strength is made perfect in weakness;" and the great device of our enemy—and it is a great thing in our Christian walk not to be ignorant of his devices—is to interpose something between us and Christ, knowing how invincible we are while abiding in Him. He will try by any means and every means to draw us off from our

stronghold, to get something between us and Him, and so to weaken our strength by the way, and then he will use his advantage. Anything will answer his purpose—a husband, a wife, a child, a parent, a house with its niceties, zeal for a sect or opinion—anything, however lawful in itself, put out of its true place. Anything that comes into God's place in your heart will answer Satan's purpose, and give him power over you. Oh, how watchful, how diligent should we be to maintain abiding communion with Christ—to let nothing interfere with it! "I am lost," said a holy man of God, "when I think of myself and Christ as two." Never, dear brethren, think of yourselves and Christ as separate. Seek to realize your union with Him; watch and pray against anything that would interrupt it. Watch over your thoughts and affections, your words and acts. Everything that weakens faith, weakens your union with Christ; not indeed as regards your soul's eternal safety—that is secure, because Christ will not lose one of His members—but as regards your happiness, your holiness, and your power of serving and glorifying God.

Faith is the great realizing power. Faith is the great instrument of God for effecting His holy will in us. It is the golden link that unites us to Christ, and hence its value. So strongly do I feel this, that if God were to utter His mighty voice from the heavens, and say to us, "Ask what you will, and I will give it," while some of us would doubtless bestir themselves, and anxiously think what they should ask, I should not hesitate for a moment; I have nothing to ask at this side of the glory, but more faith—more faith, till faith be lost in sight. I know not the want or longing of the soul,

I know not the sin or the sorrow, the infirmity or the temptation, for which I do not see the full provision in Jesus, the Christ, the son of the living God. I know not the desire for attainment in grace—in every grace—in holiness, humility, and love, in meekness and subduedness of spirit, for which I do not see the supply in this Holy One of God. And if one tells me that he wants something more than this faith, then I reply, You want more than Christ in His fulness possesses for you. The very fulness of God is in Him for our very emptiness, and as faith does its blessed work, we draw upon this fulness, grace for grace, and roll over all the glory upon Him. Faith keeps nothing for itself; it comes and makes its demand, and He honours the demand. It draws on the treasury of God, and enriches its possessor, pauper though he be, with the very wealth of heaven. And so as it increases, all divine grace will increase; we shall be increasingly Christ-like, and unlike our own deformed selves.

Oh, for more power of the Spirit that dwelleth in us; oh, for fresh visitations of that Holy Comforter to these poor seared hearts—the renewing day by day that we so much need from the wear and tear of this present evil world, that our faith might grow exceedingly, and that so we might grow in the knowledge of Jesus, and in conscious union with Him. Truly He might say to us, as the Apostle said to the Corinthians, “Ye are not straitened in me, but ye are straitened in your own bowels.” Let us not be straitened, dear brethren, but realizing our union, strong in the faith, giving glory to God, let us witness for Him for “the little while.” “The night is far spent, the day is at hand”—the day of glory, when the shadows of this night-

time will for ever flee away ; when faith will yield to sight, and when we shall be with the Lord, and like the Lord, in the mansions of the Father's house for ever and ever.

Lord Jesus, are we one with Thee ?
O height, O depth of love !
Once slain for us upon the tree,
We're one with Thee above.

Our sins, our guilt, in love divine,
Confess'd and borne by Thee ;
The gall the curse, the wrath were Thine,
To set Thy members free.

Ascended now in glory bright,
Still *one* with us Thou art ;
Nor life, nor death, nor depth, nor height,
Thy saints and Thee can part.

Oh ! teach us, Lord, to know and own
This wondrous mystery,
That Thou with us art truly *one*,
And we are *one* with Thee.

Soon, soon shall come that glorious day,
When, seated on Thy throne,
Thou shalt to wond'ring worlds display,
That Thou with us art one.

THE PRIESTHOOD OF JESUS AND
THAT OF HIS PEOPLE.

CLIFTON CONFERENCE.—*November, 1866.*

THE PRIESTHOOD OF JESUS AND THAT OF HIS PEOPLE.

Our subject is "Priesthood," and it is one of vital importance. We cannot get on without a priest. Without a priest, we have no sacrifice; without a sacrifice, no atonement; without atonement, no remission of sins; and without remission, no acceptance, no salvation—in short, without a priest, we have no pardon, no intercessor, no hope. But, blessed be God, we have a great High Priest, even Jesus, the Son of God, who is passed into the heavens, "made a High Priest for ever after the order of Melchizedek."

In the priesthood of Melchizedek there are three features to be noted. He was a priest, he was moreover an abiding priest, that is, he had a permanent priesthood—"he abideth a priest continually," "a priest for ever"—and this permanency of his priesthood is much insisted on in the Epistle to the Hebrews. And in the third place, he was a king—a king-priest, king of righteousness and king of peace. It was in his priesthood, I believe—not in his person—that he was a type of our blessed Lord; and I observe in passing, what a remarkable similitude there is between him and Phinehas, in whom we see the priesthood, the perpetual priesthood, and the peace and righteousness all associated (Num. xxv. 11—13; Ps. cvi. 31).

The principal work of the priest was threefold. First, to make atonement by sacrifice (see Leviticus, *passim*), this the priest alone could do. Next, to kindle the incense on the golden altar (Exod. xxx. 7, 8; 1 Chron. vi. 49); and in the last place, to bless (Deut. xxi. 5; 1 Chron. xxiii. 13).

Now all this showed forth the work of our great High Priest. He has made atonement for sin. This He did once for ever, "He put away sin by the sacrifice of Himself" (Heb. ix. 26, x. 12—14). This is past; it is His finished work, and to offer sacrifice for sin now implies ignorance or denial of the perfectness of His work; and this is the ground of the pardon and acceptance with God of the most guilty who will come to Him (Heb. vii. 25). We can now preach peace to the chief of sinners in the name of Him who hath made peace through the blood of His cross.

The next work of the priest was, as we have seen, to burn incense on the golden altar; and every morning and every evening the blood of the lamb was offered by the priest on the brazen altar, and the incense burned on the golden altar, "which were a shadow of good things to come." This is typical, as I believe, of our Lord's intercession—His appearing for us in God's presence, and offering up our prayer and our praise (see Ps. cxli. 2; Rom. viii. 34; Heb. iv. 14—16, vii. 25, ix. 24; 1 John ii. 1; and, it may be, Rev. viii. 3, 4). This work He is carrying on now; from this all the blessing cometh down that our souls receive, and this is our resource in temptations, trials, sorrows. He has atoned, He is interceding—then come boldly to the throne of grace. Unless you lay hold on this, you will go on your way doubting

and fearing, and this is not to honour God. Faith honours God, and brings blessing to us—simple faith, not loud profession—faith that draws upon God and is manifested in holy obedience.

The third work of the priest was to bless, and this, in the full sense of it, is future. He blesses indeed now, but our blessings now are as the drops before the shower comes down. He is now within the veil ministering at the golden altar, “whither the forerunner is for us entered,” and His people are looking, or ought to be looking, for His coming out to bless, and this He will do as the King-priest;—when we know not, but, to my mind, he must be a dull man who does not see anything of warning in the signs of the times. So we see the first great work of his priesthood is *past*; the second is present, He is now carrying it on; and the third is future, relating to His coming again, the times of refreshing from the presence of the Lord, and this we should be expecting with “our loins girded and our lamps burning, like unto men that wait for their Lord.” This is a blessed state to be in. There is no more holy state than waiting for the coming of the Lord; no sin can get dominion over us while we are so, and we are prepared to meet whatever may come.

And now we consider briefly the Priesthood of His people. As regards the first part of the priest’s work, we have nothing to do with it, but to receive the blessing. In this sense there is no priest now, we have no sacrifice to offer, we have no need of one, the one sacrifice of our great High Priest is all sufficient. The Roman Catholics are consistent; they maintain that they have a sacrifice, and so they have priests to offer

it, but it is a fearful consistency, holding to a God-dishonouring dogma, ignoring the perfectness of Christ's work on the cross. But there is a sense in which all believers are priests, and in this sense one is not above another; the most honoured minister of God, and the poor Christian inhabitant of the work-house, are equally priests in this sense; each has access to God in the holiest, which was the privilege of the priest alone. The poorest, weakest believer may draw nigh to the God of glory through the precious blood. "This honour have all His saints"—an honour the mightiest monarch upon earth may not lay claim to. They come and offer their sacrifice of praise and thanksgiving—"the calves of their lips;" and indeed the whole life of a Christian should be the life of a priest—of one consecrated to God, and serving God in his calling whatever it may be. But we must know Christ's priesthood before we can exercise our own priesthood. The power is from Him, and that continually (Heb. iv. 14—16); and so we go on from grace to grace till the day dawn—till He that shall come will come, the King-priest, in His glory, and we be for ever with the Lord.

I would in conclusion say one word as to these conferences. They put on us, I think, increased responsibility. We hear from different lips the truths of God, truths which concern our souls' well being. May they be blessed to us, and strengthen us to confess Christ more boldly—to take up our cross and follow Him—to know Him as our great High Priest, atoning, interceding, and coming again for us—Christ crucified, Christ risen, and Christ coming in Glory—our pardon, our help, and our hope. To Him be glory for ever and ever!

LONDON: 48, PATERNOSTER ROW, E.C.

JOHN F. SHAW & Co.'s
Religious and Juvenile Publications.

(FOR SMALLER PUBLICATIONS BY THE SAME AUTHORS
SEE J. F. SHAW & CO.'S TRACT CATALOGUE.)

NEW WORK BY THE AUTHOR OF "MISTRESS MARGERY."

ASHCLIFFE HALL: A Tale of the Last Century.

By EMILY S. HOLT, Author of "Mistress Margery." Crown 8vo,
with Frontispiece, cloth extra, 5s.

SISTER ROSE; or, the Eve of St. Bartholomew.

By E. S. HOLT, Author of "Mistress Margery," etc. Crown 8vo,
with frontispiece, cloth extra, 5s.

"Young folks will read it with a relish, and so will older ones too. The story is well
conceived, and well written."—*Literary World*.

MISTRESS MARGERY: a Tale of the Lollards.

By E. S. HOLT, Author of "Royal Ladies." Small 8vo, cloth extra,
3s. 6d., with Frontispiece.

"This most presentable volume has our warmest commendation."—*Record*.

"One of the sweetest, most tender, and most holy books of the season."—*Sword and
Trowel*.

Small 8vo, with Frontispiece, 3s. 6d. cloth,

FOR CONSCIENCE' SAKE. By the Author of
"Alice Lee's Discipline," etc., etc.

Square 16mo, price One Shilling, cloth,

LONELY LILY. By M. L. C.

CONTENTS.

Lonely Lily—"What is Heaven Like?"
Friends Found—"Do you know the Way?"
The Shepherd's Call—"Come unto Me."
Sunshine and Shadow—"The Eleventh Hour."
Pointing the Way; or, Granny's God's Child now.

BY THE REV. W. LANDELS, D.D.
THE REPRESENTATIVE WOMEN OF
SCRIPTURE; or, Lessons for Maidens, Wives, and Mothers. By
 Rev. W. LANDELS, D.D. Small 8vo, with Illustrations, 5s. post-free.
 "This is a good book—full of solid information, practical instruction, and judicious
 counsel—which every woman would be the better of pondering."—*Daily Review*.

EXPOSITIONS ON THE EPISTLES OF THE
NEW TESTAMENT. By Rev. CHARLES DALLAS MARSTON, M.A.,
 Rector of St. Paul's, Kersal, Manchester. Price 3s. 6d. cloth.
 "It is really refreshing to alight upon a book like this. . . . We most heartily
 urge its circulation as a most valuable help to the study of the Epistles of the New Testa-
 ment."—*Sunday Teachers' Treasury*.

STORIES OF THE REFORMERS.
THE LIFE OF JOHN DE WYCLIFFE, the
 Morning Star of the English Reformation; with a Sketch of the Progress
 of Religion in England, from the Introduction of Christianity into
 Britain, to the Establishment of the Reformation in the Reign of
 Elizabeth. By the Author of "The Story of Martin Luther," etc.
 Small 8vo, price 5s. cloth.

Third Edition, 8vo, 5s. cloth, with Frontispiece,
THE STORY OF MARTIN LUTHER.
 Edited by Miss WHATELY, Dublin.

"We know of no similar work, and we heartily join with Miss Whately in believing
 that 'it is a time when the young and old need to be stirred up to a lively sense of the
 nature of Gospel teaching and an open Bible.'"—*Sunday School Teachers' Treasury*.

"The volume will deservedly become a general favourite, and should find a place in
 every school or parochial library."—*The Bookeller*.

THE STORY OF ULRICH ZWINGLE AND
THE RISE OF THE SWISS REFORMATION. By the Author
 of "The Story of Martin Luther." Fcap. 8vo, with Frontispiece,
 price 5s.

"We can confidently recommend the book as adapted for all classes of readers, especially
 the young, and desire for it the widest possible circulation."—*Irish Ecclesiastical*
Gazette.

"The story of Zwingle is singularly attractive in all its incidents, and the history is
 admirably sustained."—*Christian Observer*.

THE LIFE OF CALVIN, the Man of Geneva.
 By the Author of "The Story of Martin Luther," etc. With Frontis-
 piece, fcap. 8vo, cloth, 3s. 6d.

SUNLIGHT THROUGH THE MIST; or,
 Practical Lessons Drawn from the Lives of Good Men. A Story Book
 for Children. By the Author of "Household Proverbs." New Edition,
 post 8vo, with Illustrations, 3s. 6d. cloth.

"This little volume consists of a history of Martin Luther, told in a simple and interest-
 ing manner, with practical lessons drawn from his life."—*Evangelical Magazine*.

48, Paternoster Row, London, E.C.

NEW WORK BY A. L. O. E.

SCRIPTURE PICTURE PUZZLES. With Simple Descriptive Narratives and Bible Questions. By A. L. O. E., Author of "The Lost Jewel," "Young Pilgrim," etc., etc.

SERIES ONE TO SIX, price ONE SHILLING AND SIXPENCE each.

Each Series contains FOUR PICTURE PUZZLES FROM THE OLD AND NEW TESTAMENTS.

In superior Boxes, price Two Shillings and Sixpence each Series.

CHILDREN'S SUNDAY BOOKS.

A WELCOME PRESENT TO THE LITTLE ONES.

THE OLD PICTURE BIBLE ; or, Stories from the Life of Christ. By the Author of "Doing and Suffering." Illustrated with 48 Plain Engravings and 12 Coloured Plates. Small 4to, 3s. 6d. cloth.

or, Stories from Old Testament History. By the Author of "Doing and Suffering," etc. Illustrated with 48 Plain Engravings and 12 Coloured Plates, 3s. 6d. cloth.

*** Two of the most attractive of the many Sunday Books for children. To those who are seeking something to assist them in making the Sunday a happy day to their little ones, we most cordially recommend them.

SUNDAY PICTURE BOOKS.

EACH WITH EIGHT PLAIN AND TWO COLOURED ILLUSTRATIONS.

Price Sixpence each.

By the Authors of "Doing and Suffering," and "Mothers in Council."

PICTURES OF THE OLD WORLD.
ABRAHAM, THE FRIEND OF GOD.
JOSEPH THE CAPTIVE, AND JOSEPH
THE RULER.

THE YOUTHFUL PROPHET AND
ISRAEL'S FIRST KING.
THE SHEPHERD KING AND HIS
WISE SON.

THE DESERT JOURNEY.

THE CHILDHOOD OF JESUS.
THE FRIENDS OF JESUS.
THE PARABLES OF JESUS.

CHRIST'S WONDERFUL WORKS.
THE STORY OF THE CROSS.
STORIES OF THE HOLY LAND.

Simply and lovingly written, printed in large type, and profusely illustrated, these little volumes will be welcomed by the little ones in every home.

48, Paternoster Row, London, E.C.

WORKS FOR YOUNG PERSONS,
SUITABLE FOR SUNDAY READING.

TOM CARTER; or, Ups and Downs in Life: A Book for Young Lads. By the Author of "England's Daybreak," "Working Man's Fireside," etc., etc. 2s. 6d. cloth.

SHADOWS AND SUNSHINE, and other Tales. By the Author of "Helen Dundas; or, the Pastor's Wife." With Frontispiece, small 8vo, 2s. 6d. cloth.

THE SABBATH A DELIGHT; or, Bible Pictures and Stories for the Family. By Mrs. M. M. GORDON, Author of "Work: Plenty to do, and How to do it," etc. Cloth extra, 5s.

THE LOST JEWEL; a Tale, by "A. L. O. E.," Author of "The Young Pilgrim," etc. With a Frontispiece. New Edition. Fcap. 8vo, 3s. 6d. cloth.

"Most earnestly do we recommend our readers to place 'The Lost Jewel' in their Libraries."—*British Mothers' Journal*.

"This book is a very good one, pervaded by the Gospel of Christ."—*British Standard*.

THE BOOK FOR ALL AGES; or, Stories of the Green Pastures where all may Feed. Original and Edited, by the Author of "Have You —?" With Coloured Illustrations. Fcap. 8vo, 3s. 6d. cloth.

"The book cannot be read without deep interest, nor without conveying substantial improvement—and we can most cordially recommend it as having a very powerful claim on parental patronage."—*British Mothers' Journal*.

STORIES FOR BOYS. By J. HOPE MONCRIEFF. Small 8vo, with Frontispiece, 2s. 6d. cloth.

THE GOLDEN DREAM; or, Adventures in the Far West. By R. M. BALLANTYNE, Author of "Fighting the Flames," "The Life Boat," etc., etc. Small 8vo, 5s. cloth, with illustrations.

*. * A first-rate Boy's Book.

ISABELLA HAMILTON, THE MARTYR. A Tale of the Sixteenth Century. Edited by the Author of "Aids to Development," "Memoirs of Two Sisters," etc., etc. 16mo, 1s. 6d. cloth.

PLEASANT STORIES FOR THE YOUNG. By the Author of "Old Peter Pious," "Have You —?" and others. In a Packet, 1s.; in a handsome Box, 1s. 6d.; or in cloth, 1s. 6d.

48, Paternoster Row, London, E.C.

PROFITABLE EMPLOYMENT FOR THE SUNDAY.
SCRIPTURE QUESTIONING CARDS. By
 Mrs. CARUS WILSON. A New and Improved Series, in handsome
 boxes. Part I., 1s. 6d.; Part II., 1s. 6d.

SCRIPTURE ACROSTICS: a Sabbath Pastime
 for Young Persons. By Lady SCOTT. In a handsome box, 1s. 6d.

**THE CHILD'S PACKET OF SCRIPTURE
 ILLUSTRATIONS,** containing Twelve beautifully coloured Illustrations. In Two Series, price 1s. each.

CHRIST THE ROCK; or, Aids to Young Disciples. With Introduction. By Rev. H. BOARDMAN, D.D. Price 1s. 6d. limp cloth; 2s. 6d. cloth extra, gilt edges.

"The author of this book has been engaged for nearly fifty years in the instruction of young persons in a Sunday School. It has been written with the idea of removing their doubts and difficulties, and impressing the truth upon their consciences, and this is done with a power and a reality which his great experience has helped much to give the author."—*Church of England Sunday-school Magazine for Teachers.*

RILLS FROM THE FOUNTAIN OF LIFE.
 Loving Words to the Young. By Rev. Dr. NEWTON. 1s. 6d. limp cloth; 2s. 6d. cloth extra, gilt edges.

THE BEST THINGS. Loving Words to the Young. By the Rev. Dr. NEWTON. 1s. 6d. limp cloth; 2s. 6d. cloth extra, gilt edges.

"Christian mothers will find ample material in these works for many pleasant Sunday afternoons with their children, and teachers a store of illustrative and interesting matter."—*Record.*

"Superintendents would find these books a great assistance, either to deliver as they are, or as models to copy from. Teachers would derive many valuable hints and helps from the perusal of them, and our scholars would welcome religious instruction given in such an attractive form."—*Church of England Sunday-school Magazine.*

ACROSTICS.—Historical, Geographical, and Biographical. By Lady SCOTT. In a handsome box, 1s. 6d.

48, Paternoster Row, London, E.C.

 WORKS BY REV. O. WINSLOW, D.D.

CONSIDER JESUS ; or, Thoughts for Duty, Service, and Suffering. By Rev. OCTAVIUS WINSLOW, D.D. Imperial 32mo, cloth extra, price 1s. 6d.; or sewed, price 1s.

Impl. 32mo, cloth extra, 2s. 6d.,

THE TREE OF LIFE: its Shade, Fruit, and Repose.

"The design of this little work is to illustrate some of the leading incidents in the life of our Lord. The author has aimed to unfold the plan of salvation in each of the Ten Sections in which the work is divided, and in this he has succeeded admirably. We cordially commend this little work to our readers, who will find in it much precious fruit."

New Edition, 7s., cloth,

NO CONDEMNATION IN CHRIST JESUS.

As Unfolded in the Eighth Chapter of Romans.

Small 8vo, 5s., cloth,

THE LORD'S PRAYER: Its Spirit and Its Teaching.

Second Edition, 18mo, cloth, 2s. 6d.,

BORN AGAIN ; or, from Grace to Glory.

"The old wine of DR. WINSLOW's doctrine is much better than that which is often given to us as newer wine of the kingdom. The work is solemn and heart-searching."—*Christian Witness*.

Third Thousand, Imperial 32mo, 2s. 6d. cloth,

THE MAN OF GOD ; or, Spiritual Religion Explained and Enforced.

"There is not a page, we had almost said not a single sentence, which has not a more or less direct bearing on the faith and practice of the believer. It is a truly valuable Treatise."—*Morning Advertiser*.

Third Thousand, Fcap. 8vo, price 5s. cloth,

THE FULNESS OF CHRIST: As Unfolded in the Typical History of the Patriarch Joseph.

"The work is full of instructive teaching. We heartily hope that God may bless its perusal to very many."—*Church of England Magazine*.

THE ATONEMENT VIEWED EXPERIMENTALLY AND PRACTICALLY. Eighth Edition. Fcap. 8vo, 3s. 6d. cloth.

"Its sound scriptural views, its pathetic appeals, its insinuating style, and its deep-toned piety, commend it to the candid attention of every awakened mind."—*Eclectic Review*.

48, Paternoster Row, London, E.C.

WORKS BY REV. O. WINSLOW, D.D.

"OUR GOD FOR EVER AND EVER." By
REV. OCTAVIUS WINSLOW, D.D. Cloth extra, 2s. 6d.

CONTENTS.

THE GOD OF LOVE	THE GOD OF GRACE
THE GOD OF HOPE	THE GOD OF PEACE
THE GOD OF PATIENCE	THE GOD OF TRUTH
THE GOD OF COMFORT	THE GOD OF LIGHT
THE GOD OF BETHEL	THIS GOD IS OUR GOD

LETTERS OF MRS. MARY WINSLOW.

HEAVEN OPENED; or, Selections from the
Correspondence of Mrs. MARY WINSLOW. Selected by her Son, Rev.
O. WINSLOW, D.D. Fcap. 8vo, cloth, 5s.

"This selection from the correspondence of Mrs. Winslow, bearing this most appropriate title, we would strongly recommend to all who desire to sit with Christ in heavenly places."
—*Our Own Fireside*.

NEW AND CHEAPER EDITION.

Sixteenth Thousand. Crown 8vo, 5s. cloth,

LIFE IN JESUS: A Memoir of Mrs. Mary
Winslow. By her Son, OCTAVIUS WINSLOW, D.D.

Large Type Edition, Crown 8vo, 7s. 6d. cloth.

"It is indeed a most precious addition to the stores of our Christian biography.....The volume is admirably written, and the fine materials of which it consists are well disposed of.We sincerely thank Dr. Winslow for this invaluable contribution of his prolific pen. We wish all our readers to become acquainted with Mrs. Winslow."—*Evangelical Magazine*.

HIDDEN LIFE: Memorials of J. Whitmore
Winslow. Eighth Thousand. Fcap. 8vo, 3s. 6d. cloth.

MIDNIGHT HARMONIES; or, Thoughts for
the Season of Solitude and Sorrow. Seventeenth Thousand. Imperial
32mo, 2s. 6d. cloth.

"We are far from thinking only of the intellectual and the strong in our literary labours. Gentle spirits and sorrowing hearts have tender claims on our sympathy, and we are truly thankful that Mr. Winslow has turned his own hours of sleepless mourning to such good account. The views of Divine truth are decidedly evangelical, and worthy of being placed on the pillow, not of the mourner only, but of many who need to be reminded of mourners."
—*Ecclectic Review*.

PERSONAL DECLENSION AND REVIVAL
OF RELIGION IN THE SOUL. Fifth Edition. Fcap. 8vo, 5s. cloth.

"This is a book of rare excellence. We have risen from the perusal with much gratification; and, we trust, with some permanent profit. The object of the author is to fix the attention of the reader on the state of his own personal religion, and to promote the revival of true godliness throughout the Church. We freely recommend it, assured that few will read it in a right spirit who will not be led to a greater jealousy over themselves, and to a solemn concern about the enjoyment of increased spiritual light, life, and holiness."—*The Covenanter*.

48, Paternoster Row, London, E.C.

WORKS BY REV. O. WINSLOW, D.D.

EMMANUEL : GOD WITH US ; or, *The Titles of Christ, their Teaching and Consolation.* By Rev. OCTAVIUS WINSLOW, D.D. Just published, imp. 32mo, 2s. 6d. cloth extra.

"The readers of Dr. Winslow's works will welcome the appearance of another volume from his ready pen. His present book contains ten chapters, all devoted to the consideration of our Lord's character and offices. These titles, as Dr. Winslow says in his preface, 'have not been unaptly denominated by a divine of the sixteenth century, a cabinet of jewels.' We need not tell the author's large circle of readers after what fashion he sets forth these jewels. His excellencies are too well known to require our commendation."—*Record.*

DAILY READINGS.

MORNING THOUGHTS ; or, *Daily Walking with God.* A Portion for Every Day. 2 vols., 5s.

EVENING THOUGHTS ; or, *Daily Walking with God.* A Portion for Every Day. 2 vols., 6s.

THE WORK OF THE HOLY SPIRIT
VIEWED EXPERIMENTALLY AND PRACTICALLY. Eighth Edition, enlarged. Fcap. 8vo, 5s. cloth.

Large Type Edition, 18mo, cloth, 1s. 6d.,

CHRIST EVER WITH YOU. By the Rev. O. WINSLOW, D.D. With Illustrations drawn from Christian Experience, in the Prayer Meeting, the Field, and the Hospital.

THE GLORY OF THE REDEEMER IN HIS PERSON AND WORK. Sixth Edition. 8vo, 7s. cloth.

"The work is richly evangelical, highly spiritual, and scripturally practical."—*Christian Witness.*

DIVINE REALITIES ; or, *Spiritual Reflections for the Saint and Sinner.* Imperial 32mo, 2s. 6d. cloth, post free.

GRACE AND TRUTH. Fourth Edition. Fcap. 8vo, 4s. 6d. cloth.

"We commend this volume to our pious readers as a cordial to the heart : as having found the perusal of it very refreshing to our own spirits."—*Evangelical Magazine.*

THE INNER LIFE : Its Nature, Relapse, and Recovery. Fifth Edition, enlarged. Fcap. 8vo, 4s. 6d. cloth.

48, *Paternoster Row, London, E.C.*

WORKS BY THE REV. E. H. BICKERSTETH.

THE BLESSED DEAD: What does Scripture reveal of their state before the Resurrection? By Rev. E. H. BICKERSTETH, Incumbent of Christ Church, Hampstead. Third thousand, price 9d. limp cloth.

THE RISEN SAINTS; What does Scripture reveal of their State and Employment? Price 1s. 6d. limp cloth.

HADES AND HEAVEN; or, What does Scripture reveal of the Estate and Employments of the Blessed Dead and the Risen Saints? Small 8vo, 2s. cloth.

ECHOES OF APOSTOLIC TEACHING:

Selections from the Family Expositions of the late Rev. E. Bickersteth.

Edited by a DAUGHTER. Small 8vo, 5s. cloth.

"They embody many rich devotional thoughts, which we are sure will be most acceptable to those who desire the sincere milk of the word, that they may grow thereby."
—*Church of England Magazine*.

SURE WORDS OF PROMISE. By the Author of "Doing and Suffering." 2s. 6d.

"We have not for some time fallen in with anything more suitable for bringing sunshine into the darkened chamber of the invalid."—*Daily Review*.

THE BIBLE: What is it? Whence came it?

How came it? Wherefore came it? To whom came it? How should we treat it? By A. J. MORRIS. Third Thousand. 1s. sewed, 2s. cloth.

"Clear in style, candid in the statement of difficulties, and direct in the answers, it is just the kind of book which is likely to please readers whose wish is to obtain a general view of the subject discussed."—*Athenæum*.

WAYMARKS OF THE PILGRIMAGE; or,

Teaching by Trials. By G. B. CHEEVER, D.D., Author of "Lectures on the Pilgrim's Progress," etc. New Edition. 18mo, 1s. sewed; 1s. 6d. cloth.

PILGRIM LAYS. Songs for the Christian Pilgrim.

32mo. First Series. Cloth, 1s. 6d. Second Series. Cloth, 1s. 6d.

These beautifully got up little volumes are especially adapted for presentation as small tokens of Christian regard.

BY REV. P. B. POWER.

THE LOST SUNBEAM: a Ray of Comfort to the Bereaved. By the Rev. P. B. POWER, Christ Church, Worthing, Author of "The 'I Wills' of the Psalms," etc. Square 16mo, with steel Frontispiece, 3s. cloth.

"The book is as apples of gold in pictures of silver.....We are quite sure this little book will be a favourite with all to whom it comes."—*Compass*.

48, Paternoster Row, London, E.C.

WORKS BY REV. DR. CUMMING.

DR. CUMMING'S LIFE OF CHRIST.

Cloth, bevelled boards, 7s. 6d.; cloth, gilt edges, full gilt side, 9s.; morocco, 10s. 6d.,

THE LIFE AND LESSONS OF OUR LORD,

Unfolded and Illustrated. By the Rev. JOHN CUMMING, D.D., F.R.S.E. Illustrated with an Illuminated Title, Twelve Coloured Plates, and Fifty-two First-class Engravings from original Designs by distinguished Artists.

"One of the most appropriate and acceptable gift-books which could be offered or received."—*Times*.

UNIFORM WITH THE LIFE AND LESSONS OF OUR LORD.

Cloth, bevelled boards, 7s. 6d.; cloth, gilt edges, full gilt side, 9s.; morocco, 10s. 6d.,

THE LIVES AND LESSONS OF THE

PATRIARCHS. By the Rev. JOHN CUMMING, D.D., F.R.S.E.

Illustrated with an Illuminated Title, Twelve Coloured Plates, and Fifty-two First-class Engravings from original Designs by distinguished Artists.

"It is exceedingly well got up, is beautifully and most profusely illustrated, and will form a most appropriate and useful present."—*Brighton Examiner*.

DR. CUMMING'S REPLY TO BISHOP COLENZO.

MOSES RIGHT AND BISHOP COLENZO

WRONG; being Popular Lectures on the Pentateuch, in Reply to

"Bishop Colenso on the Pentateuch." Complete in 1 Vol., 3s. 6d., cloth.

"Of all the previous answers we do not know one that is more fitted for public usefulness. We dismiss the work with a most cordial recommendation to our readers."—*Christian Witness*.

LOOK AND LIVE; or, Present Salvation for

all who will Accept it. Fcap. 8vo, 3s. 6d. gilt, cloth antique.

"In eleven short chapters, written with striking simplicity, tenderness, and eloquence, Dr. Cumming has endeavoured to show men that they may at once have peace and be happy, and to make this glorious doctrine plain."—*Christian Observer*.

TEACH US TO PRAY; being Experimental,

Practical, and Doctrinal Observations on the Lord's Prayer. By Rev. JOHN

CUMMING, D.D. Third Thousand. Fcap. 8vo, gilt, cloth antique, 3s. 6d.

"This is a delightful volume. It abounds with beautiful ideas, no less beautifully expressed, while the whole is characterized by an eminently practical tendency."—*Morning Advertiser*.

BENEDICTIONS; or, the Beatitudes of the Bible.

Fcap. 8vo, gilt, cloth antique, 3s. 6d.

"The work before us contains much that will interest, cheer, console, and strengthen the mind of the humble Christian."—*Birmingham Mercury*.

48, Paternoster Row, London, E.C.

IMPORTANT MINISTERIAL HELPS.

THE EVANGELICAL PREACHER ; or, Studies for the Pulpit.

Vol. 1, price 4s. Containing 15 Sermons and 66 outlines.

Vol. 2, price 5s. Containing 12 Sermons and 82 outlines.

Vol. 3, price 5s. Containing 137 outlines.

In addition to these, each volume contains Biblical Illustrations, Counsels for Preachers, Notes and Queries on difficult Texts, etc.

These volumes form most valuable helps to those engaged in the arduous task of preaching the Gospel—especially to those who, while so doing pursue their ordinary avocations. Successive editions have sufficiently shown the great acceptance they have met with.

THE SPIRITUAL CASKET OF DAILY

BIBLE MEDITATIONS, for the Furtherance of Family Godliness and Devotion. By JOHN EVANGELIST GOSSNER. With an Introduction by the Rev. E. H. BICKERSTETH. 18mo, cloth extra, gilt, bevelled boards, 3s.

"This work appears to me eminently worthy of its name—'A Spiritual Casket:' the jewels seem to me not only genuine stones, but of purest lustre, and of costliest value. I confidently anticipate for it as large a sale in this country as in Germany."—*Introduction by Rev. E. H. Bickersteth.*

THE SECRET SPRINGS. "All my fresh springs are in Thee." Cloth antique, 2s. 6d.

"The chapters are short, but full of matter, displaying a mind thoroughly conversant with the Word of God, and well able to bring out some of its most precious and comforting truths."—*Record.*

SPRINGS IN THE DESERT FOR CHRIST'S

FLOCK. By E. J. P. Cloth antique, 2s. 6d.

"The book is well suited to the pocket and to the private library, and comprises many points in which believers are deeply interested."—*Christian Witness.*

CHRIST OUR LIFE ; or, Scenes from Our Lord's

Passion and Ministry. By the Rev. JOHN BAILLIE, Author of the "Life of Hewitson," "Adelaide Newton," etc., etc. Small 8vo, cloth, 5s.

"We consider this work to be the most important volume with which the author has yet favoured us. . . . The part on 'Christ and his Saints' is a very choice portion of the work, exhibiting the believer in a variety of positions and attitudes, and showing the principles which ought to regulate his conduct and deportment. . . . The work is calculated to be of exceeding great good."—*British Standard.*

PASSAGES FROM THE DIARY AND LET-

TERS OF REV. HENRY CRAIK, OF BRISTOL. Selected and Arranged by W. ELFE TAYLER. With Brief Notices of his Life and Writings, and an Introduction by Rev. George Muller, of the Ashley Down Orphan Houses. Crown 8vo, with an excellent Photograph. Price 5s.

48, Paternoster Row, London, E.C.

3 Vols., price 18s., cloth.

NOTES ON THE BOOK OF GENESIS, WITH THOUGHTS ON MINISTRY AND BAPTISM, AND THEIR ESSAYS AND ADDRESSES. By the late Rev. CHARLES HARGROVE, collected and edited by his son, JOSEPH HARGROVE, M.A.

FAMILY PRAYERS.

THE ARK IN THE HOUSE ; or, A Series of Family Prayers for a Month, with Prayers for Special Occasions. By the Rev. B. BOUCHIER. Second Edition, enlarged. Fcap. 8vo, 3s.

The writer of these Prayers has seldom omitted allusion, either directly or indirectly, to two most important classes in a household, the Children and the Servants.

"This is one of the best collections of Family Prayers which we have yet seen."—*Church of England Quarterly Review*.

THE SPIRIT OF HOLINESS AND SANCTIFICATION THROUGH THE TRUTH. By the late Rev. J. HARINGTON EVANS, Minister of John Street Chapel. Fifth Edition, revised. Fcap. 8vo, 2s. 6d.

"This is a very valuable piece of experimental and practical theology."—*British Banner*.

THE ORPHAN HOUSES, ASHLEY DOWN.

ASHLEY DOWN ; or, Living Faith in a Living God. Memorials of the New Orphan Houses on Ashley Down, Bristol, under the superintendence of Mr. Müller. By W. ELFE TAYLER, Esq. With Views of the Orphan Houses. New Edition, revised and enlarged, bringing down the History of the Orphan Houses to the present time. Small 8vo, 3s. 6d. cloth.

"Never book came into our hands which has so astonished, cheered, and humbled us."—*Christian Witness*.

"There is a positive romance about it which will induce many a one to read and re-read the simple but thrilling story of 'Ashley Down.'"—*Scottish Press*.

SELF ; Its Dangers, Doubts, and Duties. By the Rev. ROBERT MAGUIRE, Incumbent of Clerkenwell. Impl. 32mo, cloth extra, price 2s. 6d.

"Every page has weight, and every sentence point. The book is skilfully written, overflowing with facts and incidents. It is a book of life as well as doctrine, exhibiting example as well as precept."—*British Standard*.

48, Paternoster Row, London, E.C.

BY THE REV. E. PAYSON HAMMOND, M.A.

JESUS AND THE LITTLE ONES. Showing how Little Children have learned to trust and love the Saviour, and how you may do the same. By the Rev. E. PAYSON HAMMOND, Author of "The Better Life," "Sketches of Palestine," "Jesus, Lambs," etc., etc. With Portrait and Illustrations, 2s. cloth extra; limp cloth, 1s. 6d.; or in packet, price 1s.

THE CHURCH OF THE FIRST-BORN:

Being a Few Thoughts on Christian Unity. By the Rev. W. PENNEFATHER, Mildmay Park. Imperial 16mo, 2s. 6d. cloth.

THE BOOK OF REVELATION. A Sketch

showing the Fourth Beast of Daniel. By T. W. CHRISTIE, B.A., Cath. Coll. 8vo, 7s. 6d. cloth.

CHECKS TO ROME—STEPS TO UNION.

By Rev. C. HEBERT, M.A., Rector of Lowestoft. Price 1s. 6d. limp cloth.

THOUGHTS FOR MY CHILDREN ON

THE BOOK OF COMMON PRAYER. By a Parent. Limp cloth, price 1s.

THE DOCTRINE OF THE REAL PRE-

SENCE IN THE LORD'S SUPPER: The True distinguished from the False. By the Rev. J. H. TITCOMB, M.A., Vicar of St. Stephen's, South Lambeth. Price 4d., per post 5d.

"We heartily commend this unusually vigorous little treatise. To persons who are thrown into collision with the advocates of High Ritualism in their private circles, its condensed form, its weight of matter, and terseness of argument, render it peculiarly valuable." —*Christian Advocate*.

THE WORK OF GOD IN ITALY. With

Portrait of Signor Gavazzi. By Rev. W. OWEN, Author of "Life of Sir H. Havelock." Fcap. 8vo, 3s. 6d. cloth.

"We have no room for details, and refer our readers with much pleasure to a very interesting, well-written book, and full of information." —*Christian Observer*, Jan. 1862.

THE INVALID'S COMPANION; or, Words

of Comfort for the Afflicted. 12mo, 1s. 6d. cloth limp.

"It is a fitting companion for the sick-room, and will prove very suggestive of those thoughts most desired for seasons of trial. It has our hearty commendation." —*Christian Record*.

HOMES MADE HAPPY: Household Proverbs

Illustrative of Home Life. Fcap. 8vo, cloth extra, gilt edges, 3s. 6d. This volume is illustrated with three full-page coloured engravings, and twenty-four woodcuts.

48, Paternoster Row, London, E.C.

A NEW DICTIONARY OF QUOTATIONS

FROM THE GREEK, LATIN, AND MODERN LANGUAGES.

Translated into English, and accompanied with Illustrations, Historical, Poetical, and Anecdotal. Seventh Edition, crown 8vo, 7s. 6d. cloth, with an Index.

This work contains nearly SIX THOUSAND QUOTATIONS and PROVERBS from the GREEK, LATIN, FRENCH, ITALIAN, GERMAN, SPANISH, and PORTUGUESE Languages, alphabetically arranged, and accompanied with an Index referring to more than *Fifteen Thousand* of the principal words. Every one who takes any share in conversation, or who dips, however cursorily, into any newspaper or other publication, will find the advantage of having access to this work.

SHAW'S NEW DICTIONARY OF QUOTATIONS is the only one which includes those from the Modern Languages, and Illustrates the Quotations by Historical and other allusions.

"If, as we think, this is a book which has been wished for at times by nearly every body, the inference seems to be that nearly everybody ought to buy it. Many are the anxious inquiries addressed to 'Notes and Queries,' and answered after a reasonable number of weeks, which might have been spared, or rather answered as soon as made, had this small volume been at the interrogator's elbow. The work is made still more useful by a very copious index."—*Gentleman's Magazine*.

"The 'Dictionary of Quotations' is copious in contents, neat in execution, and moderate in price—three attributes which include almost all the merits to be looked for in such a compilation. The mode in which the compiler has given the translation of the Quotations is almost in every instance, very commendable. This work has, however, a merit which appertains to none of its predecessors. It not only follows an alphabetical arrangement in the initial word of each quotation, but has a copious index, modelled after those of the Delphin classics, by the aid of which the person consulting its pages may readily find the required passage, if he can remember only one or other of the leading words. This vastly enhances the merit and utility of the work, and gives it a paramount claim to general circulation."—*Morning Advertiser*.

"The Author has executed his task with the utmost care. The volume is what it professes to be—a very complete Dictionary of the Quotations, Proverbs, Verbal Allusions, and Curt Phrases that the general reader is likely to encounter. The point of a story, or the peroration of a speech, is often lost from the want of understanding the happy word or sentence by which the whole is capped; and this volume supplies precisely what is wanted for ordinary use, and throws the realm of learned quotation open to the English reader. We can cordially recommend it."—*Commonwealth*.

48, Paternoster Row, London, E.C.

INTRODUCTION TO ENGLISH LITERATURE, FROM CHAUCER TO TENNYSON. By HENRY REED.
Seventh Thousand. 2s. sewed, 3s. cloth.

"The Lectures of Mr. Reed, however, may stand upon their own merits. They are the production of a refined and gentle mind. * * * The chief interest of his work consists, however, in the fact, that it is an independent American view of English literature."—*Athenæum*.

LECTURES ON THE BRITISH POETS. By HENRY REED. Fourth Thousand. 3s. sewed, 4s. cloth.

"Reed's Poets has been added by Mr. Shaw to his Excelsior Library, and will we hope, have an extensive circulation."—*Gentleman's Magazine*.

"It is not often that we meet with so much good writing, refined taste, intellectual vigour, and wholesome sentiments as are contained in these Lectures."—*British Banner*.

LECTURES ON ENGLISH HISTORY AND TRAGIC POETRY, AS ILLUSTRATED BY SHAKESPEARE.
By HENRY REED. Fifth Thousand. 2s. sewed, 3s. cloth.

CONTENTS :

ON THE STUDY OF HISTORY.	THE REIGN OF RICHARD II.
THE LEGENDARY PERIOD OF GREAT	THE REIGN OF HENRY IV.
BRITAIN—KING LEAR.	THE REIGN OF HENRY V.
THE ROMAN AND SAXON PERIODS	THE REIGN OF HENRY VI.
—CYMBELINE AND MACBETH.	WARS OF THE ROSES.
THE REIGN OF KING JOHN.	RICHARD III.—HENRY VIII.

LECTURES ON

KING LEAR.
MACBETH.

HAMLET.
OTHELLO.

REED'S LECTURES ON ENGLISH LITERATURE, HISTORY, AND POETRY. An admirable book for School Prizes. Complete in 2 vols., cloth, price 9s.

48, Paternoster Row, London, E.C.

THE CHEAPEST HYMNAL AND TUNE BOOK.

Price 1s., limp cloth, 24mo; 2s. 6d. cloth, 16mo; royal 8vo, cloth, 4s.,

KEMBLE'S (880) PSALMS AND HYMNS,

WITH TUNES BY S. S. WESLEY,

Organist of Gloucester Cathedral.

THIS SELECTION IS USED IN UPWARDS OF 1,000 CHURCHES.

"When such a book as the present, therefore—the joint work of a really competent clergyman and a most eminent musician—makes its appearance, it is incumbent on every one who wishes well to the music of the Church of England to make its merits known as much as possible. The collection includes all the grand old tunes of the age of the Reformation which form the basis of our English Psalmody, together with the best of those which have subsequently come into general use; also many tunes, composed by Dr. Wesley himself, to suit the peculiar measure in some of the hymns, which are worthy of companionship with the finest specimens of the old psalmody."—*Daily News*.

* * The Hymn Book, without the Tunes, is published in various editions from Twopence upwards.

"It will be evident from the above table that the most complete book, as well as that most convenient for use, is Kemble's, where ample provision is made for every Sunday in the year; and when we state that an edition of these 624 hymns (together with the Psalms in good legible type, and bound in cloth) is to be had for ninepence, it would seem that we need go no further for a Church Hymn Book."—Extract from article on Church Hymn Books in "Contemporary Review," by the Very Rev. the Dean of Canterbury.

TESTIMONIALS.

The following TESTIMONIALS, out of many others, will assure the Clergy and Christian Public of the worth of this Selection:—

LORD BISHOP OF CARLISLE.

"ROSE CASTLE, CARLISLE.

"Tardily, but sincerely, I bear my testimony to the value of that Collection of Hymns, edited by the Rev. C. Kemble, of which you are publisher. I employed it in my own parish in Wiltshire, and found it most acceptable to the people. And now when I meet it in the North I hail it in it an old and honoured friend. SAMUEL CARLISLE."

LORD BISHOP OF RIPON.

"THE PALACE, RIPON.

"Mr. Kemble's Hymn Book, of which you are the publisher, is, in my opinion, one of the best of the many collections of a similar kind which have come under my notice. It furnishes within a small compass, and at a small cost, an admirable selection of the best Hymns, and I have no doubt that its general adoption would, by the blessing of God, be eminently conducive to the highest ends of public worship. R. RIPON."

SPECIMEN AND PRICE LISTS SENT POST-FREE ON APPLICATION.

48, Paternoster Row, London, E.C.

P. BENTLEY AND CO., PRINTERS, SHOB LANE, FLEET STREET.

UNIVERSITY OF ILLINOIS-URBANA
222.11 H22N C001 v.3
Notes on the book of Genesis : with some



3 0112 087616980