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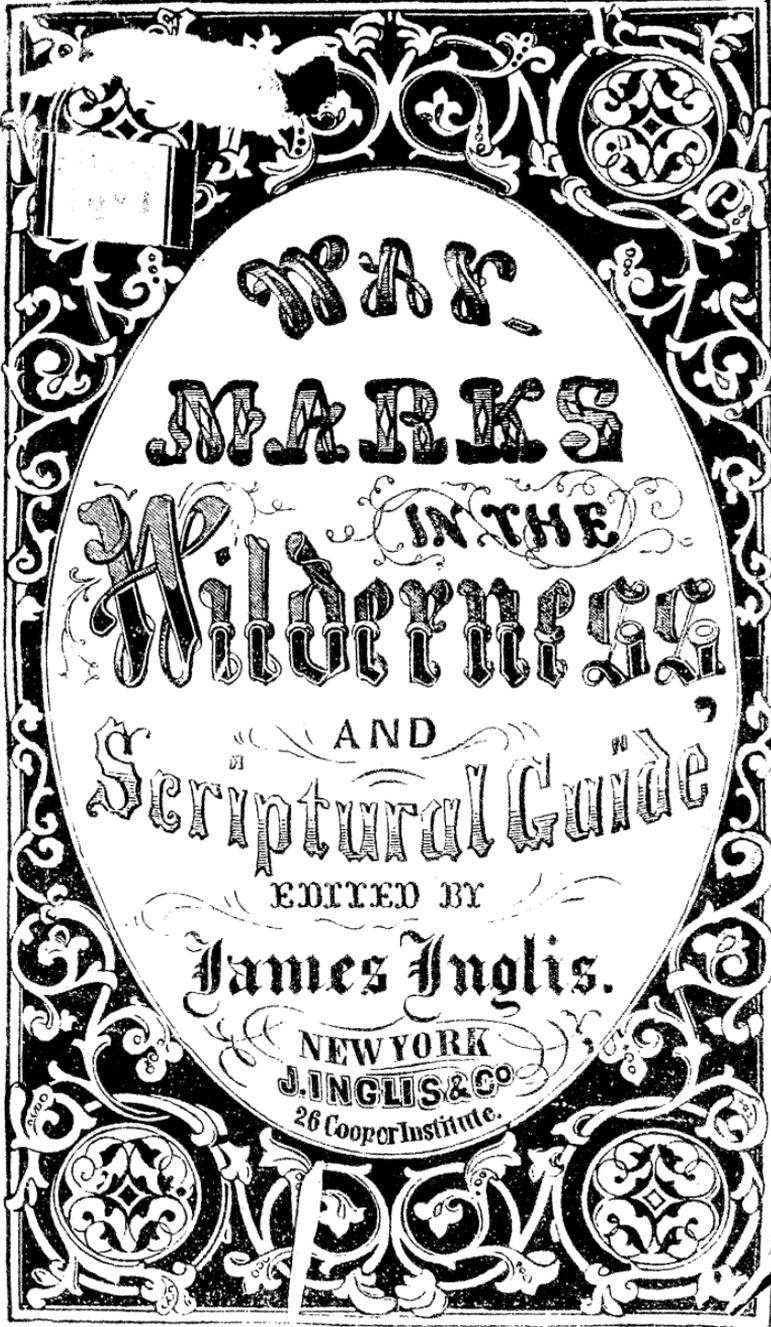
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WAYMARKS IN THE WILDERNESS.

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WITH the present number we commence the Fourth Volume of *WAYMARKS IN THE WILDERNESS*; gratefully acknowledging the condescension of Him who has owned it as a channel of blessing to some of His people, and remembering, also, their sympathy, coöperation, and prayers. A number of our friends have expressed their regret at the change from a monthly to a quarterly issue. They may be assured that we shall welcome the day when it may be practicable to resume the monthly publication; but for the present, all the expenses of publication are higher than ever before. We have reason to expect that our present arrangement will largely increase the circulation; toward this end we again ask the aid of our subscribers.

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WAYMARKS

IN

THE WILDERNESS.

“THE IRRATIONALISM OF INFIDELITY.”

THIS is the title of a reply to “Phases of Faith.” Though it was published anonymously, it is betraying no secret to say that the author is J. N. Darby, whom Mr. Newman introduces in his book as an Irish clergyman, and whose earlier relations to Mr. Newman may be understood by a passage from an epistle introductory to the reply: “I have known you; supposed you loved Christ; took for granted, as one unsuspectingly does, that you believed in Him; heard a testimony from yourself to your spiritual delight in Him, as the joy, the food, and delight of your soul.” Mr. Darby’s relations to a body of believers known as the “Plymouth Brethren,” are well known to many of our readers. At an early period of his unhappy career, Mr. Newman endeavored, unsuccessfully, to identify himself with some of the congregations of these “Brethren.” This leads Mr. Darby to make some personal allusions, which may, very properly, be taken into ac-

count, in estimating both Mr. Newman's book and his character, by those with whom either has any weight or interest.

These personal references, however, form no material part of the book, which is strictly a reply to the arguments and objections by which Mr. Newman has assailed revelation. The task was undertaken reluctantly, in consequence of the author's knowledge of the positive mischief which the specious objections were doing. Those who know any thing of Mr. Darby's life can appreciate his apology, that "almost the whole time occupied in composing the reply was snatched from the hours of rest, in the midst of service in ministering among souls from day to day, and other labors in the Lord's field, needless to mention, fully occupying all ordinary hours of toil." The book bears marks of the circumstances in which it was composed, yet every page bears the impress of intellectual power, and an acquaintance with the subject in discussion which no mere intellectual power ever attained. The style is that of one accustomed to incessant oral teaching. But what it may have lost in literary finish and popular attractiveness by the habits of the author, is far more than compensated by the moral influence of his life among those who know him. "The eloquence of his preaching," it was once said of a servant of God, "is in his every-day life, and consequently is lost to those who only know him in the pulpit." How often, alas, may this testimony be reversed! In ordinary discussions the character of an author neither increases nor impairs the weight of an argument. But in the case of those who undertake the office of religious teachers, there is reason as well as authority for

the test, “By their fruits ye shall know them: do men gather grapes of thorns, or figs of thistles?” Thus, though as far from the spirit as from the relations of a partisan, we would take the author of this book and place his life in contrast with the Newmans, Colensos, and the foremost “advocates of a higher spiritualism.”

Mr. Darby was born to rank and affluence in England. Any social or political elevation which ambition could desire, influence secure, and talent occupy, was fairly within his reach. He is now in receipt of a large income from property which he cannot alienate, even if he desired to sell all that he has and give to the poor. The members of his family and his near relatives occupy the highest positions in Church and State; while he, for conscience sake, and for the Gospel, has foregone all worldly honor and advantage—not for the place of a popular preacher in a metropolitan pulpit, but for the humblest toil of an obscure missionary in fields where few either care or dare to follow him. There are in this city, and scattered throughout the country, many Christians who have sought among us an asylum from persecution in their native lands, where they received the Gospel from his lips, while he shared the scanty fare and rude accommodation of their homes, and more than shared the hostility to which the name of Jesus exposed them. His income is expended in unostentatious and unheralded beneficence. He has grown old in his service; and, so far from having been cheered on by public applause, this, which we now write, is, so far as we know, the only expression of sympathy with which the press has been burdened, if

we except what has been written and circulated among his recognized followers.

We quote one more personal reference from the preface of his book. "That work, (conversion,) which is ever God's, was wrought in me through the means of the written Word. He who knows what the value of Jesus is, will know what the Bible must be to such an one. If I have, alas! failed it, in nearly thirty years' arduous and varied life and labor—at least such, as far as the service of an unknown and feeble individual usually leads—I have never found it fail me. If it has not for the poor and needy circumstances of time through which we feebly pass, I am assured it never will for eternity. 'The word of the Lord abideth for ever.' If it reaches down even to my low estate; it reaches up to God's height, because it comes thence: as the love that can reach even to me, and apply to every detail of my feebleness and failure, proves itself divine in doing so. None but God could—and hence it leads me up to Him. As Jesus came from God and went to God, so does the book that divinely reveals Him, come from and elevate to Him. If received, it has brought the soul to God; for He has revealed Himself in it. Its positive proofs are all in itself. The sun needs no light to see it by."

Considering the nature of the Gospel which the Scriptures contain, such a testimony from such a witness, sustained by his known life, outweighs whole libraries of such books as "Phases of Faith." The testimony of a man whose sight is perfect, that the sun shines, cannot be successfully contradicted by the denials of any number of blind men. The statement "I see the sun shining," when sustained by acts which necessarily im-

ply vision, could never be overthrown by the vehement asseverations of a hundred men—“We are stone blind, and therefore the sun does not shine: there is no such thing as light, and no such faculty as vision.” And this is about the sum and substance of “Phases of Faith.” It would be at least more modest to say: “We do not know what you mean by light.”

Regarding the greater part of revelation, a man may say that he does not see convincing evidence of its truth; but from the nature of the case, he cannot say that he knows that what it teaches is false. He cannot prove the negative. There are many things, indeed, contained in Scripture, which come within the range of human faculties, the truth or falsehood of which, it may be claimed, may fairly be investigated by us; and, so far, we may be called to consider the objections of infidels. Still it must be borne in mind that in such a case, the answer of objections or the refutation of arguments has very little bearing on the grand issue. Truth does not fall because its defender blunders; and falsehood is not established because its advocates gain a triumph over a weak or imprudent opponent. If I answer every objection you can bring against the Bible, I have not taken the first step towards proving that the Bible is the Word of God. If I cannot answer one of a thousand objections, it does not affect the claims of the Bible. All that is decided in either case is our respective ingenuity in raising or meeting difficulties. The triumphant tone with which infidels urge their trivial objections may impose upon the inexperienced, and disturb them. On this account alone are these objections worthy of notice. “I do not object,” says our author, “to the examination of every difficulty

in detail. In the case of Scripture, the positive proof is of the divinity of the system as a whole. If that is proved, a difficulty attached to it which I cannot solve is a demonstration, not of the falseness of the system, but of *my* incompetency to deal with the difficulty. In such a case a sound-minded man is content to say: 'I do not know.' The historical facts and documents of Christianity are proved with an evidence such as no other universally believed event or universally acknowledged book has any evidence to be compared with it; and if they are proved they show that it is divine. It has met with an opposition which made every document and fact to be scrutinized with a closeness which left only what was incontestable untested. This was to be expected, because Christianity presented the claims of a holy God, to which the antagonistic will of man never would submit. Hostile heathen, philosophical adversaries, heretical corruptors, foolish advocates, elaborate historians, voluminous commentators, every kind of author and character, has been occupied with it from the time of its promulgation, and have established its history and its doctrines, even when opposing them."

We are grateful that the external evidences of Christianity are thus complete, and we cannot be insensible to the industry and ability with which they have been collected. But we cannot admit that the authority of Scripture depends upon what human industry, learning, and talent have accomplished, and no Christian ever thinks of appealing to these as the grounds of his faith. The highest examples of faith, in its most elevated and elevating influence, are found among those who never read a volume of these eviden-

ces. They may be useful in securing a hearing, but the Gospel contains its positive proof in itself; according to the claim of the Apostle: “If our Gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them that believe not; lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.” The sun shines, and this is not invalidated by the perverseness of those who, like the cunning ostrich, bury their heads in the sand, and cry out: “There is no sun; all is darkness.”

Granting that God has made a revelation to lost men, for the purpose of bringing them into fellowship with Himself, it is impossible to think that it can be destitute of internal proof of its divinity. We need no aid to distinguish from the productions of human art those works of God in which His eternal power and godhead are clearly seen. Much more must the Word of God bear proofs that it is *His*, in marked distinction from every utterance of human thought. We should expect that a revelation *from* God and *of* God, must far transcend our comprehension. Nay; if that which claimed to be such a revelation could be grasped, and measured, and defined, we should regard it as the invention of men like ourselves. We should expect that a revelation of the character of God must be as much opposed to the inclinations of sinful men, as His greatness is beyond the comprehension of finite creatures. We have examples enough in the history of the world, of the gods which men choose for themselves, and of the religious systems which they can invent. And these stand in contrast with what is revealed in the Bible, as darkness stands in contrast with light.

It is monstrous to suppose that men invented the idea of God glorious in holiness, a law which flashes condemnation on all their corruptions, or a Gospel which thwarts all their inclinations, and lays their pride in the dust. Consider the revelation of the righteousness, holiness, and truth of God, and say, are these the conceptions of an impure mind, the inventions of an impostor? Men make light of sin; the Gospel represents all heaven as moved by the enormity of human guilt; and, at the same time, with intense concern for human salvation. The Father, in all His holiness and majesty, yearns with compassion over the lost; the Son disrobes Himself of glory to hasten to the rescue; the Holy Spirit has begirt the world with an everflowing tide of tenderness and pity.

Take sin at the scriptural estimate of it, and the character of God at the scriptural representation of it, and see how grace brings salvation to sinners. How can mercy be exercised and God remain true; how can the sinner be justified and God remain just? This is the problem in the solution of which the Gospel proves itself all divine. The Father gave the Son, and made the Sinless to be sin for us. The Son came, full of grace and truth, revealing all the riches of mercy and all the sanctity of justice, in His death for our sins—not a pusillanimous leniency which nullifies the right, but mercy exercised in such a way that righteousness lifts up its loudest testimony against sin, in the very act of justifying the ungodly. Is this a human invention? Man never thought of going further than the nearest sheepfold for a victim; a few penitential tears sufficed to obliterate man's record of guilt. Whence, then, came this Gospel, which testifies that Christ put

away sin by the sacrifice of Himself? Human thought would have perished ere it dared to climb up to the eternal throne to pluck the Father's delight from the Father's bosom, and drag him down to Golgotha. No. This is not man's invention, but God's revelation. It gives glory to God in the highest, while it saves man to the uttermost. As Mr. Darby remarks: “The sinner could not suppose it, and ought not to expect it. It would have been a presumption which increased his guilt, and showed his pride and haughtiness of heart. Revealed by God, it is a love which nothing else could manifest, and the glory of Him whose very nature is love.”

The Gospel comes with its own proof, in perfect adaptation to the wants of man, like light, in its perfect adaptation to the eye. Without argument, and beyond cavil, the man says: “I see.” The moment it is understood, it gives peace to the guilty conscience, and becomes more certain than existence, and more powerful than the love of life. The plain statement of it is its best advocacy, and no hearer can be guiltless in the rejection of it. All this the Gospel claims. It may, therefore, be demanded, how then is the common unbelief and rejection of it to be accounted for?

The account which the Gospel gives of the condition of the world, corresponding with what we all know its condition to be, accounts for that unbelief as fully as the provisions of grace revealed in the Gospel meet all the necessities of that condition. “The carnal mind is enmity against God,” is the explanation of the hostility with which the carnal mind regards the revelation of God. “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him:

neither can he know them, because they are spiritually discerned," is the scriptural explanation of the insensibility of men in general to that which it most concerns them to know. "Light is come into the world; and men loved darkness rather than light, because their deeds were evil." Surely it were strange, if that which excites the aversion of the carnal mind is found, after all, to be the invention of the carnal mind; and if the holiness from which the depraved heart and guilty conscience shrink is found to be the conception of depravity and imposture. We cannot wonder if Tom Paine should be the unrelenting enemy of that which exhibits sin in its deformity, and testifies the wrath of God against all iniquity. Nor can we wonder if men filled with intellectual pride and the conceit of their own excellence, should attempt to dispose of the Gospel as foolishness, and exclude God, as He is there revealed, from their thoughts. Yet, in both cases, it will be observed that there is something in their opposition which does involuntary homage to the truth of that which they hate and revile. They show that it reaches their conscience; for men do not arm themselves against straws, but against a sword whose edge is felt and feared.

"The constant and laborious exercise of free criticism," says our author, "the close and sifting examination which the Bible has undergone for ages; the anxious search after errors or contradictions, proves anxiety to show that it is not what it claims to be. Why all this anxiety? Mohammedanism is simply set aside as false, but these minute researches after a flaw in Scripture are continually renewed. Men take it up on every side. Astronomy and geology are called in

aid ; geography is ransacked ; history, antiquity, manuscripts, foolish writings of the Fathers, absurd writings of heretics, Apocryphal imitations of its contents ; nothing is left unturned to find something to discredit it ; wise writings of philosophers are cited to prove they could do as well, or were the source of the good, and even of the alleged absurdities of doctrine ; every other influence has been sought out which would have moralized humanity, that it may not be supposed to be this. Why all this toil ? Why, if it be a doctrine like Plato's, should it not have produced its effect, and our philosophers be as cool about it as about other things ? It has—their conscience knows it has—God's claim and God's truth in it ; and they will not allow that the true God, that Christ is the source of it ; for then they must bend, and admit what man is.

“And this shows itself in the most curious way. Though they pretend to think nothing of Christ, or that He was an impostor, they will not allow that the authorized books of His religion give a true account of the doctrines of the religion. If I read the Koran, I am satisfied to take it as the account of Mohammedanism, absurd as it may be, and I say Mohammedanism is absurd. So of the Vedas and Puranas. But when the Christian books are in question, they are, no doubt, charged with error, contradiction, etc. ; but the free critics will not even allow that they teach the real Christianity, after all. An infidel cannot let God and His truth alone, because it is His truth. He is a zealot against it ; for his will is engaged. He is a bitter zealot, because his conscience is uneasy.”

This view of the matter is strengthened when we come to examine the animus which pervades the writ-

ings of the opposers of Christianity, and the nature of the objections which are urged in a tone of triumph, and repeated from age to age. For this circumstance is remarkable, that the cavils and difficulties with which we meet in the writings of Colenso, Newman, and the great lights of modern progress, are those which have been urged and answered from the second century of the Christian era. As Mr. Darby expresses it: "We are on ground travelled over for eighteen centuries. Old infidelity is dressed up in a new form, to be met by increasing light and increasing proofs, which God in His goodness affords, both internal and external."

There is one novelty in the assaults upon revelation in our day—they come from men claiming to be Christians, only "advanced" Christians. In the character of the assailants, as well as in the fact that their assaults occasion some disturbance within the professing Church, the Church is reaping the fruits of her own unfaithfulness. The worldly influence she has courted; the identification of her hopes and interests with the progress of human civilization; the homage she has paid to talent, learning, science, and to far inferior sources of secular influence; the cowardly readiness of her teachers to compromise the truth at the demands of science falsely so called; her eagerness to escape the offence of the cross and reconcile it to worldly wisdom; the adoption of loose views of inspiration, and a consequent lowering of the authority of Scripture; the habits of scriptural exposition which have grown out of the desire to explain away the testimony of prophecy regarding the tendency and the end of all secular systems—these have borne their ripe fruits in the "ra-

tionism” and so-called “higher spiritualism” which startle us by the effrontery with which they at last assail the very foundations of the faith; even after their echoes have almost ceased to surprise us in the pulpits and theological chairs of denominations which still boast an orthodox creed. From the beginning, the cause of truth has suffered most from its professed adherents, as the machinations of those who sought the Master’s life found a Judas to betray Him, and saw all the disciples forsake Him and flee.

We ought, perhaps, to have mentioned low and loose views of inspiration as the radical failure of the professed expounders and defenders of the Bible. At all events, we would make an unequivocal statement of what the Scriptures claim to be, before we listen to objections; for we cannot seek to evade the consequences of any objection by relinquishing the claims of the Bible to be infallibly and authoritatively the very word of God. The first step towards the abandonment of these high claims, is the attempt to meet alleged difficulties by the suggestion of different degrees of inspiration. And most mortifying it is to find among those who led the way in these God-dishonoring concessions the names of Doddridge, Horne, Bishop Wilson, Pye Smith, not to mention abettors of their “theories” nearer home. Our fathers heard, without alarm, these men propound their notions of an inspiration of *superintendency* in the record of what fell within the natural knowledge of the sacred writers; an inspiration of *elevation*, by which the natural faculties were excited and invigorated; and an inspiration of *suggestion*, whereby they were enabled to conceive of things which were previously unknown and undiscoverable; to which Bishop

Wilson adds a fourth degree—the inspiration of *direction*. Our fathers listened to this without alarm, and little anticipating that we, their children, should find a Newman in legitimate descent from a Doddridge, and a Bishop Colenso the legitimate successor of Bishop Wilson.

Yet there were jealous guardians of the truth, who lifted up their warning voice—alas, how little heeded! From the obscurity of Tubbermoore, Alexander Carson, a plain-spoken man, whom his contemporaries were too well contented to leave in his obscurity, wrote: "That they who deny the distinguishing doctrines of Christianity should be anxious to free themselves from the incumbrance of the inspiration of the records that contain it; or, which comes to the same thing, should modify the doctrine so as to destroy it, while they retain the word, is only natural. But that any real lover of the Word of God, to whom it is sweeter than honey from the honeycomb, and more precious than fine gold, should, in any measure, give countenance to such profane and impious conduct, is most deeply to be deplored. Surely, this is a thing most incongruous and inexcusable. Little, however, as it could have been anticipated, a number of writers have appeared, professing the most evangelical sentiments, yet, with a more than Socinian zeal, laboring to lower the inspiration of the Book of God. Whether they are overawed by German Neology, and flatter themselves that, by giving up a part, they can more successfully defend the remainder; or whether they labor under such an obtuseness of intellect as to be unable to penetrate the alleged difficulties, and are convinced that the Scriptures require such modifica-

tion, I shall not pretend to say. Whatever be the origin of it, it is uncalled for by any of the phenomena of Scripture, is without foundation in the Word of God itself, and is directly contrary to its most express statements.”

As the matter now stands, it behoves us to retrace the steps by which the cause of truth has been betrayed. We do not inquire what is the most advantageous attitude in which to meet the assaults of the enemies of revelation. We inquire, simply, What do the Scriptures claim to be? What do they demand of us? What do they teach regarding their inspiration? With consequences we have nothing to do. We would evade no difficulty. By their own express statements let them stand or fall; and let us meet with an honest answer their demand upon our belief that “the Bible, as originally given, is DIVINE IN EVERY WORD.” It is that, or nothing. We can know nothing of this, or any other subject of revelation, but as the Scriptures themselves teach us. They say nothing of different kinds or degrees of inspiration; and the only honest course is to give up the whole controversy, or to take our stand fairly and uncompromisingly on the broad and unqualified declaration: “*All Scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” No choice is left us between “all” or none. In the words of Dr. Carson: “If all Scripture is given by inspiration of God, the reference to Paul’s cloak requires as much inspiration as those passages that declare the way of salvation. The question is not whether many things in

Scripture might have been known without inspiration, as there are, unquestionably, others that could not at all have been otherwise known; but the question is, whether the most trivial thing said to be inspired, can be inspired in any other sense than things of utmost moment. As long as it stands recorded, 'all Scripture is given by inspiration of God,' so long the honor of revelation is as much concerned in the inspiration of an incidental allusion, as in that of the most fundamental truth."

We would stand fully committed to that to which the Scriptures commit themselves; and that, unquestionably, if the language of Scripture is to be understood in its plain import, is to the plenary, verbal inspiration of the whole Scriptures, as originally given to man. If I address a letter to another by an amanuensis, the question would not be raised as to whether some things in it might have been known to the amanuensis without my dictation. So far as they formed part of my letter, they were there by my dictation as much as those of which he could have had no knowledge unless I had uttered them. In saying that the whole of that letter was written by my dictation, it would not be understood that I adopted every thing it contained. I might have occasion to mention a sentiment of which I highly disapproved; or to mention a falsehood, for the purpose of contradicting it; or an evil, for the purpose of exposing it. I am not considered guilty of the falsehood or the evil; but I am responsible for the statement of them. They are in that letter by my dictation as much as the expression of my own thoughts. And, in this complete sense, we understand the statement, "All Scripture is given by inspiration of God."

The Bible, as originally given, is divine in every word.

The Scriptures do not profess to instruct us regarding the *modus operandi* of creation or of inspiration; and to speculate regarding it is equally foolish and profane. We have a testimony to the fact that God created all things, and that He inspired all Scripture. We may inquire what is creation, or what is inspiration; but it is with the effect of the Divine act that we have to do not with the mode in which the Divine efficiency was exerted. With regard to inspiration, the effect produced was the reception and intelligent consciousness on the part of the sacred writers of all that God willed them to commit to writing, just as an amanuensis might receive from my dictation all that I wished him to write in my letter. Now, without speculating as to the manner of the Divine act, we may ask whether the thoughts were conveyed in the words which were to be written, or without words.

Mr. Eleazer Lord has fully discussed this question in a work on “The Plenary Inspiration of the Holy Scriptures”—a book which has strangely been allowed to fall into oblivion by those who profess to prize the Bible above rubies, while they would be ashamed to own that they had not read Colenso on the Pentateuch. Mr. Lord argues that, as we are not conscious of thoughts, and cannot remember them apart from words, inspiration must, of necessity, convey words with thoughts, or it would convey nothing of which the recipient could be conscious. God conveyed to these holy men of old, by inspiration, what they wrote—the thoughts in the words by which they are expressed.

“If,” he says, “it is a law of our nature that we can

intellectually conceive thoughts, and receive thoughts from others, so as to be conscious of them, and remember them, only in words, then we may with confidence conclude that both thoughts and words were conveyed by inspiration; and this, accordingly, is, in various ways, taught and implied in every part of Scripture." It was promised to the Apostles that the Spirit should bring to their remembrance the things which Jesus had said to them. Paul, not having heard the words of the Lord while He dwelt on earth, received the Gospel directly from Him after His ascension. The things which, as Apostles, they were to testify, were communicated to them by inspiration; and they testified these things, not in words of their own selecting, but in the words which the Holy Ghost taught them. In all allusions to the subject, those who were inspired are never supposed to have any agency in selecting words to express these communications. The Holy Ghost spoke by them as His instruments. His word was on their tongues. If this is shown to be the inspiration of a single passage, it is true of the whole; for "all Scripture," is placed on the same footing, and thus, in the strictest sense, we receive the Bible as the Word of God.

And what is the Bible thus presented to our faith? Surely, it is saying little to say with Mr. Darby: "There is no book in existence to be compared with the New Testament Scriptures. Nothing in the least degree approaches its simplicity, power, moral depth, and moral purity, profound knowledge of God, adaptation of His love to the heart of man; no book displays God so much, brings Him down so near man, and yet only more fully to show Him always as God—revealing

Him in person, in doctrine, in precept, in His ways, in prophecy; and, by Mr. Newman's own testimony, it alone has produced the sense of the sympathy of a pure and perfect God, with His sincere worshipper. It has done more: it has manifested Him as the friend of publicans and sinners; and yet He is never more evidently God than when we see Him thus.”

“Again: take the whole body of Scripture—a collection of books, written by various persons during a period of fifteen hundred years. All these develop an immense system. The sacrifices of the Old Testament are the fullest development of every moral truth contained in the New; yet they were comparatively without meaning till the facts and doctrines of the New Testament were announced. There are circumstances and histories full of instruction for our present walk, which, in themselves, are simple histories of the patriarchs of Israel; but the application of them was totally unknown to those who wrote them. There is a unity of design, a completeness of structure, of which the writers of the several parts could have no conception, which proves that there is really but one Author, whose revealing power and controlling thought and knowledge ran through it all from beginning to end.”

The ostensible writers of these books were shepherds, fishermen, artisans, illiterate rustics, of a small and secluded nationality, which contributed nothing to the arts, literature, or philosophy of antiquity. The production of such a book by such writers is as great a miracle as any which they record. The wonder is most impressive when you compare their writings, we say not with aught that is to be found in the literature and in the sacred books of other nations, but with

any thing that is to be found in the whole range of Christian literature, from the earliest to the latest times. Take, if you please, the writings of the earlier Fathers—some of them men of the highest culture of their age—and see what an immediate and vast declension there is in manner and matter. The unity of design is at once broken; the doctrine begins to be adulterated, and the feebleness and folly of mortals appear in contrast with the wisdom of God. We can readily understand that William Hone's publication of the Apocryphal Books of the New Testament did more to establish confidence in the canonical books than all the arguments of apologists for the Bible.

We cannot, if we would, follow our author into the minute objections to which he replies. These objections are, for the most part, gathered from the exploded magazine of antiquated infidelity. And, however they have been answered, there is little doubt that, should the Lord tarry, they will be exhumed by future generations of infidels, and vaunted as the results of a still more advanced criticism. The Divine light which shines in the firmament of revelation is in as little danger from their puny malignity as the moon is from the dog that bays it. Besides malignity, these objections, for the most part, betray the gross ignorance of the objectors. Regarding all that is divine and supernatural in revelation, they can only attempt to make arrogant assumption supply the place of knowledge. An humble Christian relates how, in his youth, he was led away by the confident tone of a fellow-workman, who brought back to their native village the ribald scoffs which were popular in the factories of England. The dogmatism of this teacher of infidelity soon became irk-

some ; and one day, when he had denounced the idea of the existence of Satan, the pupil ventured to ask : “ How do you know that there is no devil ? ” The answer was a loud assertion that “ God Almighty never made a devil. ” “ Perhaps not, ” said the lad ; “ it may have been with him as it is said of man : God hath made man upright ; but he has sought out many inventions. And I would like you to tell me how you know that there is no devil. ” The irritated dogmatist replied, with oaths and curses : “ There is no such being as a devil in the universe. ” “ The universe is a wide word, ” said the inquirer, “ and there are, doubtless, beings in it very different from any that I have seen in Greenlaw, or you have seen even in Glasgow. And how do you know that there is no devil ? ” The spell was broken, and the influence of the teacher was gone ; and so volumes of presumptuous speculation would vanish in thin air before a rustic’s stubborn question : “ *How do you know ?* ”

The manner in which the rash conclusions of geologists, in the infancy of their science, are being disposed of by the later geologists, who begin to confess their ignorance, may encourage young Christians quietly to wait till time has tested another large class of objections, which seem at first sight imposing. We can only blush for the professed advocates of revelation who were in such haste to accommodate the teaching of Scripture to pretensions which advancing inquiry has proved, even to infidels, to be without foundation in fact.

The attempts to disprove the chronology of the Bible have proved the most mortifying failures to those who are disposed to admit the authority of every idle legend

if it promises to serve the purposes of infidelity. We need not again allude to the use that was made of the sacred books of the Brahmins, and the chronological records of the Chinese. There is one example of insolent pretension and signal failure to impugn the Mosaic records, which is not quite so well known. In the year 1799, the French savans who accompanied Napoleon to Egypt discovered, in the ceiling of the little Temple of Denderah, a carved representation of the heavens, which became celebrated as “the Zodiac of Denderah.” The stone slab was cut out with a saw, and transported to Paris; and the infidel world were transported with the discovery that it was at least seventeen thousand years old, and that it demonstrated that the Bible accounts of creation and the deluge are fables. This pre-Adamite monument created so great a sensation, that it was found expedient to lock it up in a dark room. But, in 1833, Dr. Seyfarth, a German antiquarian, now or recently residing in St. Louis, Mo., having found the key to the astronomical inscriptions of the ancient Egyptians, showed that the date of this monument, instead of being seventeen thousand years before Christ, was thirty-seven years after Christ, which was the year of the birth of Nero. In confirmation of this, the name of Nero, as the restorer of the ancient edifice, is still to be found on every side of the temple at Denderah, and the half of his name is found in the Zodiac at Paris, the word having been divided by the saw at the removal of the stone.

Another numerous class of objections is found to apply to recorded incidents and events, which are judged by the laws of human probability, when the most important element is left out—we mean the direct in-

terposition of God, which could not have been seen or acknowledged unless the ordinary course of things had been interrupted. It is trifling to speak of the probable, or even the possible, in such cases. The greatest of physical impossibilities is to bring something out of nothing, and “*ex nihilo nihil fit*” truly expresses the limitation of creature power. But when the Creator interposes, “He speaks, and it is done; He commands, and all things stand fast.” Those who admit the fact of creation, must never make physical impossibility an objection to the record of any display of God’s power.

The statements which we have quoted of the general design of the Bible will serve to show that an intimate acquaintance both with the design of God and the progress of events toward its accomplishment is necessary to judge of any statement which it contains. Bishop Colenso, for example, only showed his ignorance of the history of God’s plan, and of the meaning of His name, when he alleged a contradiction of all the preceding history in the declaration in Exod. vi. 3 :
 “And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by my name Jehovah was I not known unto them.” In considering the narratives and history of Scripture, it is to be remembered that it is given by God; and, in the language of Mr. Darby, “He cannot write a history, even of His blessed Son, merely to amuse man with a history of true facts.” The Gospels are not to be regarded as so many biographical memoirs; they are four distinct exhibitions of the person and work of Christ—as distinct in nature and objects as the various offerings, which exhibit each its own aspect of the perfect sacrifice. Of all this infidel critics are wilfully ignor-

ant, and therefore cannot fail to misrepresent the Gospel. In a similar ignorance, they quote the language of men, and frequently of foolish or bad men, recorded in Scripture, as though it were the language of God to us. Mr. Newman speaks of the Song of Deborah as inspired; and other objectors quote unscriptural sentiments from the addresses of Job's friends; which is, perhaps, the less surprising since we have heard preachers select texts from both of these sources.

These unhappy discussions may be overruled for good, if they lead to a more exact study of Scripture; and this is the point to which we have sought to lead our readers. Even at a time when assaults of the most specious and unscrupulous character are made upon the Bible and the Christian faith, the true course for us is to betake ourselves to a more earnest study of the Word of God itself. It is this which will establish the faith of those who are disturbed and perplexed. Indeed, there is no true faith which does not rest upon the Word of God itself, in its own self-evidencing power. The light is shining, and, when God opens the eyes of the blind, they see. We would not undervalue the labors of Mr. Darby and others who have offered formal replies to objections; but they will prove valuable only as they lead to a more exact and thorough study of Scripture itself. In the words of Dr. Carson: "Let the Christian, then, study the Gospel as the surest means to enable him successfully to defend it. In it he will find the artillery of heaven. If he has skill to manage it, he may sit as an impregnable tower, and pour down destruction on all that opposes revelation. Every advance which he shall make in the knowledge of God will, in proportion, fortify his

own faith, and enable him to afford the greater means of conviction to others. No subject will so well reward the attention of the student. There is no end to progress; and temporal and eternal enjoyment will be in proportion to advancement. Let us, then, ‘grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.’”

25

2

THE COURT OF THE TABERNACLE AND ITS GATE.

THE Tabernacle proper stood in an open space, a hundred cubits long by fifty in breadth. This space was inclosed by a hanging of fine twined linen, suspended on pillars, twenty of which stood on the south side, twenty on the north, ten on the west, and ten on the east; sixty pillars in all. The Word of God does not state of what these pillars were made. Their sockets were of brass, and their capitals of silver; and, as in the statement of the quantities of gold, silver and brass used in the construction of the Tabernacle, no mention is made of the pillars of the court, it may be inferred that they were of shittim wood.

On four of the pillars, at the east end of the court, hung the curtain for the gate. This hanging was twenty cubits long; so that there were on either side of it a space of fifteen cubits, in each of which stood three pillars, with the suspended hanging of fine twined linen. The word *hanging* (*mah-sahch*) is exclusively used for the veil, the door of the Tabernacle, and the gate of the court; and the peculiar use of this word connects these three in typical significance. Each of these hangings hid the interior from the gaze of one approaching the Tabernacle. Each served the purpose of a door. All three were made of the same materials, arranged in the same order, "blue, and purple, and scarlet, and fine twined linen;" and though not all of the

same form, they measured a hundred square cubits each.

The same truth, therefore, seems to be embodied in each of these typical curtains. There could be no access to God of any kind, whether of comparatively distant worship or of closer intimacy, except by Him who said, "I am the way." The Israelite who came to the brazen altar with his sacrifice or gifts, must pass through the gate of the court. The priest who placed incense on the golden altar, must enter by a second door-curtain. The high-priest, who alone had access to the holiest, must enter through the veil, and realize the thrice-repeated truth of the only way to God.

Cain was the first who tried another path; and instead of being able to draw near to God, his attempt ended in exile from the presence of God. The path at first trodden by one, has since become a broad way—"the way of Cain." Thousands follow in his footsteps, and think to worship and to offer, without passing through the door. But salvation and worship are inseparably linked. The Samaritan, who had his holy Mount Gerizim, and a liturgy derived by tradition from Jewish sources, though acknowledging the name of Jehovah, worshipped an unknown God as truly as the Athenian; for neither knew God's way of salvation.

The Lord Jesus seems to have had these thoughts in His mind, when He spoke of Himself as "the door." The Pharisees, who had usurped the place of shepherds in the Jewish fold, had cast out one of the true sheep. The good Shepherd found the outcast, and spoke to him, and the sheep immediately heard His voice. The Lord then spoke the parables recorded in John x., respecting the shepherd and the sheep.

He had first proved Himself the Shepherd by entering in by the door—the way appointed by God. To Him the porter opened. The porter who ushered Jesus into the fold was John the Baptist, who was sent to prepare the way of Jehovah, to proclaim the kingdom of heaven as at hand, and to announce the Lamb of God. The sheep, hearing the shepherd's voice, followed, and were led by Him out of the fold.

Up to the time of the Lord's death, there had been a people separated from other nations, in a locality chosen by God, and fenced in by peculiar ordinances, which folded them off from the rest of mankind. So soon as Jesus established His title to be the Good Shepherd, by giving His life for the sheep, no bond of ordinances or liturgical ceremonies distinguished the sheep from other men. Thenceforth their distinction is that they recognize the voice of the Shepherd, and follow Him. The purpose of Christ was to draw them from every other dependence to Himself, as the one object of their trust, love, and worship. And so He represents them as led forth by Himself, and as kept in the right path, not by hedges and barriers, but by hearing His voice and following in His footsteps.

Again, the Lord speaks of Himself as the door of *the sheep*; a remarkable expression—the door to God; and entrance by it constituted them sheep. He gives the general invitation “If any man,” Jew or Gentile, “enter in by me, he shall be saved.” He opens wide the door to the whole world, and assures those who enter in by Him that they shall be safe in all circumstances, “and shall go in and out, and find pasture,” whether worshipping on the holy place, or passing through the wilderness paths of the world: in con-

trast with the Israelites, who were obliged to go up to Jerusalem to feast in the presence of the Lord; and who, if they wandered from their own land, could not sacrifice or serve God. Pasture now springs up in the wilderness. The valley of Baca, the dry valley of grief, becomes a well; the rain also fills the pools. "I am come that they might have life; and that they may have it more abundantly:" eternal life now, and life in all its fulness in the day of resurrection.

"I am the Good Shepherd: the Good Shepherd giveth His life for the sheep." He now adds the word *good*, and vindicates His claim to the title by giving His life for the sheep. "I am the Good Shepherd, and know my sheep, and am known of mine; like as the Father knoweth me, and I know the Father. And I lay down my life for the sheep." Not only is His claim to the title 'good' vindicated, but this mutual knowledge of the shepherd and the sheep is connected with His death for them. The expanded influence of that death is shown: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one *flock* and one shepherd." Our version says, inaccurately, "There shall be one *fold*," instead of "one *flock*." There was a Jewish fold, out of which the sheep were to be brought; but other sheep, of the Gentiles, who had never been of any fold, Jesus would also bring to Himself. Lifted up on the cross, He would draw all men to Him. Jew and Gentile alike should become sheep of the flock of God, saved by the death and placed under the care of the Good Shepherd. Thus, in this discourse, in which the shepherd and the door are remarkably interchanged, the Lord seems to intimate

that by His death the tabernacle court would be open alike to Jew and Gentile. "There is no difference." The righteous—whoever they might be—the justified by faith, would enter without distinction by Him, the door.

The court itself, with the exception of the gate already mentioned, was closed by a hanging of "fine twined linen," which is used in Scripture as a type of righteousness equal to all the demands of God, enabling him who possesses it to stand in the presence of God: in contrast with sin, by reason of which all come short of the glory of God. The Israelite, who entered through the gate of the court, would be encompassed, shut in, and protected by this hanging of fine twined linen. Though in a wilderness, he stood on holy ground; and the fine linen by which he was surrounded shut out from his eyes the dreary barren land through which he was wending his way. The lovely Tabernacle of God stood partially revealed to his view. The courts of the Lord's house, overshadowed by the cloud of glory, was before him. The altar, with its burnt-offering, sent up its sweet savor on his behalf. The laver filled with water, told him of a fountain of life and purity which would cleanse the defilement contracted in passing through the wilderness of death. He had entered by the appointed door, and within every thing spoke of life, peace, righteousness, acceptance, and nearness to God. Well might the Psalmist exclaim: "How amiable are Thy tabernacles, O Lord of hosts!"

The court of the Tabernacle bore the same relation to the Tabernacle that the court of the temple bore to the temple. In Rev. ii. 1, 2, we learn that the court

of the temple was a type of Jerusalem, the holy city; so that we may suppose the court of the Tabernacle to have prefigured the earthly Jerusalem as it will be, subsequent to the Lord's return. It will be a strong city; its strength consisting in salvation. The righteous nation, justified by faith, will enter in through its gates. The Rock of ages will then be manifested. Living waters will flow from that city. It will be the city of the great King. God will be known in her palaces for a refuge. The house of prayer for all nations will stand there. The light of God's glory will stream down upon it from the courts above, the dwelling-place of the risen saints of God. Blessed time! when Satan shall be bound; and the Prince of peace will reign gloriously with His Church, and will subdue all things under His feet.

The pillars of the court were surmounted with chapiters of silver, with fillets and hoops of the same precious metal—the remaining portion of the atonement money. The fact that the fine linen curtains were suspended from them, very significantly points to the inseparable connection between Christ our righteousness, and Christ our redemption—truths which have been too often separated, as though we are saved from sin by the death of Jesus, but are made righteous by the imputation of His life of obedience. This depreciates the wondrous cross; for the justification of the sinner depends alone on the death of the Lord, followed by His resurrection, as a necessary consequence of the value of His death.

The one offence of Adam ruined us all, in spirit, soul, and body. We are by nature heirs of the filthiness of the flesh and spirit, a desperately wicked heart,

a carnal mind, which is enmity against God, together with corruption and mortality. One finished righteousness has for ever cancelled all these evils, and justified ruined sinners for life and glory. In Rom. v. 9, justification is attributed immediately to the blood; and in verse 18, "the one offence," as it is correctly rendered in the margin, is contrasted with "the one righteousness"—not a series of actions spread over a whole life, but an act which has made righteousness manifest in every possible sense, in every variety of aspect. Such was the cross of Christ, on which He perfectly manifested obedience, faithfulness, and subjection; trusting, though cast off; praying, though unanswered; loving, though overwhelmed with wrath; vindicating the honor and truth of God, when given over unprotected to shame and dishonor; justifying the holiness of God, when suffering the just for the unjust. The two great commandments, on which hang all the law and the prophets, were fulfilled under circumstances of trial to which no other being has been or can be subjected. The two were marvellously blended, for He loved man because He loved the Father. "Thine they were, and thou gavest them me." Adam's offence was eating the fruit of the forbidden tree; Christ's righteousness was His obedience to the will of God, manifested in His suffering on the accursed tree.

The tree of the knowledge of good and evil attracted the woman by its beauty, and she forgot the commandment: "Thou shalt not eat of it." The Lord steadfastly set His face toward the tree of curse. A groaning creation, the sin, misery, and death of perishing men, the bleeding victims, and the smoking altar

of the temple ; the bread which he broke, the waves which filled the sinking bark where He sat ; all, all had voices to His ear, telling Him of the stripes, the smiting, and the judgment to which each moment was bringing Him nearer. The whole world, the heavens above, the earth beneath, the trees, the withering grass, the fading flowers, every thing seemed to perpetuate to His eye and ear the one purpose of His entrance into this world—the cross : and in humble, true-hearted obedience to the will of God, He kept the tree in sight. And who can tell the appreciation of good and evil realized by the Son of Man on the cross, when the judgment of God on sin caused Him to sink in deep mire ; and when He confessed the innumerable iniquities of others as His own, estimating the full evil of every act of disobedience, and enduring the full weight of the wrath of God ? What a tongue of the learned did He gain from that cross, that He might speak a word in season to him that is weary !

The Apostle, having contrasted the one offence with the one righteousness, proceeds to contrast the disobedience of one, by which many were made sinners, with the obedience of one by which many were made righteous. Justification, which was attributed to the blood, is now declared to be the result of the obedience of Christ. The obedience intended is therefore His death on the cross. If sin is blotted out, the person must be righteous ; if sin be not imputed, righteousness is imputed. There can be no neutral condition. This is plainly taught where the blessedness of the man to whom God imputes righteousness is described by a quotation from Psalm xxxii., which speaks of the blessedness of the man to whom the Lord will not impute

sin. Moreover, righteousness and life are inseparable. The death of Christ must never be severed from His resurrection. He was delivered because of our offences, and raised because of our justification. Sin having been borne and put away in His death, the believer is quickened together with Christ, who was "made sin for us, that we might be made the righteousness of God in Him." The worshipping Israelites saw that the boards of the Tabernacle owed their stability to the fact that the atonement money had been paid, since they rested on the sockets of silver. He would also perceive that the fine linen curtains hung securely from silver chapiters, which were part of the same ransom-money. So the believer stands before God righteous, because a full atonement has been made; and at the same time he perceives that the whole glory of God in the new creation is the result of the complete answer for sin, which the blessed Lord has rendered on the cross.

May not the silver sockets and the silver capitals also present to us Christ as the foundation stone and the headstone, the first and the last, the beginning and the end; the Rock of ages, on whom rest all the purposes, counsels, and glories of God? He bears up the pillars of the heavens and earth; He is crowned with glory and honor; Head over all things; filling all in all.

The size of the court was determined by the length and breadth of the fine linen hangings. The pillars from which these hangings were suspended must have stood within the court. Any one, therefore, who approached the tabernacle without entering the gate, could not see upon what the curtains hung, though he could see the curtains themselves. This is like the

Socinian's view of Christ ; who can to a certain extent appreciate the purity of His character and the excellence of His precepts, but perceives not the costliness of the ransom paid on the cross, and knows not Christ as the Son of God. The perfection of the righteousness of the Lord suffering under the wrath of God is unknown to this follower of Cain. He sees no beauty in the marred visage of the sinless One made sin for us. Salvation must precede true worship, and the Lord Jesus can never be rightly known till He is known as the Saviour who has given His flesh that the sinner may eat and live for ever.

A distant view of the Tabernacle presented to the spectator only the top of a long, dark, coffin-like structure, surrounded by a white linen hanging. Only the priests who entered through the door could behold the costliness and beauty of the building. So a distant view of Christ is ignorance and unbelief. Faith draws near and beholds His glory. The veil is rent ; the way into the holiest is laid open ; and the glory of the Lord can now be gazed upon with unveiled face. No privileged class are now entitled to wrap up the things of God in mystery, and keep the stranger far off. The foul leper, the unclean Gentile, the sinner, may approach the very throne of glory. He has but to come, and at his very first step within, he is healed, cleansed, and made meet for the presence of God. Christ, in all His fulness and glory, is the gift of God to the lost sinner. The saved sinner is not only loved, and washed in His blood, but is made a king and a priest unto God. Superstition talks of holy mysteries, and appropriates priestly privileges to a consecrated class, seeking to shroud in obscurity the glorious

truths which God has made manifest as the sun and free as the air. It exalts a priestly order, by a human contrivance, into a place of professed nearness to God, in which they practically say to all others: "Stand aside, for I am holier than thou." All these attempts deny the efficacy of the blood, and the glory of the resurrection of Christ.

Ever since the resurrection of Christ, every human being is either in the first Adam, guilty, dead as regards God, and at an unspeakable distance from Him; or he is in the last Adam, quickened, raised up, seated in heavenly places, and thus brought near to God in Christ. To be one with Christ; to have life in Christ; to have Christ as the object of affection and as the prize to be reached; to have Him dwelling in the heart by faith; to abide in Him, and thereby bear much fruit; to behold Him, and thereby be changed into His image: these are the pursuits and privileges of every child of God, who says with David: "My soul longeth, yea, even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God."

All difficulties are solved when the believer enters the sanctuary and learns the purposes, mercy, and love of God, as therein manifested. In Psalm lxxiii. the writer draws a vivid contrast between the outward prosperity of the ungodly and the afflictions of the righteous. He is stumbled, and is in perplexity by the seeming inequality of the dealings of God. But when he enters into the sanctuary all is made plain. He sees that the life of seeming prosperity is a vain dream, and he learns the end of the wicked. He also sees that the path of tribulation is the saint's sure way to glory; and the beauty of the Lord so engrosses his

soul, that he exclaims : " Whom have I in heaven but thee ? and there is none upon earth that I desire beside thee." In Psalm lxxvii. the writer describes his dismay because he did not receive an immediate response to his petitions. But in the sanctuary he learns God's unchangeable course, His eternal purpose, and His power to redeem. The mighty work of redemption accomplished—which was typified in Israel's deliverance out of Egypt—is the pledge that He will ever deal in mercy and power with His own. He hath delivered, doth deliver, and will deliver. As seen down here, God's way is in the sea, every thing seems left in confusion, and Satan seems to have his way unchecked. But let the saint see God in the sanctuary, trace the unfolding in Christ of the counsels of His wisdom and love ; and then let him wait, and he will see the same wisdom unravelling the tangled intricacies of human life, and bringing to pass His counsels of love, leading His people like a flock, and surely conducting them to rest and everlasting joy.

The Tabernacle must have been pitched upon level ground, where the worshippers stood securely. This is alluded to in Psalm xxvi., where David, trusting in the Lord, knew that he should not slide. His foot stood in an even place ; and in the congregation he blessed the Lord. And so it must ever be. If we walk in the light as He is in the light, we walk securely. There will be no sliding of the foot ; but our feet will be like hind's feet, and we shall be able to stand firmly on our high places. We shall also have fellowship one with another, and communion in peace, joy, and glory. While thus abiding in the holy place, we shall know the value of the blood, as cleansing us

from *all* sin. As regards wrath and condemnation, we have been justified by the blood. But in proportion as we abide in the secret place of the Most High, we shall discover sins, spots, and defects, of which we were unconscious when out of His presence. The garment which seems to be white when viewed by the light of a taper, will appear comparatively dark and soiled when brought into the blaze of sunlight. So the believer, when content to pass his time in the busy activities of life, apart from constant communion with God, will not have a tender conscience nor a clear sense of the polluting power of sin; and will not perceive the stains he is daily contracting from the flesh and the world. But if he makes the dwelling-place of the Most High his habitation, and walks in the light of the glory of God, he will also find the unspeakable value of the precious blood, which has not only cleansed, but which *cleanseth* from all sin, presenting him spotless in the very brightness of God's unveiled light, and enabling him to abide without fear in the presence of the holy, holy, holy Lord God Almighty.

CRUCIFIED AND YET ALIVE.

IN the sixth chapter of the Epistle to the Romans, we find the Apostle giving this exhortation to Christians: "Reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord." It would at once be a more literal rendering, and would better bring out the meaning of the Apostle, if, instead of *through* Jesus Christ, we were to read *in* Jesus Christ; for the blessings he is speaking of do not merely come to us *through* another. There is a more intimate relation than that between believers and their Lord. The blessings that we have are found *in* Christ. There is an *absolute oneness* of our souls with Him.

What we are exhorted to, then, is in effect this: That *in* Jesus Christ our Lord we reckon ourselves first as "dead unto sin." And the question naturally arises, What are we to understand by this? In what sense is it that believers may regard themselves as "dead unto sin"?

Is it, we ask in the first place, by being dead unto *the power* of sin? Are Christians so "dead unto sin" that they are absolutely *sinless*? so that temptation always assails them entirely in vain, meeting with no response at all in them? In the victory that they gain, is there no conflict between duty and wrong desire? Does the way of right ever become

so easy to any that they can walk in it without effort, and that they never, even in the least degree, strâÿ from it? Is there any more, beneath the skies, the attaining of that perfectness which man had while yet unfallen? Evidently not. An appeal to the consciousness of every believer will satisfy him that there is not. No one is absolutely and entirely dead to the *power* of sin, so that even in the inmost recesses of his heart there is no trace of evil; so that he can say: From open transgressions and from secret faults alike I am free! In every character there is still some measure of defilement.

St. Paul undoubtedly attained as much as any mere man ever yet attained in holiness. But he found it out of his power to render unto God a service absolutely unmixed with evil. With intensity of longing he desired to do so; but he found an opposing force at work, thwarting him in his endeavors. He longed for the attainment of perfect righteousness; but, when he fain would reach it, found himself brought into captivity to the law of sin, which was in his members. Man, before he fell, was, and might have continued to be, perfectly righteous. But since then, there has been but *One* perfect life on earth; but *One* who has been able to live sinlessly.

In the believer there are, as it were, *two* men. He is, in a certain sense, *double*; made up of the *old* man and the *new*. And these two are, and always will remain, contrary the one to the other. They are irreconcilable. The *flesh* and the *Spirit* are, and must be, at perpetual enmity. The one cannot be subject to the law of God, and would not, if it could. The the other cannot be otherwise than subject to it.

Once the believer, before faith came, was only *flesh*. There was no conflict in him. He was unborn of the Spirit. But when he was born again, then that which was born of the Spirit was *spirit*; and henceforth there was hostility between the *flesh*—his former self, and the *spirit*, his new self. These two, coexisting in one body, cannot harmonize. They can only keep up a conflict, which shall last till one or the other is vanquished. Which it shall be that shall finally have the victory, happily, there can be no doubt. The *new* man is the one who is made more than conqueror. But the conflict lasts; the flesh is not completely put down, until in death we rest in sure and certain hope of the time when the new man, created in us, shall dwell, not in flesh and blood, but in a body like Christ's glorious Body.

As long, then, as there is this conflict going on between *flesh* and *spirit*, between the *old man* and the *new creation*, so long we cannot be said to be dead to the *power* of sin. It still has some power in us. As a matter of consciousness, we are made sensible of its depraving influence upon us. The *spirit* drawing us one way, *upward*; we feel the flesh dragging us the other way, *downward*. And sometimes, in the sharpness of the struggle, between what we fain *would do*, and what, through the weakness of our mortal nature, we yet do *not do*, we cannot help crying out with the Apostle: "O wretched man that I am!"

But, you ask, perhaps, Is there not danger in thus maintaining that man is of necessity sinful? Do you not thereby weaken in him the sense of his responsibility, and give him occasion to say that he is not

accountable for the sin which, being a part of his very nature, he therefore cannot help? Are not the flood-gates open for evil-living, when men are taught that they *cannot* become entirely dead to *the power* of sin; but that they must continue to be imperfect, *even in death*, making confession of sin, and offering prayer for mercy? We answer confidently, *Not at all*. Because a person may not reach absolute perfectness, he is not thereby freed from the obligation of reaching the highest point he may. The finest painter who ever lived has probably never supposed that in any one of the pieces of workmanship which have made his name famous, he has exhausted his powers, and done the very best he is capable of doing. He expects, in his future works, to make some gain upon his former ones; but does not expect *ever* to reach the very highest point of which his art is capable. Yet is he not deterred from effort, because he does not think to carry his art to that point that none can go beyond it. There is enough for him to strive for, and to call out all his energies, too, short of that. He need only ask to be making continual progress. Just so is it with the Christian life. The obligation to effort is not taken away, and sin is not licensed, because we shall never, in this life, outgrow our sinful condition. If we may not ever be *completely dead* to the power of sin, we may be *less* under its power than we are to-day. And this diminution of evil is surely a worthy object of endeavor.

And, besides this, there is a just distinction to be made between sin as a *principle*, and sin as a *wilful, overt act*. Sin, as a *principle*, is a part of my very nature. I was conceived and born in it. And from

this, so long as I am in the flesh, I cannot be freed entirely. I shall always, more or less, feel the workings of it. But from sin as a *wilful, overt act*, I may be freed. By the grace given unto me I need not yield to that, but may increasingly overcome it. There is help provided for me in the Gospel, whereby I may gain the victory over it. I *need* not, I *shall* not, if I am truly Christ's, be under its sway.

Sin, as a principle in me, as a part of my natural constitution, inherited as my sad birthright, will keep my actions from rising to that state of perfectness in which they can endure the severity of God's judgment. It will prevent them from having the moral character that the actions of unsinning Adam, or the doings of the sinless Jesus, had. It will make the best of them fall below God's standard of perfectness. And yet, while this is the effect of sin dwelling in me as a *principle*, as a part of myself, I shall more and more be kept from sin in *the overt act*; the *new man* in me will at least succeed in checking the open forms of evil into which the old corrupt nature would gladly go.

And this distinction between sin as an *inherited poisoning principle* and sin as a *deliberate action*, explains how it is that Christians can, and do, make such humble confession of their own unworthiness in the sight and in the estimate of God; while, at the same time, they would repel the charge of living in the indulgence of any known sin. It is sometimes spoken of as an inconsistency that men make the confessions they do in prayer, when they would turn with indignant denial upon any one who should accuse them of theft, or intemperance, or falsehood, or

impurity, or any other acknowledged vice. But, in reality, there is no inconsistency. In the one case, I am judging myself by the standard of God's law, which demands *perfectness* in all that I do; and judged thus, I recognize myself as coming infinitely short of this perfect standard; my best doings are defective, and do not meet its high requirements; and I therefore humble myself before God on account of my deficiencies, and implore the cleansing of the Precious Blood. In the other case, I know whereof I speak, when I claim my innocence of wilful acts of sin, which, if I were committing, I should show myself unworthy of the Christian name, without the Christian character. The two things are quite compatible. The Christian claims freedom from wilful, habitual acts of sin; and yet, in the sight of God, he is a miserable sinner, because sin is *in his nature*, defiling all that he does. Nothing that he does is so done that it would be acceptable to God, were it not perfumed with the fragrance of the Blessed Name of Jesus.

From all that has thus been said concerning the sin that dwelleth in us, keeping us from rendering a *perfect* service, (although in Jesus Christ believers render an *accepted* service,) it will, perhaps, be evident that when the Apostle speaks of us as "dead unto sin," he does not mean that we are dead unto the *power* of sin. Our own consciousness teaches us that sin is not thus dead in us; we know too well that it is yet alive.

We are, then, brought back again to the question, How are believers "*dead unto sin*"?

We find the answer in the very words of the

Apostle: Believers are "dead unto sin" "*in* Jesus Christ our Lord," and only *in Him*. They are dead, not unto the *present power* of sin, but unto the *guilt* and *condemnation* of sin. *Judicially*, in the courts of God's government, we are "dead unto sin," as having ourselves in Christ actually met the death due to sin.

It is difficult fully to unfold the blessed meaning of these words: "*In* Jesus Christ our Lord." In them is treasured up all the richness of the grace of the Gospel. They are expressive of that perfect *oneness* which there is between Christ and His people. The mystery of it we cannot comprehend. We only know that Christ is so made us *one with Him*, that what *He* did was as if *we* ourselves had done it. We were so *in Him* that *His* acts were as *our* acts, the full merit and blessing of them accruing to us as really as if they had actually been our own. So that *Christ's* death, since we were *in Him*, was, in effect, *our* death. We, *in Him* upon the Cross, bore the wages of sin. *His* bearing of the penalty there, was *our* bearing of the penalty. We could not more perfectly have borne it had we suffered it ourselves. The broken law of God has no further claim to make on those who believe. In the Person of Another they have met all its claims. And when the law now threatens death, we can claim exemption from its curse by pointing to our Surety, in whom we have already died.

It is thus, then, by our oneness with Christ in His death, that we have become "dead unto sin." We are not dead unto *the present power* of it, for the law of sin is still in our members; but we are dead unto

the guilt of it. We are brought out from under *its condemning power*.

And surely, there is blessing in knowing ourselves thus "dead unto sin;" that its condemning power over us is entirely and for ever gone. It is stilling to the conscience as nothing else is; it brings a rest to the heart which nothing else can give—thus to look beyond our guilty selves, and see that when One died for all, then all died in Him, and that there is now therefore *no condemnation* to them that are in Christ Jesus.

"No condemnation, O my soul!
'Tis God that speaks the word.
Perfect in comeliness thou art
In Christ, thy glorious Lord."

But evidently, a Saviour who was only crucified, dead, and buried, would not profit us. If we were in Christ only in His death, we should ourselves be left in death. His precious death and burial would have been in vain, had not His glorious resurrection followed. We needed to be joined to the Lord not alone in *death*, but as well in *resurrection*.

And so the exhortation of the Apostle is, that believers should regard themselves not only as "dead unto sin" in Christ, but also, as in Him, "*alive unto God*."

The Saviour, having first died under sin, came up from the grave "alive unto God." The sin that had been on Him was on Him no more after His rising from the dead. Fully atoned for by His death, it was left behind Him in the grave. Death could have no more dominion over Him. He was now alive for evermore.

Now, as Christ's *death* was ours, so is His *resurrection* also ours. As we were in Him in the *one*, so are we also in Him in the *other*. As He died for our sins, so did He also rise again for our justification. And we are now "alive unto God in Jesus Christ our Lord." We are looked upon by God as being in Christ Jesus. He sees us only as clothed upon with Christ. We are in the sight of God, as is the risen Son of God Himself, perfectly justified, spotlessly righteous. As Christ came up from the grave, leaving behind there every trace and vestige of that sin which had been on Him, and was owned as God's righteous Servant, so are we, *in the risen Christ*, entirely without sin, righteous in our Righteous Advocate. All our transgressions are buried with Jesus in His tomb, no more to be remembered against us. We cannot now come into condemnation. We have in Christ passed from death unto life.

And being now "alive unto God," the life that we have is *eternal* life; and those blessed words of promise are ours, (and are they not a comfort to us in looking forward to the time of our departure?) "He that believeth in me, *though he were dead*, yet shall he live; and whoso liveth and believeth in me *shall never die*."

These, then, are our high privileges "in Jesus Christ our Lord." In Him we are "dead unto sin and alive unto God."

Do you ask, How shall I know myself to be so? This is what thousands are asking in perplexity; and, for want of a right answer, their souls are not at peace. They are looking for certain evidences of grace within themselves, which they suppose to be

necessary to give them assurance of their personal acceptance. A heartier repentance, a stronger faith, a more lively hope, better success in the conflict with evil, these, or some other like things, you are looking for in yourself before you will let yourself be persuaded of your forgiveness and adoption. Self-examination, too, as *generally conducted*, leads to *darkness* in the Christian life, instead of *light*. Many are shut out from all comfort, because they are morbidly prying into their spiritual exercises, and are, as they always must be, dissatisfied with them. They do not find, as the result of their self-examination, what they think they ought to find, and so they are cast down. Did any soul, indeed, ever find *in itself* any thing to inspire confidence? Is not the effect of self-knowledge always humbling?—always depressing?

A better way than this the Apostle proposes. He does not bid us look to *ourselves*, but to *Christ*. The remedy that he offers is not the always disheartening one of looking *inwardly*, and trying to find something *within us* that may assure of acceptance. He bids us look *unto Jesus*—away from self—away from *all* but that *dying, risen, ascended, interceding Lord*, who, now before the Throne, presents for us the offering of His Own most precious Blood. Fixing our eyes on Him, the Living Christ, he bids us, "*Reckon ye yourselves to be dead unto sin, alive unto God, in Him;*" that is, fully believe yourselves to be—act upon it as if you actually were *dead* unto the condemning power of sin—*alive* in the righteousness of God. In this there is no presumption. The testimony of God concerning men is, that when they

trust—*nothing else but trust*—in the Saviour, then they are in His sight “*perfect in Christ Jesus.*” You are not, then, to perplex yourself with ten thousand questions, or to work yourself up to a morbid state of feeling. Receiving the testimony of God that, by Christ, all who believe are justified from all things, in child-like reliance on His Word, you are to *reckon yourself* “dead unto sin and alive unto God;” to believe yourself to be so, *just because God says you are so.* He tells you that there is no condemnation to you. Your own faithless heart says, “This cannot be so; there *must* be condemnation for one so unworthy as I!” Refuse to listen to what your own heart says, and rest firmly on *the sure Word of God.* Reckon of yourself just what he bids you reckon of yourself. Suppose yourself to be just what He says you are: “dead unto sin, and alive unto God in Jesus Christ our Lord.” You will never be at rest until you come to trust thus simply in the promise of God. Your own *feelings*, your own *doings*, with neither the one nor the other will you ever be fully satisfied. They will always fall below the standard which they ought to reach. And so, if you rely on them, they will be always casting a shadow on your path. What you want is, *just as you are*, waiting for nothing whatever, to come to Jesus Christ, whom God hath set forth to be a propitiation, declaring His righteousness for the remission of sins, and to *reckon yourself* dead unto sin, alive unto God in Him. *Simply in virtue of your connection with Christ by faith*, your transgression has been forgiven, your sin covered, and you accepted in the Beloved—loved with an everlasting love.

The firm grasp of this truth of our oneness with Christ in death and resurrection, will inevitably lead to holiness of living. They who are by faith entering into this their high privilege—who, in their inmost hearts, do as God bids them do, reckon themselves “dead unto sin and alive unto God”—not doubting at all the complete taking away of their guilt, but calmly sure of their acceptance; these are the persons who will be followers of God as dear children. The prisoner cannot be moved to happy future effort till assured of full forgiveness for the past. The child who has offended wants, before he can return to cheerful obedience, the knowledge of his restoration to your favor. It will be toilsome service to him if he is to obey in order to gain your favor. He longs, above all things, before he begins his service, for the knowledge that you have forgiven all. Then his heart is light. And so *we*, as the constraining power of *our* service, want a happy resting in the love of Christ. We want the *assurance* of our reconciliation; the *certainty* of being no longer under condemnation; and then, having received from our Merciful Lord pardon and peace, cleansed from all our sins, we shall serve Him with a quiet mind; serve Him gladly and faithfully, *because we have found* pardon.

May God, by the power of His Spirit, help all His believing people *fully* to receive this truth! Ceasing from self entirely, may we, since we do know that our trust is only in the Blood and Righteousness of our Saviour Christ, reckon ourselves to be “dead unto sin and alive unto God” in Him; our guilt put far from us as the East is from the West;

our names written in the Lamb's Book of Life! So accounting of ourselves, we cannot fail to walk in ways of pleasantness and paths of peace; and, when life ends, falling asleep in Jesus, our flesh shall rest in sure and certain hope of the day when Christ, who is our life, shall appear, and we also shall appear with Him in glory.

ISHMAEL AND ISAAC, OR LAW AND GRACE.

THE history of Hagar and Ishmael is but an episode in the life of Abraham, and yet it is brought into prominence by the use which St. Paul makes of it in his Epistle to the Galatians. There we are taught that it is a typical history—a history which contains, beneath its surface, spiritual truths of great significance and value. We purpose, very briefly, to examine the details of this history in their divinely established connection with higher truths, partly for the sake of bringing into clear relief the truths themselves, and partly for the purpose of illustrating the use which should be made of apparently unimportant portions of the Divine Word.

Did we rightly apprehend the nature of the Scriptures; did we ever remember, as we ought, that each word of them has been written by the Holy Ghost, we would never treat any portion of them as in any sense unimportant. We should then feel that truth is everywhere; that spiritual truth is couched in every sentence, and imbedded in every line. Surely, if St. Paul found the mystery of the Church foreshadowed in the history of our first parents; and if the Saviour heard the doctrine of the resurrection de-

clared by Moses at the bush ; then in the obscurest portions of the Bible may we search for more than lies upon the surface ; then, with Augustine, may we truly say, “ *In Novo Testamento patent, quæ in Vetere latent.* ” What, then, let us ask, are the details of the history before us, and what their spiritual import ?

“ *Now Sarai, Abraham’s wife, bare him no children : and she had an hand-maid, an Egyptian, whose name was Hagar. And Sarai said unto Abraham, Behold now, the Lord hath restrained me from bearing : I pray thee, go in unto my maid ; it may be that I may obtain children by her.* ” The thought of introducing Hagar into the family of Abram, it is to be observed, was suggested by Sarai, who, at this period, had not become a sharer of Abram’s faith. Though she was the beloved wife of Abram, and his constant companion ; though she had accompanied him from Chaldea to Canaan ; though she had lived with him in his tent, and worshipped with him at his altar ; though she had witnessed the workings of Abram’s faith, and heard the promises on which it fastened, yet, up to this period, she herself believed not. She was one of God’s chosen, and was brought soon afterward into the consciousness and liberty of adoption, but her hour had not yet come.

How beautifully this portion of the history illustrates the “ due season ” of the old symbols and confessions of faith ! How it illustrates, also, the various ways by which souls are led to an apprehension of the truth ! Some, with Abram, yield their assent at once to the divine testimony ; while others, through years of instruction and discipline, are gradually enlightened. How often we see this difference, as here, in the same household—the husband taking precedence of the wife,

or the wife of the husband; the parent of the child, or, it may be, the child of the parent. God's ways are not as our ways. They are sure to bring out, in some manner, the sovereignty of God's purpose, and our entire dependence on His Grace.

The suggestion concerning Hagar came, not from Abram, but from Sarai; and, to understand its nature, we must revert for a moment to the preceding history. Ten years before this time, God had appeared to Abram, and promised him a son; and a few years later He had renewed the promise. Abram's faith fastened upon it. He believed in the Lord, we read, and it was imputed to him for righteousness. But, as years rolled away, and the fulfilment of the promise was delayed, Sarai became restless and impatient. No son was given to her; and she would secure the promised blessing through the intervention of Hagar. But this was falling back on nature. Had a son been given to Sarai herself, under the circumstances, he would have been purely a gift of grace—a child of promise. But for this, in her unbelief, Sarai could not wait.

Now, salvation is of grace. We can no more attain to it by our own efforts than Sarai could bring forth a son. We are as powerless as she was. If we receive it, it must be as Isaac was subsequently received—as a free gift from the hand of God. To attempt to save ourselves by law is to fall back, as Sarai did, on nature; for the law does not save, as the Gospel does, by bestowing forgiveness and imparting life. It can only save through our own perfect compliance with its demands.

We see, then, how the two sons of Abram represent the two covenants, or salvation by law and salvation by grace. He that was of the bond-woman was born after the flesh—the fruit of nature. He that was of

the free woman was by promise—the fruit of grace. Flesh, which here represents the power of man, is contrasted with promise, which represents the power of God. The power of man, through obedience to law, cannot save. God's power alone can rescue; through Him whom Isaac typified, our Lord and Saviour Jesus Christ. The power of man, or the law, is relied upon only by those who, like Sarai, are unbelieving. The power of God, or the promise of the Gospel, is waited for, as by Abram, in faith. Unbelief is associated with the law and human power; faith, with the Gospel and a power divine.

“And Abram hearkened to the voice of Sarai.”

How it pains us to read these words! It was a real Galatian act—a sad fall on the part of the patriarch. In faith he had left Chaldea, and pitched his tent in Canaan. In faith he had fastened on the promise of a seed. In faith for ten long years had he waited, and yet now was he overcome. Like Adam, he hearkened to the voice of his wife, and through unbelief he sinned.

How sad these falls of believers are! They show how difficult a thing it is to depend habitually on God; how almost impossible it is for the Christian to learn that salvation from first to last is of grace—a receiving, not a giving—a life in Christ, consequent upon the crucifixion and burial of all that Adam gave us. Like Abram and the Galatians, we begin in the Spirit, but attempt to make ourselves perfect in the flesh, forgetting that in the flesh there dwelleth no good thing. But the result is always the same. Our old nature is powerless, save for evil, and we only stumble and sin till we get back again to Christ. Our sure inheritance is disappointment and sorrow, so long as we yield to a single prompting of the fleshly mind.

And, how forcibly this fall of Abram's reminds us of the danger of unbelieving companionships! Thrice watchful must that man be whose nearest friends are of the world. A worldly wife, a circle of worldly relatives, how they drag the believer down, and tempt him from the narrow path, in which faith would always guide him. The danger is greater, because the temptation comes through those we love—through the well-meant suggestions, perhaps, of those whom it is our joy to gratify and please. From such temptations the Word alone can save us—that Word which cannot be broken; no promise of which can fail.

“And when Hagar saw that she had conceived, her mistress was despised in her eyes.” “And Abraham made a great feast the day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.”

How truthfully these words represent the conflict between the flesh and the Spirit! As soon as the flesh asserts and exercises its power, it becomes proud. When the believer walks in the flesh, as sometimes he unfortunately does, he begins at once to think well of himself, and to be ashamed of the fruit of the Spirit. Meekness, gentleness, humility, charity, seem contemptible in his eyes; and in perfect helplessness to cast himself on God, seems weakness and folly.

And to those whose minds are wholly fleshly, who have never been made partakers of the Divine nature, how mean appear the fruits of grace! How the Ishmaels of the world mock the Isaacs who cross their path! How proudly and scornfully they pass them by! “Now we, brethren, as Isaac was, are the children of promise. But, as then, he that was born after the flesh

persecuted him that was born after the Spirit, even so it is now." Man hates the Grace of God more than he does His Holiness. In the pride of his heart, he flatters himself that he can meet the holiness of God; but grace humbles and provokes him. It ever reminds him that he needs Divine help, and is constantly lifting up above him those whom he thinks unworthy. He cannot bear the thought that God should pass him by, and prefer others to himself; nay, pronounce against him a sentence of banishment and condemnation. Nothing irritates him more than the grace of the Gospel. He sometimes feels that he would rather be lost than saved in such a humiliating way. His whole heart rises up in indignation against it.

"Wherefore Sarah said unto Abraham, cast out this bond-woman and her son." "And God said unto Abraham, in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called." The sentence is imperative and unalterable. As the seed from which Christ was to spring was not of nature, but by promise, so is it with salvation. It is of grace through faith, not of works; otherwise, grace is no more grace. How harsh the sentence sounded in the ears of Abraham! The thing was grievous in his sight, we read, as the preference of Ephraim to Manasseh was grievous to Joseph afterward. But God must have His way. He must teach us that He is the only Saviour, and that if salvation flow to us, it must be through the channels which Mercy alone has made.

Though Isaac was born, yet Abraham still clung to Ishmael, just as we cling to the law, even after we are made partakers of grace. What! we say, is there no

good in us? Must all that is fleshly be crucified; all that is natural be repressed and overcome? Must every good thought come from God? Must every right desire and feeling be of the Spirit's inspiration? "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." "Mortify, therefore, your affections which are upon earth." All within us that is natural is sinful, and therefore to be crucified. All that is pure and holy comes from above—comes from the inspiration of that gracious Spirit who dwells in the new creation, which He both originates and sustains.

"Cast out the bond-woman and her son." Have you obeyed this commandment? Have you learned to lay the cross on every earthly lust and longing? on every fleshly thought and imagination, looking for blessing only through that which cometh from above? Realizing that your old man has been crucified and buried, do you live, as risen with Christ, in the power of the Holy Ghost? This is at once your privilege and duty. It will cost you inward pain, and outward opposition; it will subject you to the world's reproach and mockery; but it will keep you in the presence, and assure you of the favor, of your Lord. It will shut you out from earthly associations which would gratify your pride and vanity; but it will bring saints and angels near, and multiply your attachments to the skies. Blessed, thrice blessed, is a life thus lived in the freedom of the Spirit—in entire deliverance from the bondage of the law! It is a life which is heavenly in its nature—a pledge and an ante-past of that within the veil.

7

THE PRESENT SHAME AND FUTURE GLORY OF THE HOUSE OF ISRAEL.

BY A MEMBER OF THE BOSTON BAR,
Author of "Briefs on Prophetic Themes."

THE House of Israel is the chosen nation, the Holy Land the chosen land, and Jerusalem the chosen city. These three great facts, or, rather, the three in one, constitute, from one most important point of view, the very key-stone in the arch of the world's history. God's sovereign choice of the House of Israel to be to Him a "peculiar," though, through their own unfaithfulness, they have been to themselves a most afflicted people, while it is one of the most wonderful mysteries, is, at the same time, one of the most indispensable features, in the whole scheme of His government of this world.

The covenants of God with the fathers of the House of Israel, overflowing both with material and spiritual blessings, are the sure foundation on which rests the hope, not of Israel only, but of "all the families of the earth," of final salvation. "In thy seed," God said to Abraham, when first He called him out of the land of the Chaldees, "shall all the families of the earth be blessed." This promise God afterward ratified by successive covenants, and, as He has not fulfilled it in the past, He will certainly fulfil it in the future.

It is from behind the uplifted veil of these covenants—uplifted not by mortal hands—that the Christ of God, the Saviour of man, personally appeared to

the House of Israel once, and will appear again, to set up His millennial reign.

These covenants are God's appointed key to those prophecies concerning the future national glory of the House of Israel with which the sacred pages everywhere abound, on which they rest as their proper basis, and to which they look as the proper pledge of their fulfilment. The words with which God, by the mouth of His holy prophets, almost uniformly closes these prophecies, are to the effect, that "even in the latter days," if Israel "will repent and turn to the Lord their God," He "will not forget the covenants which He swore unto their fathers." "Then," "even in the latter days" of Israel, "if any of thine be driven into the outmost parts of heaven, [as they are driven now,] from thence will the Lord thy God gather thee, and from thence will He fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good and multiply thee above thy fathers." And again, alluding to the closing period of Israel's history, He says: "Then will I remember my covenant with Jacob, and also my covenant with Isaac, and my covenant with Abraham will I remember, and I will remember the land." "Therefore choose life, [which we know Israel will choose in the end, but has never chosen yet,] that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." "When all these things are come upon thee, *even in the latter days*, if thou turn to the Lord thy God (for the Lord thy God is a merciful God) He will not forsake thee, neither destroy thee, nor forget the covenant with thy fathers which He swore unto them." Thus do these prophecies concerning Israel's final glory everywhere lean for their final support upon God's covenants with His friend and servant Abraham, and everywhere beam with their hallowed light.

Far away in the Orient, beyond the ocean, and be-

tween those pleasant Eastern seas, where, for the most part, flowers ever blossom, and beams ever shine, there lieth "a goodly land;" "a land of wheat, and barley, and vines, and fig-trees, and pomegranates, and olive oil, and honey;" "a land of brooks of water, of fountains and depths that spring out of plains and mountains;" "a land flowing with milk" from its "cattle on a thousand hills," and "with honey" from its forests and thymy shrubs; a land of wonderful configuration, embracing within its narrow range, scarcely larger than that of Wales, or our own little State of Maryland, the natural features of almost every country in the world; a land which, for the delights of its climate, the fruits of its soil, and its central situation, military and commercial, between the North and the South, the East and the West, has ever been the coveted prize of the Kings of the East—in turn of the Assyrian and the Egyptian, the Persian and the Greek, the Roman and the Saracen—for which they have never ceased to strive, even with an ardor not less impatient than that with which the vast hordes they have so often led to its invasion have sighed for the unfrequent palm groves islanded in the mid wastes of the deserts of red and yellow sand that skirt its southern and eastern borders; a land upon whose iron earth and beneath whose brazen skies there hath rested these many weary centuries, and resteth now, one of the most fearful and desolating curses ever inflicted by an angry Heaven upon a guilty people and a smitten land;—and yet a land whose forests and hills, in the millennial hereafter, when the sword of the curse is sheathed, will flow with milk and honey again, and its pastures be clothed with flocks, and its valleys be covered with corn, and its old foundations, and fallen walls, and crumbling terraces, and broken cisterns, and ruined presses, and deserted folds—proclaiming, with their mute sad eloquence, the fertility, and opulence, and populousness of its ancient past—be built again;

for the "sure word of prophecy" everywhere proclaims that, in those better days to come, "even in the latter days," the consecrated land, whose present shame and future glory are now our theme, will be restored to more than its pristine beauty, and greater than its ancient glory.

Such is the fatherland, the divinely-covenanted inheritance, not of the two tribes of Judah and Benjamin only, who alone returned from the Babylonian captivity, but of the *twelve tribes* of the covenant, given to the House of Israel by the God of Israel, as an inalienable inheritance and everlasting possession, in all their tribes and generations, notwithstanding any temporary periods of dispossession, or the length of their duration; to which, therefore, they will, in God's good time, again return, to reinhabit it, in organic unity, as God's "peculiar people," His "ancient and sacred nation," after these dreary centuries of Gentile servitude and exile are ended; and exercise therein all the functions of a distinct and recognized nationality as completely as ever before, or as ever any other nation.

Such is the land of which, alone of all lands, it can, at all periods of its history, be truly said that its hopes are richer than its memories, growing ever richer still.

Such is the land, the future glory of whose ancient capital has been the burden of so many of the saddest but sweetest strains of the prophetic bards of Israel; whose walls, though now a desolation, are to be built again; and, when rebuilt, will lift their sacred watch-towers to the skies, around the "city of the Great King," the destined metropolis of the millennial earth.

How wonderful, in its *antiquity*, this "ancient nation!" Other nations, as, for instance, the four great empires of the Gentile past, those symbolized by the four parts into which the glorious but terrible image of the second chapter of Daniel is divided, and by the four wild beasts which the seventh chap-

ter of the same book describes—symbols which, for some reason, so many interpreters find it convenient, in these modern times, to quietly ignore, namely, the Babylonian, Persian, Greek, and Roman, are, in the parlance of scholars, by a sort of classical courtesy, styled ancient. But what is the antiquity of the most ancient of these compared with the antiquity of the Jewish nation? They have passed before our eyes, in quick succession, in the stereoscope of history, leaving scarcely the ashes even of their fires behind them. They have fought their last battle, and sleep their last sleep beneath the ever-gathering dust of the ages, never to be quickened into life, never to awake to glory again. But the Jewish nation, though, in respect to its organic structure and outward forms, broken and shattered, still lives. Trace back the history of these Gentile empires till it is lost in the obscurest mists of tradition. Even then were the Jews an ancient nation. The Hebrew Commonwealth had shone in the fulness of its majestic proportions, and the Hebrew language, in the fullest purity it ever attained, had recorded the acts of its founders and its kings ages before. This ancient nation, which certainly has not passed the matured manhood of its powers now, though its power be now a scattered power, had, for centuries, flourished in ripened manhood before the proud name of the great Babylonian monarch ever shook with terror a single Eastern heart, as the records of its achievements and the productions of its greatest minds everywhere affirm. Some of the loftiest intellects of ancient Babylon, even when it shone in its highest glory, as for instance Daniel and Ezekiel, were Jews of by no means an early generation, or early period of the Jewish monarchy.

The empire of Babylon reached the height of its greatness some twenty-four hundred years ago, or some six hundred before the commencement of the Christian era. And yet, though mistress of almost the entire then known earth, some four hundred years

before, or about a thousand years before the commencement of the Christian era, the Hebrew Theocracy was in the full meridian of its splendor, and its dominions scarcely less extensive than those of the Babylonian monarch four centuries later. The comparative material splendor of these two dynasties is, perhaps, a not unfair exponent of their comparative antiquity. The temple of Belus at Babylon, the palace of its king, and the hanging gardens of its queen, were far outshone by the temple at Jerusalem, planned by the great Architect of the heavens, and reared by Israel's stateliest king, four centuries before.

Again, Nebuchadnezzar founded his own capital and empire, reducing, as he did, for the first time in Assyrian history, all the countries that at various times had been subdued by the Assyrian arms, into one united, compact, and homogeneous government—obedient throughout all the ancient Assyrian borders, as well as the now more widely-extended borders of his own immediate kingdom, to the same sovereign and autocratic will and the same golden head; thus introducing, in his kingly person, in all its august and golden fulness, the first great universal Gentile empire, the opening era of Gentile supremacy upon the earth, the "*Times of the Gentiles*;" and of the treading down evermore of the twelve tribes of the House of Israel, "until the Times of the Gentiles shall be fulfilled." "Is not this great Babylon which I have built for the house [that is, the metropolitan seat] of my kingdom, [that is, of this great Assyrian empire, now subject unto me alone,] by the might of my power, and for the honor of my majesty?"

But David and Solomon could trace their ancestry, and that of *their* nation, and the constitutional policy of their government, without the slightest break, or obscurity, or mist of tradition, or hieroglyphic uncertainty in the record, back, in the one case, to the days of Abraham, who first entered the land of Canaan more than a thousand years before they

reigned; and, in the other, to the days of Moses, who led the children of Israel through the wilderness six hundred years before.

Compare the antiquity of the Jewish nation with our own, if, indeed, to refer to our antiquity, in any possible sense or connection, be not the purest solecism.

When this continent was discovered, Palmyra, whose famous queen was of the seed of Abraham, had been in ruins a thousand years. The first foundations of Palmyra were laid two thousand four hundred years before the discovery, or about twenty-eight hundred years ago. Yet, even then, the Jewish monarchy was in the very plenitude of its ancient splendor and power, for it was flourishing under the sceptre of Solomon, who "built Tadmor in the wilderness," the identity of which with Palmyra is admitted by all scholarly consent. Thus not only while the marbles of Palmyra, and Athens, and Rome, and Carthage, were as yet unhewn, and the bricks of Babylon as yet unburnt, but while, also, (if, as some suppose—a point, however, which is, foreign to our theme, and which we do not raise—the aborigines of this continent are the lost tribes, and certainly, if not, it is not that they have not been sufficiently persecuted,) this continent was still an unpeopled wilderness, (for the ten tribes had not revolted when Tadmor was built,) even then, in that remote antiquity, Jerusalem was a queenly capital, and mistress of the then known earth.

Verily, how short the record, how brief the career, how recent and new-born the ancestry, of every other nation in comparison with the House of Israel—with these hoary patricians of the earth! What letters-patent of nobility, of kingdom, or princedom, or earldom, in all the Gentile ages, can be compared, in the antiquity of their date, with the covenants sealed by God with Abraham on the plains of Moreh, beneath the sacred and overhanging cliffs of Gerizim, more than four thousand years ago, covenanting unto

him a posterity as innumerable as the stars of heaven, and a national existence as endless as the ages ?

Turn now to the *perpetuity* of the Jewish nation ; for the prophetic record of its future, viewing it even from this advanced stand-point of the Gentile ages, is not less wonderful than the accomplished record of its past. It has by no means reached as yet the shining zenith of its greatness and power. The dread signals of that "great tribulation" which is to follow upon the national reinstatements of the tribes in their own land, and to precede their millennial glory, fall not as yet upon our ears, though the sensitive ear of the seaman may faintly detect at times, even now, its melancholy roll through the leeward mists and deepening shadows of the boding storm, or his sensitive hand touch a suspicious bottom with his sounding-line.

The title of the Jews to the Land of Canaan, carefully considered in the terms in which it is so simply and concisely expressed, places before us the highest of all scriptural evidences of the destined perpetuity of their nation, and brings us directly to the consideration of the covenants already alluded to, from which its title is derived.

Let us consider, first, the circumstances of its origin.

God called Abraham forth from a little village of tents, lying in a pastoral country, famous for its flocks, in the north-eastern part of Mesopotamia, not distant from the River Tigris. Obedient to the divine command, gathering his flocks and a little company of faithful friends around him, "and leaving his country, his kindred, and his father's house" behind him, he set forth toward the Land of Canaan. There arriving, after some delays, he pitched his tent upon a fertile and well-watered plain, interspersed with lofty oaks, and looked down upon by the lofty heights of Ebal and Gerizim, the earth teeming with verdure for his flocks beneath his feet, the purest and most

lustrous of skies smiling, as with a heavenly benediction upon his mission, above his head.

Building there a rude altar of stones, after the custom of the East, and sacrificing upon it, from the fatlings of his flocks, a thank-offering to the Lord, the venerable patriarch dedicated himself, his family, and his possessions to Him who had brought him, with faith so unfaltering and serene, thus far upon his pilgrimage.

Not many days after, God called him forth from the curtains of his tent in the watches of the night, and bade him lift his eyes heavenward, and count the stars, if he were able to tell their number. The aged and childless pilgrim, now no longer likely, in the order of nature, to be the possessor of an heir, lifted his eyes to the innumerable heavenly host; and God said unto him: "*So shall thy seed be.*"

The Divine Author of the gift, and its recipients, whose number could be estimated only by the hosts of Heaven, are here recorded.

The Lord again appeared to Abraham upon a site adjacent to the plains of Moreh, so elevated, that, even in those clearest of skies, not a spot could be discerned within the entire range of view that encircled him, except the peak of a distant mountain, that belonged not to the land of Canaan; and the Lord said unto him: "*Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and thy seed for ever. Arise, walk through the land in the length of it, and the breadth of it; for I will give it unto thee.*"

Here the Author of the gift, its recipients, its local extent, its freeness, fulness, and perpetuity, and its tenure as a landed estate in fee, are all plainly and positively affirmed.

Again: God subsequently ratifies the gift to Abraham and his seed in a final covenant. Observe carefully the greater fulness in which its terms are now expressed: "*I will establish my covenant between me*

and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the Land of Canaan, for an EVERLASTING POSSESSION; and I will be their God."

Not only is the title, in all its constituent elements, here expressly recorded and reëffirmed, but a name is given to the land—"the Land of Canaan." Its lineal boundaries are afterward described with rigorous accuracy, twice by Moses, again by Joshua, and yet again, centuries after, in the time of the Babylonian captivity, by the prophet Ezekiel.

Such is the covenanted title of the Jews to the Land of Canaan.

A possession that is everlasting must, in the nature of things, be future as well as past. And if their possession has, in point of fact, been a *literal* possession in the past, not less must it be *literal* in the future. Or if in the future, it is, according to a refined hypothesis, to be *spiritual* only, with equal reason must the inference lie that it has been *spiritual*, and *spiritual only*, in the past, which would be against fact, and therefore absurd.

Future possession of the Land of Canaan by the Jewish nation, without a precedent restoration of the twelve dispersed tribes, would be a part of the same absurdity. They will, therefore, return, and, having returned, will form a distinct and separate people and nationality, in the future even as in the past. This reasoning can be disputed only upon the ground that the covenants upon which the title rests have been superseded or reversed, which would be the greatest absurdity of all, for to reverse these covenants is to reverse the whole divine economy and revelation; for the New Testament Revelation stands not less upon the Abrahamic covenants than the Old, the prophetic future of God's government of this world, not less than its recorded past.

Such, we repeat, so unique and beautiful in its sim-

plicity, so concise in its terms, so comprehensive in its import, so divine in its authority, so inevitable in its fulfilment, is the title of the Jews to the Land of Canaan. Conceived in infinite wisdom, founded in sovereign will, clothed with divine investiture and sanctions, no approach of infidelity, no speculative conceits, no methods of a false theology, can disturb its deep foundations, or shake its solid muniments, or ruffle its secure repose. It is the centre of the only saving faith and hope of a fallen world, and will, in the blessed end, make manifest to a fallen world certainly the richest of all the earthly triumphs of sovereign and redeeming grace.

Such, we repeat yet again, is the covenanted title of the Jews to the Land of Canaan, as an actual, a yet to be reinstated, and renationalized, and everlasting possession. No claims of prescription; no intervals of adverse and interrupted possession; no periods of dispersion, though they drag out their slow length, as now, for centuries upon centuries; no tenancy of inferior by the sufferance of superior powers, as at present by the Turks, and in part by the Moslem descendants of Abraham in another line; no interference of diplomacy, as of France, and England and Prussia, as in 1854; no down-treading by the Gentiles, though it last, as the Messiah assures us it will, "till the times of the Gentiles be fulfilled," can devert so sacred a title, or impair its heavenly obligations. The title of the Jewish nation, of the *twelve tribes* of Israel, to the Land of Canaan, is a heavenly primogeniture, a celestial entail, embracing within its everlasting folds the House of Israel in all its tribes and all its generations. It is so proclaimed in the Abrahamic covenant. It is so recorded in the registry of the skies. What though the ten tribes of Israel be "outcasts," and the two tribes of Judah and Benjamin be "dispersed"? All is not lost. Suspended possession is not lost possession. The terms of the inheritance remain the same. Four hundred years in Egypt, seventy years at Babylon, eighteen

hundred years and more among the Gentiles, are of no adverse account to the House of Israel in the mind of Him with whom a thousand years are as one day, and one day as a thousand years. He who waits with unlimited long-suffering for one lost sheep, can wait indefinite ages for a scattered flock; and He has promised that He will.

Have we overstated the title of the Jews to the Land of Canaan, or too highly exalted the covenant of the God of Israel with Abraham?

The cause of the present dispossession of their inheritance is a two-fold curse.

At the foot of Sinai God set before the twelve tribes, as a then united people, the alternative of a blessing or a curse, accordingly as they should obey or disobey His "commandments, His statutes, and His laws." These alternatives and their respective consequences are fully and precisely set forth by Moses in the twenty-eighth and thirtieth chapters of the Book of Deuteronomy. But they rejected the offered blessing, and chose the offered curse; and, rent and torn, have been drinking the bitter cup ever since, and will continue to drink it till its last drop is drained. Before many generations had passed away, ten of the tribes revolted, and, as a punishment, were cast out into a most burdensome and inglorious captivity, from which they have never to this day gathered in, and in which no certain trace of them has ever been discovered. "The sure word of prophecy" teaches us, however, that these tribes are still groaning and travailing under the curse, and will groan and travail under it to the end.

At the foot of Calvary, the two remaining tribes added to the guilt that brought upon them the Sinaitic curse a far more fearful guilt, when they nailed their Messiah to the cross, and dipped their hands in His innocent blood, and invoked it as an added curse upon themselves and their descendants: "His blood be on us, and on our children."

The curse thus resting upon the House of Israel,

extending its single fold around all the tribes, and a double fold around the two tribes of Judah and Benjamin, will not be lifted till—"the times of the Gentiles" being at last fulfilled—the once uplifted veil of the ancient covenants shall be uplifted again, and He who now sitteth at God's right hand shall reappear, in His own glory, and His Father's glory, and the glory of His holy angels, and the glory of His risen saints, (fallen asleep in Him through all these tarrying ages,) to take His seat as repentant Israel's King, upon the now lapsed throne of David, and reign thereon for a thousand years, with Israel's proud oppressors for his footstool.

This curse has followed the House of Israel in all their wanderings. It follows them still. It will follow them home, but only to pour a more fiery flood of the divine wrath upon them there; namely, the wrath of the "great tribulation"—"a tribulation such as never was since there was a nation, no, nor ever shall be;" a tribulation which, immediately preceding "the end" of the present dispensation, shall last "till the times of the Gentiles shall be fulfilled." Regathered at last, but in unbelief, in anger and not in favor, God will be to them, under the persecutions of Antichrist, the last great monarch of the Gentiles, a more "consuming fire" than ever before. No power the race can put forth—and that power is a mighty one—can avert these closing terrors of the curse, or contract their appointed bounds. No seats in chairs of learning or of state, so many of which are now filled by the seed of Abraham; no vaults of silver and of gold, controlled by financiers stretching, Rothschild-like, their Briarean arms across land and sea, over almost the entire circle of Gentile rule, and laying their resistless grasp, stronger than any power of thrones, nowhere so heavily and securely as upon the land of the covenant; no craft of diplomacy, (though comparatively little diplomacy, comparatively few shifts and expedients, are necessary to uphold those whose financial power is so over-balancing,

so all-controlling;) no political control, now all but ubiquitous; no fascinations of eloquence, though glowing with the most gorgeous hues, or most delicate tints of the Orient; no witchery of music or of song—can soothe the anguish, or lull to rest the un-sleeping terrors, of that chosen doom.

But all Jewish history is not one sad tale of woe, nor written in the minor key of the curse. It has its lofty hallelujahs not less than its lowly laments. Ransomed of the Lord, these outcasts of the blood of Abraham—now, as a nation, so dismantled and dismembered, and apparently so hopelessly extinct, and, as a people, so disesteemed, and trodden down, and shunned, so everywhere dispersed, scattered like dust the wide world over, in the cities of every land, in the isles of every sea—of all the undone, the most undone—shall yet return, in all the fulness of their tribes, and “come unto Zion with songs and everlasting joy upon their heads; and they shall obtain joy and gladness, and sorrow and sighing shall flee away.”* The sulphurous cloud of Sinai, with its angry terrors, shall be rent in twain, and the glorious sun of Zion shall burst in millennial glory upon them.

Closing now, for a little while, the sacred pages, let us turn from the consideration of the ancient covenants, from the antiquity and perpetuity of the House of Israel, as displayed by those covenants, and from the cause of their present dispossession of their inheritance, to some of the providences of God, manifested by history and observation; which indicate (so prophetically!) that a lofty destiny, be its precise ordering and incidents what they may, awaits the future of the House of Israel.

* Isaiah, it must ever be remembered, is distinctively the prophet of the millennium, and his prophecies relating to the future glory of the House of Israel have almost exclusive relation to the glories of the millennial period, until the advent of which the House of Israel was to remain under the curse, in a condition of shame only, and not of glory.

First among these providential indications we notice the *vigor and vitality which the Jewish mind has always displayed, and still displays*, when compared with the long-since extinct vitality and effete energies of the many great and powerful races and nations that have been contemporary with them in the successive periods and throughout the whole course, of their history.

Not reverting to the earlier periods of Jewish history in this regard, let us direct our attention to more recent periods—to the facts of observation rather than to the facts of history, though, indeed, to the facts of both.

This smitten people, these pariahs of the earth, so scattered by the curse as to be wholly without any power of associated effort or combined action; sitting so lightly amidst the combinations of other nations, and never forming a part in them, except with a not disloyal reservation in their own behalf; contending against odds such as no other nations ever contended against; surmounting perils such as they never surmounted; weathering storms such as they never weathered—have baffled a supernatural servitude of eighteen hundred years, and baffle it, never more victoriously, still. While the great empires of Babylon, and Persia, and Greece, and Rome (represented under the symbols of Daniel and the Revelation) have, within a period of three or four hundred years at the most, sunk beneath their lesser perils, these despised children of a completely disintegrated nationality now sit in triumph on the ruins of them all, but, most of all, upon the ruins of that last and proudest of all, which, under Titus, drove its ruthless share across the sacred heights of Zion, and defiled the Holy Temple. They now, incredible as it may appear, wield a more commanding influence, and fill, and illustriously fill, more positions of trust and seats of power than any other nation. How matchless will be their mighty energies when concentrated, as we know from prophecy that in the end they will

be, within the limits of a single nationality and a single land!

But to the testimony.

There has not been a great intellectual movement in Europe for centuries in which the Jews have not largely participated. The first Jesuits were Jews. That mysterious Russian diplomacy, which has at times so alarmed the powers of Western Europe, was originated and has principally been carried on by Jews. The professional chairs of Europe, says Disraeli, have at times been almost monopolized by Jews. Says an intelligent writer in the *American Theological Review*: "The continental press is mainly in Jewish hands." Every department of periodical literature swarms with Jewish laborers. The great thinkers for the masses of Europe are Jews. "The high-schools, colleges, and universities, especially of Germany, France, and Austria," says a recent learned writer, "are attended, proportionately, by a much larger number of Jewish than Christian students." "In Prussia," in the year 1855, says a copy of *Galig-nani's Messenger* in April of that year, "seven times more Jews than Christians devoted themselves to the higher branches of science, literature, and art." There is scarcely a political journal in Europe that is not, more or less, under Jewish influence or control. To ascend to the higher walks of academic learning: Neander, the great ecclesiastical historian, who, with such masterly ability, has bridged the chasm between inspired and uninspired history, and was for many years Regius Professor of Divinity in the University of Berlin, was a Jew. Benary, equally famous in the same university, was a Jew. Weil, the Arabic Professor of Heidelberg, the first Arabic scholar of modern times, was a Jew. Hengstenberg, the present Professor of Theology at Berlin, is a Jew. Tholuck, now Professor of Theology at Halle, and formerly Professor of Oriental Languages at Breslau, is a Jew. Frankel, at the head of the famous theological seminary at Breslau, is a Jew. Jahn, the dis-

tinguished archæologist, Professor of Oriental Languages in the Imperial University of Vienna, is a Jew. The earnest and eloquent Krummacher is a Jew. Would we explore the rich treasures of Hebrew literature in a dialect which was developed in its fullest purity, as in the Books of Moses, six hundred years before the existence of any other known language (in comparison with which the Chinese intellect has never so much as graduated from the swaddling-clothes of what the learned Herder styles its "eternal puerility,") Gesenius, Professor of Theology before Tholuck, at Halle, will furnish us with our lexicon; and Nordheimer, for some years Professor of Hebrew in the New-York University, with our grammar. Would we still linger amid the classic shades of the German universities? Wecherly, and Tieck, and Heine, and Mosen will regale our ears with the rich melody of their verse. Would we traverse the spangled heavens? The very chiefs of that lofty band of travellers who journey among the stars, Arago and the Herschels, will light our pathway through the skies. Would we seek to thread our way through the inextricable labyrinth of German philosophy? Spinoza is the greatest of its fathers, and the elegant and accomplished Moses Mendelssohn one of the most illustrious of its sons. Who can more learnedly teach us the history of the Jewish nation than Josephus, and Jost, and Da Costa? Jacobson, recent Regius Professor of Divinity at Oxford, was a Jew. Oppenheimer, a Jew, is librarian of the best Hebrew library in the world, that of Oxford. In the realm of politics, as we have already said, the political press of Europe is mainly in Jewish hands. There is, or was but recently, a Jew in nearly every cabinet in Europe. Rotscher, one of the ablest living writers on political economy, is a Jew. Crémieux, one of the most celebrated of living jurists, the founder of the French Provisional Government, and afterward its Minister of Justice, was a Jew. Ex-Marshal Soult, pronounced

by Bonaparte "the first strategist in Europe," twice Minister of War, and afterward Premier of the French government, was a Jew. Massena, the "favored child of victory," whose defeats, as in the famous Peninsular campaign, were so often mere signals for the most brilliant of victories, of a courage that would have shone supreme at Thermopylæ or Balaklava, was a Jew of the tribe of Manassah. Rachel, the first of modern histrionic artists, was a Jewess. Some of the greatest of modern musical composers, as, for instance, Rossini, Mendelssohn, and Meyerbeer, were Jews. Some of the most brilliant of modern pianists, as, for instance, Moschelles, Thalberg, Meyer, Strakosch, and Gottschalk, are Jews. The "grand old Braham," (A Braham,) whose magnificent thunder-tones still vibrate in so many ears, was a Jew. How few of those who have hung in raptures upon the lips of Pasta, or Grisi, or the Patti, have dreamed that they were listening to the sweet—did I say Miriam-like?—strains of the melodious singers of Israel!

But the "hiding of the power" of the Jews is *Finance*—is enthroned in their vaults of silver and gold. M. Fould, present and past Minister of Finance of the French government, is a Jew. A recent Lord of the Exchequer of the English government was a Jew. Look at the financial influence of the Jews in Parliament, to which, among other Jewish members, six eminent bankers, including two members of the house of Rothschild, and a recent Lord-Mayor of London, have just been returned. Jewish influence has reigned in Parliament these many years; for Jews make money, and money makes members of Parliament. The Jews govern the money market, and the money market governs the world. Is a minister of finance, or a congress of sovereigns even, in doubt as to a particular scheme of finance; let them be closeted with a Jewish banker, and all doubts are soon removed. How often it is but Shakespeare (Shylock and Antonio) over again we venture not to pro-

nounce. There are individual Jews, however, whose financial power is more vast than that of any government. There lives in London a Jew, a plain man, in manners as simple as a child, whose scrawl on the back of a piece of paper, an insignificant bit of beaten rag, is worth more than the royal word of kings, or the plighted faith of republics; who, bent ever upon the errands of his tribe, has loaned to the various European states, within the last twelve years, more than five hundred and seventy millions of dollars, and could afford to pay the debt of any one of them any morning that the whim might seize him. It is related of Rothschild that, being asked "why he did not avail himself of existing political complications to secure to his own people the Holy Land," he unconcernedly replied: "It is ours already." The Holy Land is, virtually, under mortgage to Jewish bankers—a mortgage which no Gentile power, or combination of Gentile powers, dares to meddle with. On the same golden pinnacle with Rothschild stands Sir Moses Montefiore, the eminent London banker and not less eminent philanthropist; not to speak of Alderman Phillips, recently elected Lord-Mayor of London by a unanimous vote.

These facts—not to add to the list, which might be swelled indefinitely with others of similar import—force the inference upon us that the Jewish nation has been thus wonderfully upheld and preserved, amid the mutations that have befallen other nations, and caused their downfall and extinction, for some *special purpose* in the counsels of the Divine Providence, and that, an *extraordinary and lofty purpose*. The inference thus to be derived from them naturally prepares our minds for the predictions of prophecy concerning the future glory of the house of Israel. In their light, history and revelation are seen to be walking, hand in hand, to the accomplishment of a specific and grand result, which, however, revelation fully reveals.

A single illustration more of the unimpaired vigor

of the Jewish mind, and we dismiss this portion of our argument.

A few years since, the house of Rothschild was applied to by the Russian government for a loan. They had previously given offence to the Czar by representations in favor of the Polish Jews; but his displeasure was forgotten in the financial embarrassment that now impended over him. The Rothschilds were applied to. The elder Rothschild went himself to St. Petersburg, where he was waited upon, with reference to the proposed loan, by the Minister of Finance of the Russian government, Count Cancrin, a Lithuanian Jew, of pure Hebrew descent. The loan was connected with the affairs of Spain. From St. Petersburg the Rothschild proceeded to Madrid, where he had a conference with the Minister of Finance of the Spanish government, Count Mendizabel, an Aragonese Jew, of pure Hebrew descent. Thence he proceeded to France, where he conferred with the premier of the French government, Marshal Soult, a Parisian Jew, of pure Hebrew descent. A final interview was held at Berlin with the Minister of Finance of the Prussian government, Count Arnim, a Prussian Jew, of pure Hebrew descent. Negotiations respecting the loan were now ended. The Rothschilds offered the Czar their terms, and he accepted them. Such is a single instance of the financial and consequent political power of the Jews in Europe. Our authority for the facts concerning this loan is a recent Lord of the Exchequer in the foremost commercial capital of the world—a Jew, and one of the most astute and accomplished of living statesmen.

Thus, while no old Babylonian, with a pride of national perpetuity as towering as Babel itself; nor Persian; nor witty and accomplished Greek, in whom was so beautifully enshrined the genius of classical antiquity, whose genius was as universal as our race and as individual as ourselves, whose taste and refinement, and subtlety of wit, and brilliancy of

achievement, were so incomparable, and bore so shining an impress of earthly perpetuity; nor haughty old conscript father of imperial Rome, marching with those flaming thunderbolts of war, "the decrees of the Roman Senate," in his red right arm, and with those crushing iron heels, to the conquest of a world; striving all alike for immortality, with *este perpetuo* written on all their banners—lives to attest the majesty, or tell the story even, of the greatness of his ancient empire; on the other hand, what department of social or civil economy, of science, literature, or art, has not, in these modern times, been, and is not now, illustrated and adorned by the unconquerable genius, the unimpaired vigor, the unslackened energy, the immortal youth, of this far more ancient nation? Oceans may overwhelm it; mountains may press it down; but its ever-ascending fires will blaze to heaven still. It heeds not, it recks not, any terror of persecution. You may crush its petals; they will only send forth a sweeter perfume.

"You may break, you may shatter the vase as you will;
But the scent of the roses will hang round it still."

But why, it may be asked, this ever-living, ever freshly living, vitality of the Jewish race, so wonderfully preserved in all that constitutes the physical elements of a mighty nationality, against such overwhelming odds, through the storms of so many centuries, the vicissitudes and perils of so many generations, and amid the wrecks of so many buried empires? We answer not, nor seek to answer. We simply rest our faith upon the Word of the God of Israel, and leave the mighty problem there. His incomprehensible sovereignty has so ordained.

A second historical indication of the destiny that awaits the House of Israel is its *unimpaired physical vigor, as shown by its constant numerical increase*, especially as compared with the no less constant numerical decrease beyond a certain point, of all other ancient nations.

The two tribes of Judah and Benjamin, at the time of their return from the Babylonian captivity, numbered, according to learned authority, less than forty-three thousand. Their descendants now number, according to recent estimates, about seven millions: in Russia, one million two hundred thousand; in Austria, eight hundred and fifty-three thousand; in the rest of Germany, four hundred and ninety-two thousand; in Morocco, five hundred and forty thousand; in the United States, say, for a low estimate, from seventy to eighty thousand. It is stated that in New-York City, out of one hundred and fifty thousand Germans, forty-three thousand are Jews.

If such has been the increase of two tribes only, it is fair to infer that there may have been a corresponding increase of the other ten tribes, whoever or wherever they are. If, as some have supposed, they should, in the end, prove to be the aborigines of this continent, it is not out of place here to state that, in 1831, according to official returns made to the Mexican government, there were in the Mexican States alone, four million Indians of unmixed descent.

A third indication of the destiny that awaits the House of Israel is the remarkable extent to which, as a nation, they have maintained, notwithstanding their expatriation and world-wide dispersion, *a purity of blood so inviolate and intact, and a patriotic fervor so ardent and invincible*, that their native energies have lost nothing by intermixture with other nations.

You may describe a Jew as an Englishman, or Frenchman, or Russian, or German, or Prussian, or Austrian, or American; but you so describe him in a secondary sense only. They are fellow-countrymen in a far higher sense, and regard their temporary domicile among the Gentiles as the place of their sojourn, "the house of their bondage," only, not less than their fathers so regarded the strawless brick-kilns of Egypt, or the reedy banks of the Chebar and Euphrates. Whether chilled by the snows of Lapland, or scorched by the suns of Africa; whether they drink

of the Tiber or the Thames, the Jordan or the Mississippi; whether their latitude be north or south, and their longitude be east or west; whether, wanderers in the East, they gaze upon the broken arches and ruined walls of ancient cities, only to be reminded of their own more ancient capital; or whether, wanderers in the West, they find possible fellow-travellers to its "sacred gates" in the early denizens of our mountains and plains, it is all the same to them. It is enough for them that they are Abraham's seed, the children of the covenant, the heirs of its promises, and that, like the bush of their own Horeb, though ever in flames, they are never consumed; ever uncontaminated by Gentile contact; ever throwing more widely open the robes of their cosmopolitanism; ever wrapping the folds of their iron-clad nationality more tightly around them; ever wanderers from home, yet ever going home.

The last providential indication of the future destiny of the House of Israel which we shall consider is the *universal presentiment*, or rather *prescience* of it, everywhere found among its children, in all their tribes, and all their generations, and all their wanderings. They have longed for their own land ever since the curse drove them from it, and have expected to return to it. This, we repeat, is not a presentiment or prophetic instinct only. It is something more. It is a deep and immovable conviction, to the firm assurance of which nothing can be added. There is not a Jew so down-trodden, of so lowly a condition, be he possessed of fair intelligence, that you can in the least surprise him by the assurance that his nation, now so utterly denationalized, has, nevertheless, as a reinstated theocracy, a loftier destiny before it, in its own land, than ever crowned the hopes of any other nation. Assure him that his nation is to be "set on high above all the nations of the earth." He may receive the assurance with the taciturnity and reticence of an Indian. But this will only be because he all the more accepts it; because he accepts it as a

thing of course, as a foregone conclusion, as a point that has been decided, about which nothing more needs to be said. Ask Rothschild why he does not take advantage of present political embarrassments and complications to secure to his chosen nation the chosen land. There may be an electric radiance in his eye; but there will, if unprovoked, be no added compression of his lip, as quietly he says to you: "It is ours already!" The Jews themselves, converted and unconverted, everywhere count upon their return to their own land, their national reinstatement in it, and their *millennial king*, when the throne of David shall be reestablished on the heights of Zion, never to lapse again.* The land of their cherished memories is the land of their not less cherished hopes, as dear to them now in this nineteenth century of their exile, as when, twenty-five centuries ago, they wept with Daniel and Ezekiel and Jeremiah by the waters of Babylon, "as they remembered Zion."

The state loans of the Jewish bankers mostly have reference, in one way or another, to their own land. Their loans to individuals are, for the most part, short or readily convertible; and "homeward-bound" is written by an invisible hand on the back of every one of them. Home, home again, ever more at home, ever more safe at home, is written by the same invisible hand upon all their now trailing banners, upon the altars and tablets and walls of all their synagogues, in all their hearts.

"They see a hand we cannot see,
That beckons them away;
They hear a voice we cannot hear,
That bids them not to stay."

And, when they return, what a return! What a

* There doubtless are converted Jews whose minds are bewildered by what appears to us to be the delusive theory of the post-millennial advent of Christ; but we are confident if the converted Jewish mind were left alone, that it would soon correct itself of the delusion. It is an abnormal belief for a Jewish mind, converted or unconverted, to entertain.

spectacle to a wondering earth! What a monument of God's ever-ruling and over-ruling sovereignty, of His mysterious providence, and, in the end, of His redeeming grace! What a glorious winding-up of a finished dispensation! What a glorious beginning of a new! With what joyful feet will they tread again their patrimonial acres! With what eager lips will they taste again "the precious things of their heavens," which no more shall "be as brass;" and "the precious things of their lasting hills," which no more shall "be as iron!" With what willing hands will they "build again their waste cities, and inhabit them; and plant vineyards, and drink the wine thereof; and make gardens, and eat the fruit of them—*never more to be pulled out of the land which the Lord their God hath given them*;" when "the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed, and their mountains shall drop sweet wine, and all their hills shall melt;" when "thou [Israel] shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married!" With what grateful hearts will they gather again, old and young, around the domestic altars of the old home, and go up again to the sacred courts of Zion, and join its cheerful assemblies in singing the praises of their deliverer; when "Judah shall be saved, and Jerusalem shall dwell safely;" when the House of Israel "shall dwell in the midst of Jerusalem," and "old men and old women shall dwell in the streets of Jerusalem;" and "the streets of the city shall be full of boys and girls, playing in the streets thereof;" and *Holiness unto the Lord* shall be engraven upon all their vessels, even upon the bells of their horses, and the ephod and the teraphim shall abide with them for evermore! With what depths of forgiving love—the cloudy and dark days of their abasement and shame ended at last for ever—will they be received into the arms of the

Everlasting Father, who, in all their darkest hours of guilt and shame, hath never forgotten that "there was no sorrow like unto Israel's sorrow," and, under all the chastisements of His hand, hath ever loved them as one loveth His first-born, and mourned for them as one mourneth for an only son!

We have seen on natural, or, to speak more correctly, providential grounds, that the House of Israel has a great destiny before it, and that it is fully equal to it. Let us now pass over Israel's final "tribulation"—ensuing upon its national restoration, and preceding its millennial glory—and open the sacred volume to one of those golden pages that place the seal of earth's highest glory and of heaven's choicest blessing upon its coming destiny; thus, returning at the last, as we would ever return, to our supreme and infallible Court of Appeal, the Divine Revelation.

In the wilderness, God declared concerning the rebellious and idolatrous House of Israel: "If they shall confess their iniquity, and the iniquity of their fathers, with their trespasses which they have trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they accept of the punishment of their sins: then will I remember my covenant with Jacob, and also my covenant with Isaac, and my covenant with David will I remember; and I will remember the land."

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations among whom the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have

compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven into the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers. When all these things are come upon thee, even in the *latter days*, if thou turn to the Lord thy God, and shalt be obedient to His voice, (for the Lord thy God is a merciful God,) He will not forsake thee, neither destroy thee, nor forget the covenant with thy fathers which He sware unto them."

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God to observe and do all His commandments, which I command thee this day, that *the Lord thy God will set thee on high above all nations of the earth.*"

These prophecies (Deut. xxviii., xxx.) teach plainly enough that if the House of Israel shall, "even in the latter days," confess their iniquity, and their trespasses, and turn to the Lord their God, that the Lord their God (who is a merciful God) will receive them, and forgive them, and bless them with His love; and remember His covenant with their fathers, which promised the Land of Canaan unto them as "*an everlasting possession*," and "multiply them above their fathers," "*and set them on high above all the nations of the earth.*"

These prophecies could not have been fulfilled in the reigns of David and Solomon; for David, in the Psalms, frequently alludes to their future fulfilment: and Jeremiah, who prophesied five hundred years after the reign of Solomon, speaks of their fulfilment as still future at his day; referring clearly, it should be noted, to the covenants of God with Abraham as the proper basis of their support, and the unfailing pledge of their final fulfilment.

Thus, for the comfort of the weeping exiles at

Babylon, God said to them, by the mouth of Jeremiah—referring unquestionably to their latter-day glory, to a glory that has never yet been revealed—“Behold I will bring it [Jerusalem] health and cure, and I will cure them, [the twelve tribes of Israel,] and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Israel [of the ten lost tribes] and the captivity of Judah [of the two tribes of Judah and Benjamin] to return, and will build them [as a reunited nation] as at the first, [as in the days of David and Solomon.] And it [Jerusalem] shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and all the prosperity that I procure unto it.”

This prediction establishes, beyond a question, the futurity of the final glory of the House of Israel; for the ten tribes had, *many years before* Jeremiah prophesied, gone forth into that captivity in which they *to this day* remain, and to which this prediction manifestly refers.

So also this prophecy has not been fulfilled in any of its other particulars. The nations have never feared and trembled before Israel. Israel has never been builded “as at the first,” but has always been, and is now, according to the very terms of the curse, “a proverb and a by-word in all the earth.” Jerusalem has never been “a name of joy, a praise and an honor before all the nations of the earth,” but, with the exception of a short period immediately after the return of the two tribes from Babylon, has, ever since their return, been wholly shorn of its ancient glory, and profaned and trampled in the dust by one or another of the great and powerful nations of the earth. As we have already intimated, the nations are *beginning* to “fear and tremble” before the prosperity and the power of individual Jews; but the tribes are not yet restored, and Jerusalem is not yet rebuilt. We are constrained to regard the removal

of Jewish disabilities at the present day as a matter of necessity rather than of favor; as an involuntary concession to Jewish power, that cannot prudently be withheld, rather than the voluntary tribute of a more generous civilization, which it gratuitously or upon principle bestows.

Not only have these prophecies of Moses, and David, and Jeremiah, and Isaiah, with a host of similar and related prophecies in the "minor prophets," been unaccomplished in the past, but they will remain unaccomplished "until the times of the Gentiles shall be fulfilled." Saith the Great Prophet, "*And they [the children of the House of Israel] shall fall by the sword, and shall be led away captive into all nations; AND JERUSALEM SHALL BE TRODDEN DOWN OF THE GENTILES UNTIL THE TIMES OF THE GENTILES BE FULFILLED.*"

Then, when "the times of the Gentiles" are at last fulfilled, but *not till then*—for the House of Israel cannot be "trodden under foot of the Gentiles" and "be set on high above all the nations of the earth" at one and the same time—shall Israel's warfare be accomplished, and the days of her mourning be ended, and her iniquity be pardoned; and she shall receive of the Lord's hand double for all her sins; and her ancient capital shall become a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God; "and the Gentiles shall see her righteousness, and all kings her glory;" and the blessed trinity of covenants shall be fulfilled: the covenant with Abraham, giving to the children of the House of Israel the *actual occupation* of the Land of Canaan as "*an everlasting possession*"—as blessed and glorious as it will be everlasting; and the covenant with David, giving to the throne of David "a righteous branch," who "shall execute judgment and righteousness;" and "the new and everlasting covenant of grace," when the Lord "will put His law in their inward parts, and write it in their hearts, and He will be their God, and they shall

be His people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Jer. xxxi. 31-35.

But the crowning blessing and crowning glory of that blissful millennial era will be Jerusalem. Mount Zion will, in those coming days, be more "beautiful in the sides of the north," than when David, with a lyre that was mightier than his throne, sang her beauty and her joy three thousand years ago.

While every breath of desert air that leaves its tribute of added dust upon the buried wrecks of other ancient empires mournfully repeats the saddest of requiems—the fashion of Gentile glory passeth away—Jerusalem, "the city," "the beautiful city," "the beloved city," "the everlasting city," "the city of our God, the mountain of His Holiness," "the joy and excellency" of the millennial earth, is ever miraculously preserved for its destined exaltation and glory; sitting there, as we love in prophetic vision to behold her—the curse once lifted—down-trodden nevermore; calm in her queenly glory evermore, amid the terraced hills, the blue depths, and the purple heights of Palestine; commanding, midway in the highway of the nations, the exchanges of those Eastern continents; blessing, in final fulfilment of the covenant with Abraham, with an ever and overflowing fulness of blessing, "all the families of the earth," and receiving ever their grateful and joyful homage in return; shining there, between those pleasant Eastern seas, and on those silver-mantled plains—"while the Gentiles come to her light, and kings to the brightness of her rising;" while "her righteousness goeth forth as brightness, and her salvation as a lamp that burneth"—with a beauty more beautiful than the beauty of Carmel, and a glory more glorious than the glory of Lebanon; "the place of my throne and the place of the soles of my feet, where

I will dwell in the midst of the children of Israel for ever." This certainly can *never* have been said of the Jerusalem of the past, any more than it can be said of Jerusalem now. "O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires, and I will make thy windows of agates, and all thy borders of precious stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children." When, we ask, since the Babylonian captivity, or the revolt of the ten tribes, have all "the children of Israel been taught of the Lord," or when has "the peace of her children been great"? Never! Never the least approach to it!

Let us, then, hasten Israel's millennium, even as we would speed our own. There will be but one millennium. If we could retard by indifference, or open opposition, or false construction of the sacred text, or by spiritualizing away its plain import, Israel's millennium, we should retard, in the same degree, our own. Let us, then, as we would hasten the millennium of all, bear the land of the covenant, and the people of the covenant, and the city of the covenant, ever on our hearts. Let us ever be admonished that "the nation or kingdom that will not serve Israel shall perish; yea, those nations shall be utterly wasted." How impressive a pledge and token of the fulfilment of this prophecy in the future is its fulfilment in the past! The mighty Babylonian monarch ravaged Judea, took Jerusalem, burned her temple and palaces, razed her walls, and carried away captive Zedekiah, the last king of the House of David, and many of her people. How long was it before his empire ceased to exist? how long before an enemy sat upon his throne, and every vestige of his power was swept away? How quickly, in the quickly-fleeting hours of one short night, his power passed to another!—a Babylonian autocracy at night; a Persian satrapy in the morning; the last rays of

the setting sun lingering around the "head of gold;" the rising sun gilding with its earliest beams the "breast and arms of silver." The Persian conqueror at first served and protected, but afterward oppressed Israel; and presently his empire disappeared, like the dust of the desert, before the brazen-coated legions of the youthful Alexander. Epiphanes the Syrian smote her, plundered the Holy Temple, and set up therein, for the worship of the children of the covenant, a statue of Jupiter Olympus. How long was it before he died in the agonies of remorse and his kingdom was in ruins? The Egyptian smote her, ravaged the sacred city, and carried captive into Egypt many of its inhabitants. Where is the throne of the Ptolemies now? Imperial Rome let loose an overwhelming deluge of ruin upon her, defiled her altars, bore away her sacred vessels, and drove her ruthless plough across the sacred heights of Zion. How long was it before she perished and was utterly wasted? How long before Alaric and his hosts devastated the fair plains of Italy, and sacked the self-styled "Eternal City;" how long before the enthusiast of Mecca laid waste the eastern, and the iron tribes of the west and north of Europe the western division of her empire? The very agents and instigators of Roman spoliation in Judea, some of them, more than shared the ignominy of her doom. Pompey, "the invincible," the conqueror of a thousand cities, "the light of Rome," "the lord of Asia," riding on the very wings of victory—for these were some of his titles—died a slave by the hands of a slave on the banks of the Nile. His contemporary Crassus overran Judea, and pillaged its sanctuaries. How long was it before the sands of Parthia were colored with his blood, and the jaws of Parthian lions and wolves became the fitting sepulchre of his bones? Cleopatra, we are told, sighed for the sacred balm of Gilead, and straightway her obsequious paramour, for her royal pleasure and at her capricious behest, annexed the whole of Judea to the dominions of his

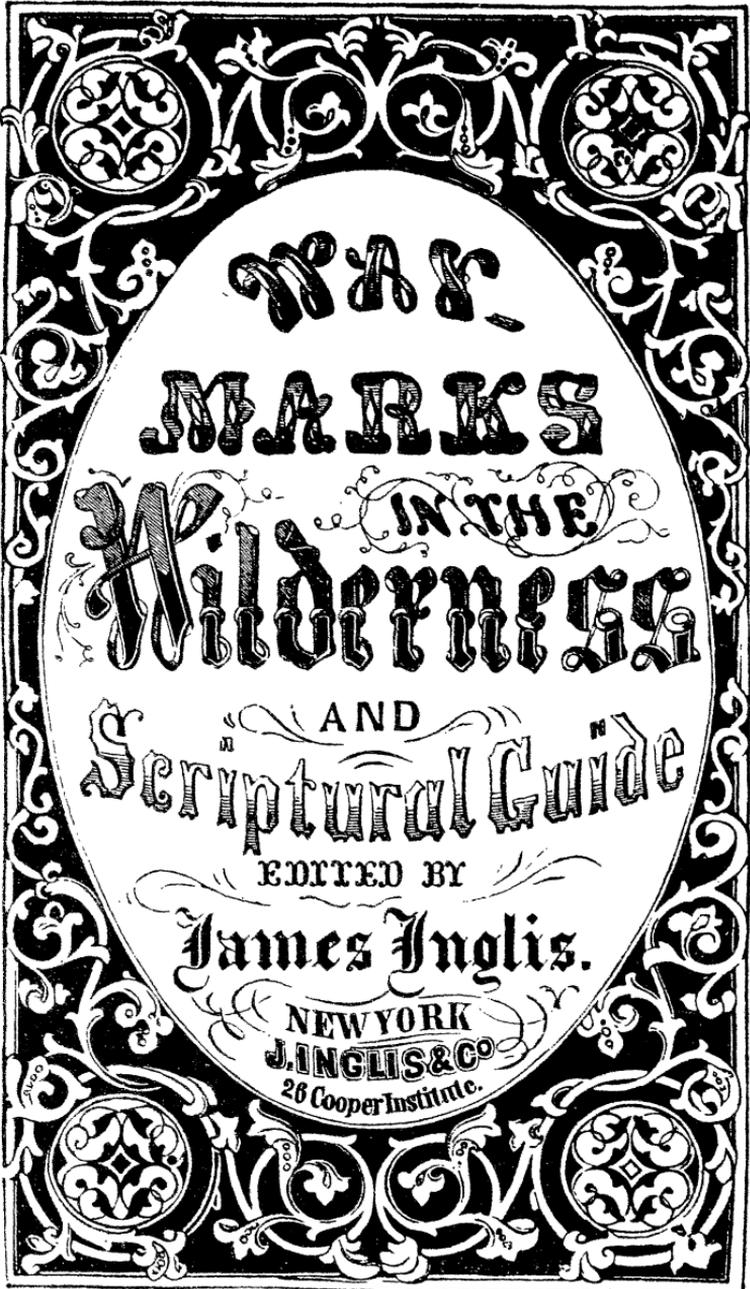
imperial master ; and she, overtaken by a swift retribution, ended her wretched life by inserting in a punctured vein the poison of an asp.

The Saracens spared not even the ruins of Jerusalem. How long was it before the fanatical and multitudinous hosts of the crusaders avenged the desecration? No lesson of history is fraught with deeper or more momentous truth than that "the nation or kingdom that will not serve Israel shall perish; yea, those nations shall be utterly wasted." No prophecy has been more remarkably or *literally* fulfilled—as if, indeed, it were a special type and earnest of the fulfilment of all subsequent prophecies concerning the House of Israel—than that prophetic promise of God to Abraham: "And I will make thee a great nation . . . and I will bless them that bless thee, and curse him that curseth thee." These teachings of the past are full of admonition to us of the present, who so complacently style ourselves "Christian nations," but who, it is notorious, have persecuted the sons and daughters of Israel with a severity unknown to either Pagan or Mohammedan nations. Let us, therefore, not less than the ruffian Turk, who now holds possession of the Holy Land, ponder the import of these teachings well, or the lofty bough of our Gentile pride will be lopped with a sorer than any Jewish terror. Let us, especially, of this nation, whose skirts are comparatively free from this particular guilt, with whom the Jews have ever found a safe and ready refuge, "serve Israel." "Let us follow after the things that make for the peace of Jerusalem; for they shall prosper that love her."

"Blessed land of Judea, thrice hallowed of song,
Where the holiest of memories pilgrim-like throng,
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, our hearts are with thee."

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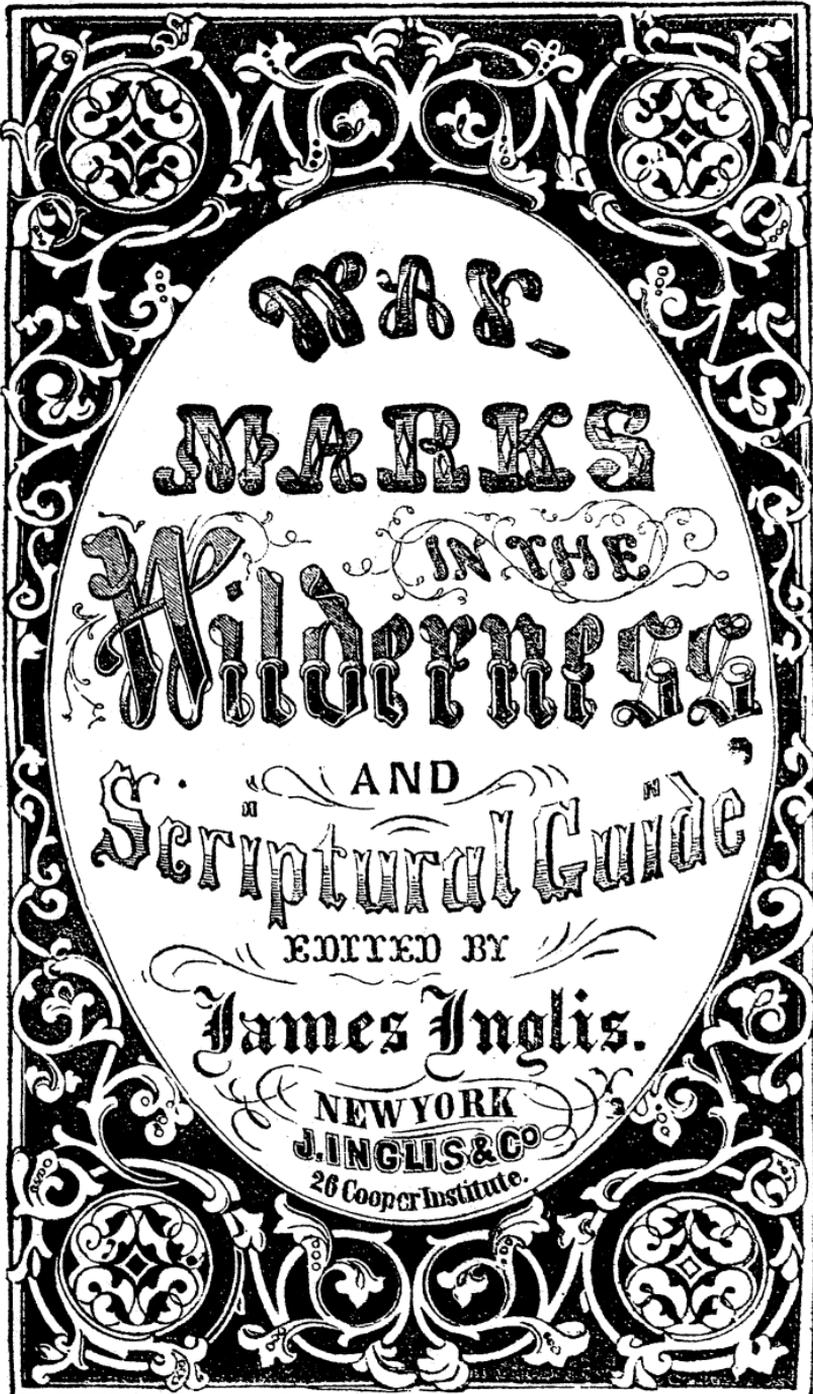
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WITH the January number commenced the Fourth Volume of *WAYMARKS IN THE WILDERNESS*; gratefully acknowledging the condescension of Him who has owned it as a channel of blessing to some of His people, and remembering, also, their sympathy, coöperation, and prayers. A number of our friends have expressed their regret at the change from a monthly to a quarterly issue. They may be assured that we shall welcome the day when it may be practicable to resume the monthly publication; but for the present, all the expenses of publication are higher than ever before. We have reason to expect that our present arrangement will largely increase the circulation; toward this end we again ask the aid of our subscribers.

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THE LEVITICAL OFFERINGS.*

THE whole of Scripture should be our creed and our study, for all Scripture is given by inspiration of God. There can neither be redundancy nor defect in it; no part of it can be slighted without loss and injury; it contains every thing that is needed to make the man of God perfect, thoroughly furnished unto every good work. Yet with amazing effrontery (may we not say?), a large portion of it—the prophetic Scriptures—is excluded from the study of Christians, and much more of it is set aside as antiquated and obsolete. Even when the inspiration of Scriptural History is owned without qualification, it is only regarded as on that account a more reliable record; and we might ask: What purpose do the historical books of the Old Testament serve to the majority of professing Christians, which would not be served by an expurgated Josephus? As to the book of Leviticus, it is scarcely perused with the interest with which the rites of ancient idolatry are examined for the gratification of curiosity. There may be a general recognition of the typical character of the Levitical ritual; but then it is regarded as only a dim foreshadowing of better things, which has served its

* The Law of the Offerings in Lev. i.–vii., considered as the appointed figure of the various aspects of the offerings of the body of Jesus Christ. By Andrew Jukes. London: James Nisbet & Co., Berners Street.

The Perfect Offering. By B. W. Newton. Philadelphia: American Baptist Publication Society.

day and has ceased to instruct when it has ceased to be observed.

Expositors have never been altogether wanting who, recognizing the types in inspired history, have endeavored to follow up the hints given in the New Testament toward their interpretation. But their efforts have for the most part been regarded as fanciful, or even as ridiculous. And perhaps we ought to confess that their extravagances have too frequently justly exposed them to these charges. With unmingled gratitude we refer to more recent attempts to lead the Church back to her privilege of seeking to understand the mind of the Spirit in these neglected or abused Scriptures. Many have gained an abundant blessing in the study of prophecy, and the number is increasing; not to mention writers of higher pretensions, such works as McIntosh's *Notes on Genesis and Exodus* have taught and exemplified the profitable study of Scripture History; and sufficient progress has been made in the interpretation of types to show how much precious truth is wrapped up even in the minute details of the inspired Ritual. Attention is arrested and inquiry is awakened, and there are teachers in the churches who, like scribes instructed unto the kingdom of heaven, are bringing out of their treasures "things new and old." A favorable example of this teaching we have found in Soltan's *Thoughts on the Tabernacle*. And now we would commend to the notice of our readers two little books of great thoughts—Jukes's *Law of Offerings*, and Newton's *Thoughts on Leviticus*, the latter placed within their reach in a neat but low-priced edition by the American Baptist Publication Society at Philadelphia.

A parable, it is held, cannot properly be adduced to prove a doctrine, however clearly it may illustrate a doctrine otherwise proved. Perhaps the same may be said of all the types, unless as a shadow proves that there is a substance from which the shadow is projected. But apart from this, these types unfold "definite views of the details of Christ's work, which but for these pictures we should never so fully apprehend." Living upon the earth, we would never think of pointing to its shadow in an eclipse as a proof of its existence; but we would at once point to that shadow to prove the spherical form of the earth. In like manner these shadows, the substance of which is Christ, are of great importance in our inquiries into the doctrine of Christ—His person, His offices, His work, and His relation to us. In fact, the language employed to define these is derived from the ancient typical system, and at once carries us back to the book of Leviticus. Or, as we might express it, these types are the plates and diagrams by which the text of the Gospel is illustrated. They might by themselves be unmeaning to those who are ignorant of the things which they represent, as the plates illustrating a treatise on the steam-engine would be unmeaning to a people among whom machinery was unknown. But to engineers and machinists they would prevent misapprehension, and give a clearness and certainty to descriptions which could not be effected by words alone—enabling them to comprehend at once all the details and combinations of the machine. Had the Church been faithful and earnest in the study of these neglected portions of Scripture, they would have presented an insurmountable barrier to the most dangerous perversion of Evangelical truth which has been

attempted under evangelical pretensions. We say, "the *most* dangerous," for if our views of the sacrifice of Christ are admitted to be scriptural, then it may be understood how far we are from placing Horace Bushnell and those who hold the views so enticingly presented in his late work, on a level with Colenso and his associates, to whom a betrayed Lord might say, "Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me;" while yet we hold that *The Vicarious Atonement* is a far more dangerous book than Colenso on the Pentateuch.

That the types of the Old Testament, both historical and ritual, are profitable for our instruction, we are expressly taught by the Spirit of God. Thus in 1 Cor. 10 we have some instances of typical persons and events, and then it is affirmed regarding the history from which they are selected: "Now all these things happened unto them for examples, (*margin*, types,) and they are written for our admonition, upon whom the ends of the world are come." The Epistle to the Hebrews shows how the ritual types are to be used to defend the truth, as well as to extend our discoveries of Christ. And thus we may reach the conclusion that what is said of the prophets may be said of all the holy men of old, who spake as they were moved by the Holy Ghost, "that not unto themselves, but unto us they did minister the things which are now reported unto you by them which have preached the Gospel unto you, with the Holy Ghost sent down from heaven."

To suppose that these Scriptures can be neglected without loss or injury is to condemn the goodness and

impugn the wisdom of Him by whose inspiration all Scripture is given. It is possible to prostitute an isolated type to support an attempt to escape the offence of the Cross of Christ, and reconcile the doctrine of the atonement to human pride; but there could be no more effectual refutation of all such schemes than is furnished by a view of the complete system of types and of the place which the typical ritual occupies in the course of the typical history. A failure to observe this accounts for the meagre results of many popular attempts to expound particular types. In such expositions of the offerings, for example, there is a general idea of sacrifice as something offered to atone for sin; but the same words would express their definition of a sin-offering and a burnt-offering. There is not even an attempt to distinguish them, and to ascertain the peculiar meaning of each; and their connections and relations as parts of a complete system are wholly overlooked. To this may be ascribed a view of the atonement which virtually denies that the death of Christ put away sin and satisfied all the claims of justice at once and for ever—a view which was once popular with a large class of preachers, and which still lingers in our pulpits. These preachers represent the death of Christ as only a preliminary act, subsequent to which He entered heaven; they say *with* His own blood. The Scriptures say that, not *with* but “*by* His own blood He entered in once into the holy place, having obtained eternal redemption for us.” The preachers in question represent Him as there making atonement and effecting redemption for the penitent sinner who confesses and forsakes his sin. One of them, referring to the Lord’s priestly office, asks:

“What can this mean but that He has gone thither to atone for the sins of penitent confessing transgressors who come unto God by Him?”

We allude to this view here chiefly for the purpose of showing the importance not only of ascertaining the distinct meaning of each type, but of studying the typical system in its connection. For the types in the book of Leviticus on which this disastrous perversion of the truth is based were not designed to exhibit the aspect of Christ's work as meeting the case of a Christless sinner, but as meeting the necessities of saved sinners in their approaches to God. As it has been expressed: “Instead of seeing Christ as redeeming, we here see His work for the redeemed—His work, not in bringing them out of Egypt, but in bringing them into the place of worship, keeping them there in happy fellowship, and in restoring them when they fail or fall.”

For a type of Christ in the former aspect of His work, we must turn back to Exodus and see Israel in Egyptian bondage, where the great truth of redemption is prefigured in the passover, as Israel stands secure beneath the sprinkled blood. Moses did not then teach them any thing about the burnt-offering or the peace-offering. Egypt was no place for such a service; for there they had no tabernacle, nor altar, nor priesthood. Before they knew any thing of these they were on the farther side of the Red Sea, a redeemed and saved people—the people of God, though still in the wilderness. So we learn first the great truth of redemption through His blood. But after we have sung the glad song of redemption accomplished, and know that we are saved, we learn how

Christ meets all our needs, as this is exhibited in the varied types of Leviticus. "The altar," says Mr. Newton, "with its holy fire seeking that wherein it might feed—the claim of the altar duly met by accepted offering—God satisfied and honored—the worshipper protected, instructed, and blessed—these are the subjects of which the book of Leviticus treats. Believers learn in it the riches which are theirs in Christ Jesus: they learn also to see in the light of God's holiness, as well as of His grace, the nature of those short-comings and sins which need that those riches should be substituted for their poverty in the presence of God. They learn, too, how they are consecrated as His priestly servants to serve Him in the midst of holy and also in the midst of unholy things."

The two books which we have selected as the groundwork of this article, are very different in manner, though they arrive in the main at nearly the same conclusions in the interpretation of the types. *The Perfect Offering* is an American edition of an English book, bearing the title of *Thoughts on Leviticus*; and we can join with the editor in the hope that "it may be used by the Holy Spirit to promote the peace and joy of believers." We know that it has been so used. But if we had been called to choose between these two, we should have selected the work of Mr. Jukes for republication, in the conviction that it would prove more influential in promoting the study of the types, because it shows us more clearly how the results are reached, and leads the reader to the Word to find the results for himself. Its discriminating analysis and classification of the offerings suggest important lessons to the Bible-student in prosecuting

his inquiries on other topics than those considered in the book.

Both writers exhibit the offerings in their place in a system, and urge the importance of observing that they were not given in Egypt but to a redeemed people, among whom the tabernacle had been erected as the place of appointed meeting between them and God. In the words of Mr. Jukes: "Christ in His works is the sum and substance of these types; but it is Christ as discerned by one who already knows the certainty of redemption; who, possessing peace with God, is able to look with joy at all that Christ has been *for* him and all that Christ is *to* him." It must be understood, however, that our present inquiry does not embrace all the types of Leviticus, but is restricted to the burnt-offering, the meat-offering, the peace-offering, the sin-offering, and the trespass-offering, as presenting different aspects of the sacrifice of Christ. Varied as these aspects are, it will be remembered that they are aspects of One sacrifice. Any body—the human figure, for example—casts a shadow very different in form when presented in profile or in full front. A shadow gives the outline in only one aspect, and it might require many shadows to give any correct representation of its various aspects; but however many and various the aspects, the body is but one. Or, as it has been stated: "The aspects are various, but the sacrifice is one; just as the colors of the rainbow may, for instruction sake, be presented to us separately, but the rainbow which they unitedly constitute is one. After we have learned in distinctness, we combine in unity. Nor is there any division of the perfectness of the one sacrifice in

its application to them that believe. From the first moment we believe, the perfectness of Christ's sacrifice is, in its totality, ours. We may not, perhaps, either appreciate or understand all that is typified by these various offerings; yet the united value of them all is reckoned to us by God." This admission will not make the study less interesting to the believing reader, nor relax his diligence in seeking "to know the things which are freely given us of God," or to grow in the knowledge of our Lord and Saviour.

Coming to the consideration of the offerings, in each of them we must notice the *offering*, the *priest*, and the *offerer*—all representing Christ in some of the manifold relations in which He has stood for His people and to His people. The *offerer* exhibits Christ in His person as the One who became man to meet the requirements of God; the *offering* exhibits Him in His character and work as the victim by which the atonement is ratified; while the *priest* exhibits Him as the appointed Mediator and Intercessor. The act of the *offerer* in laying his hands on the head of the victim expresses simply the identification of the offerer with the offering. So that in one class of offerings we see Him who offered Himself unto God as the object of the Father's delight, a sweet savor to the Lord; and in another class we see Him made sin for us, surrendering Himself to the righteous judgment of God.

Again, of the different offerings—the burnt-offering, the meat-offering, the peace-offering, etc.—each presents a different aspect of Christ's one offering, which we shall immediately examine. But it must further be noticed that there are different *grades* of each of these offerings, according to the ability of the offerer.

A burnt-offering, for example, might be a male of the herd, or a male of the flocks, or of turtle-doves or young pigeons. As the different offerings exhibit different aspects or relations of Christ's one offering, so the different grades in the same offering give us different views or apprehensions of the same aspect; for not only are the aspects of Christ's works manifold, but there may be many different degrees of intelligence on the part of those who contemplate these aspects.

In endeavoring to ascertain the distinct meaning of each of these types, we observe, first of all, that they naturally divide themselves into two classes. The first class comprehends the burnt-offering, the meat-offering, and the peace-offering, which have this in common, that they were "a sweet savor unto the Lord." They were offered on the brazen altar in the court of the Tabernacle, and the whole treatment of them expressed acceptableness and acceptance. The second class included the sin-offering and the trespass-offering, which were not consumed on the altar. In the first class there is no thought of sin; but the offerer, presenting a sweet savor to the Lord, comes before Him with acceptance. In the sin-offering it is just the reverse—the offering is charged with sin, and the offerer appears before God to bear its penalty.

Bearing this significant division of the offerings into two classes in mind, let us now proceed to consider the peculiar significance of

I. THE BURNT-OFFERING.

It belonged to the first class, in which the thought is not of sin atoned for or wrath endured, but something presented to God which is acceptable and accepted—a sweet-smelling savor. We have already alluded to

the various grades of the offering, but whatever its grade, it must be perfect in its kind, without blemish; and in distinction from the meat-offering, it was always a life offered. There is one thing which distinguishes the burnt-offering from all others—it was wholly consumed upon the altar of God. With reference to this peculiarity, it was styled in the Greek version of the Bible, "Holocaust," or whole burnt-offering. No part of it was given either to the priests or the offerer. The Hebrew name signifies "that which ascends," because it was wholly burned on the altar, and ascended in its fragrance a savor of rest before Jehovah. All this represents Christ as "He loved us and gave Himself for us, an offering and a sacrifice to God of a sweet-smelling savor." "The burnt-offering, therefore," says Mr. Newton, "may be regarded as the type of Christ in respect of that full, unreserved devotedness of service, which caused Him as the Servant of Jehovah, in all things to renounce Himself, and to render every energy, and every feeling, and finally His life itself, as a whole burnt-offering unto God. Perfect in understanding, perfect in every mental as well as moral power, He nevertheless glorified not Himself by these powers, but unreservedly devoted them to God. If He meditated, it was for God; if He spake, or if He acted, it was for Him. He knew Him whom He served, and He fully loved Him. He appreciated the character of God—understood His counsels—knew what was needful to the maintenance of His glory, and met perfectly all its claims. Christ only could say: 'I have set the Lord always before me.' 'My meat and my drink is to do my Father's will.' 'I came not to do mine own will, but the will

of Him that sent me, and to finish His work.' And when, at the close of His course of sorrow, He might have asked the Father to deliver Him from the Cross and from the wrath thereon endured—when, to use His own words, He could have prayed to the Father, and He would presently have given Him more than twelve legions of angels, He refused so to pray—He asked for no such deliverance, but meekly said: 'Father, glorify Thy Name.' Here was the unreserved devotedness unto God which the burnt-offering typified. 'He was obedient unto death, even the death of the Cross.' The Cross had many other significations, many other relations; but one thing marked on it was the unshrinking obedience of Him who there suffered—One indeed who had ever said: 'Father, not my will, but Thine, be done.'"

We are limited in this article to a general view of the meaning of each type, and cannot enter into details of the manner of the offering, or of its various grades. We may only remind our readers that in this perfection of devotedness He gave Himself for us. He is our representative; therefore, "as He is, so are we"—the measure of His acceptance is the measure of ours. We are accepted in the Beloved. Let it be remembered that He is our example as well as our substitute. "We should walk as He walked."

II. THE MEAT-OFFERING.

This offering also belongs to the first class, and, like the burnt-offering, is described as "a sweet savor unto the Lord." It differed from all the others in the materials of which it was composed, which were "flour, oil, and frankincense." In particular it differs from the burnt-offering, in the fact that *there* life was offered,

while *here* fruits were offered. The key to this, Mr. Jukes thinks, may be found in God's allotment to man: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." The fruit of herb and tree was man's portion; but life was reserved as God's portion. Even when man was permitted, after the flood, to eat the flesh of animals, it was enjoined: "The life, which is the blood, ye shall not eat of it." Life represents what the creature owes to God, and the fruits of the earth represent what we owe to man. In the burnt-offering we see Christ offering Himself in living devotedness to God. In the meat-offering we see Him surrendering Himself indeed to God, but doing so that He may give to man his portion. As Mr. Jukes expresses it: "In the former we see His perfect fulfilment of the first and great commandment; in the meat-offering we see His perfect fulfilment of the second, which is like to it."

Mr. Bonar, in his commentary on Leviticus, treats the burnt-offering as a sacrifice for sin. The meat-offering, he says, "represents the offerer's person and property." And then, pointing out the connection between the burnt-offering and the meat-offering, he cautions men against putting sanctification before justification. "This," he says, "is the tendency of those books which recommend anxious souls that are not yet come to Christ, to draw up a form of self-dedication and solemnly give themselves up to the Lord. These counsellors are in danger of leading souls past the blood of the Lamb, and putting the meat-offering too hastily into their hands."

We are deeply sensible of this common and most pernicious error. But the true connection of pardon and devotedness to the Lord is seen, not in the relation of the meat-offering to the burnt-offering, but in the fact that, before either was enjoined, the Israelites were delivered from wrath by the sprinkled blood of the lamb, and were already in the wilderness as God's separate and peculiar people. Not to mention other reasons why the meat-offering cannot represent the offerer's person and property, it is enough to say that in all the offerings we must see Christ, and His people only in Him; else why should there be an offering at all? Why should not the offerer present himself and his property directly, unless it were to intimate by the offering that, of himself, he cannot be accepted, and to point him to One in whom he is both acceptable and accepted?

In the meat-offering as presented along with the burnt-offering, we see Christ for us in perfect love to God and perfect love to man. The connection, "the burnt-offering and its meat-offering," shows the connection of that which they signify, not only in the perfect work of Christ by which God is glorified and man saved, but as embodied in the evangelical maxim "that he who loves God love his brother also;" and "by this we know that we love the children of God, that we love God and keep His commandments." This view of the specific import of the meat-offering is supported by the circumstance that while the burnt-offering was wholly consumed upon the altar, the meat-offering, as its name implies, was food for man. "The remnant of the meat-offering shall be Aaron's and his sons'." Man as well as God is satisfied.

The materials of this offering show us the true nature of the Lord's loving service of man in the love of God. The flour was grain bruised and ground to powder. So it was not merely as a sacrifice for sin that Christ was a sufferer; but in all His life of love every step was a self-sacrifice, and at last He says: "Reproach hath broken my heart." All His love was repaid with calumny, hatred, and persecution to the death. It was of fine flour, to represent His purity and perfection in this also. Oil, in Scripture, is a type of the Spirit; and as though with reference to this very type, He says: "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor and to heal the broken-hearted." Frankincense represents the acceptableness of this service of love, and "salt" its incorruptible character and salutary tendency. While this offering was food for man, it was offered first to God, and a representative handful was burned on the altar; for even in this loving service of man He was God's, and was doing the will of His Father who sent Him. All the frankincense was burned on the altar. Man has no part of it, to signify that God has all the praise, and that it is God's acceptance, not man's favor, that was sought.

We may suppose a believer who clearly sees Christ made sin for us, and who has tasted the joy of sins forgiven, constrained by love to own all God's claims upon him. He will soon discover the incompleteness both of his devotion to God and his love to man. The discovery may bring him into darkness and bondage, and in this state, it may be, these remarks find some of our readers. We would point them to Christ, our burnt-offering and our meat-offering, that they may

see themselves complete and accepted in Him, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

III. THE PEACE-OFFERING.

This is the last of the first class of offerings—of those which were of a sweet savor unto the Lord. It is distinguished from the other offerings by this, that while the whole of the burnt-offering was consumed upon the altar, and in the meat-offering a portion was burnt on the altar and the remnant was given to the priests, in the peace-offering the offerer also has his share. In a general view of the offerings, we see Christ as offering, priest, and offerer; but in the present case, where it is necessary to distinguish between offerer and priest, we see in the priest a type of Christ, and in the offerer a type of the believer. Thus in the division of the offering between the altar, the priest, and the offerer, we see God, Christ, and the believer sharing a feast. Our communion is with the Father and with His Son Jesus Christ.

Christ the offering is here seen not so much as given *for us* as given *to us*; or, as Mr. Bonar expresses it, “it represents the effects of Christ’s work rather than the manner of it;” and so it was burned upon the burnt-offering. In the first place, it was all offered to God; but as it was designed rather to represent the effects of Christ’s work, the offering was not restricted to males. Then there is the general truth of all sacrifice—blood shed and sprinkled on the altar—to express the truth of the only way in which we can approach God or share the blessing. Then the fat which in animal offerings expresses what the frankincense represents in the meat-offering—the fat

and those parts which represent the richness and excellence of the offering — were burnt on the altar. "It is *the food* of the offering made by fire unto the Lord." God shares the feast which His love has provided for His people. Christ the Priest shares the feast, beholding with holy satisfaction His completed work, rejoicing in its blessed fruit. He sees of the travail of His soul, and is satisfied. The believer also finds the satisfaction of his soul in Christ, in all the fulness of His perfections and in the glorious results of His work.

"God is seen as the Father feasting His prodigal children who have returned home;" and truly it is a feast of fat things. A church or company of believers assembled in the Name of Jesus is a holy festal company—children at the family festival come to eat the peace-offering. Alas! in how many such nominal assemblies is there every thing rather than feasting on Christ! Even where it is not a matter of lifeless forms, or of intellectual entertainment merely, there is little true communion, because the religious intercourse of the assembly takes the hue and tone of their religious contemplation. They have been looking into themselves for satisfaction, and when they come together they speak of themselves, their frames and feelings, their conflicts and failures, their purposes and vows, which they call a Christian experience; and it soon degenerates into a stale rehearsal of complaints and self-accusations, varied occasionally by self-righteous boasting more offensive still. Brethren, it is in Christ only that we can find satisfaction, and on the fruits of His work only can we be fed. Our communion is in Him; our worship is in echoing God's thoughts

of Him ; and, in our fellowship in Him, we can rejoice with joy unspeakable and full of glory. Then—solemn yet delightful thought—our Father shares the feast, and Christ, beholding God and the sinner reconciled, has His part of the offering. O wondrous love which brings a child of wrath to be a partaker of the glory and joy of the Father and the Son !

We come now to the consideration of the second class of offerings :

THE SIN-OFFERING AND THE TRESPASS-OFFERING.

There are important truths regarding these offerings which require fuller consideration in a future article. For the present we only direct attention briefly to their nature and intention, and the distinction between *sin* and *trespass*, to which they relate.

It is common to these offerings in all their varieties, that they were not, like the offerings of the first class, a sweet savor unto the Lord. The offerings of a sweet savor unto God represented something offered to Him for acceptance. In them we find no thought of sin. But in the offerings of the second class it is precisely the reverse. The prominent thought in them is sin borne and sin expiated. In the first, the offerer came as a worshipper, presenting in his offering, which represented himself, something acceptable to God. In the second, the offerer comes as a convicted sinner, to receive in his offering, which represented himself, the judgment due to his sin or trespass. In the one we see how Christ gave Himself for us as an offering to God of a sweet-smelling savor. In the second, the Sinless is made sin for us, that we might be made the righteousness of God in Him. This distinction is clearly shown in the different manner in which these

offerings are treated. The burnt-offering, for instance, was burnt on the altar of God, and, searched as by the fire of God's holiness, was consumed there, in token of God's satisfaction. The sin-offering, on the contrary, was cast out and was burnt—not on God's table, the altar, but in the wilderness without the camp. The victim itself was without blemish—it was the type of the Sinless made sin. But the fact that it was cast out from the presence of God and burned without the camp shows that it was so identified with the sin for which it was offered, as to be dealt with as sin. "Wherefore Jesus, that He might sanctify the people with His own blood, suffered without the gate." What a key to this feature of the type we have in His cry of agony: "My God! my God! why hast thou forsaken me?" He suffered, the just for the unjust. He took our place, that we might take His. He was "cast out," that we might be "brought nigh" for ever.

We must carefully note the distinction between the sin-offering and the trespass-offering. In the law of the sin-offering, no particular acts of sin are mentioned, but the offerer stands convicted as a sinner. In the law of the trespass-offering, certain acts of sin are enumerated; we read of "violently taking," "deceitfully getting," and "swearing falsely." In short, the one is for sin in our nature; the other is for the fruits of it—wrong done to God or wrong done to our neighbor.

Unregenerate men are insensible of the guilt of sin in our nature—they can only discern its acts. Young Christians, too, are at first most sensible of trespass; but with the man who has somewhat grown in grace, not only what *he has done* but what *he is* is his sorrow. To those who in ceaseless conflict are learning what

they are, what joy is it to know Christ as their sin-offering—to know that this indwelling sin, as much as our acts of wickedness, was confessed and was put away by His sacrifice! The sin-offering testifies of sin in us, and it testifies most emphatically of the hatefulness of sin in the sight of God. But it testifies also that because men were sinful, He offered a sin-offering;—and the only question now is, Does that offering meet all the requirements of the case? God's answer to the inquiry is given in the fact, Jesus is now at the right hand of God, having entered the holy place by His own blood, and by Him all that believe are justified from all things.

But not only was "His soul an offering for *sin*," but "He was wounded for our *transgressions*." What constant need has the believer to see this, if it be true, as Mr. Jukes believes, that there is not an act of any kind, whether of praise or prayer or worship or ministry, which may not, through Satan's cunning, prove an occasion to the flesh to bring forth some fruit of sin in actual trespass! But wherever or however this may appear, while it humbles it cannot condemn the believer who sees how all our sins were borne and answered for, eighteen hundred years ago. The Cross cancels all. There is a peculiarity of the trespass-offering which, even in so hasty a glance as the present, must not be passed over. In trespass there is wrong done, and therefore in the trespass-offering not only is the sin represented as punished in the death of the victim, but restitution is made for the wrong and injury. The amount of the injury, according to the priest's valuation of it, is paid in shekels of the sanctuary to the injured person. And so in our case, wrong done to

God and man are amply repaid by Christ. What was lost through the first Adam has been made up to the full in the second Adam. Nay, there is more than restitution: for, as in the trespass-offering, a fifth part of the estimated amount of injury was added; so from the entrance of trespass both God and man are gainers, as they receive in Christ more than they were robbed of.

We might gladly leave this as the closing thought of our imperfect view of these offerings—the thought of the boundless and eternal revenue of glory to God and blessing to man which accrues from the work of Christ—only that it is necessary to caution the reader once more against thinking of these different aspects of Christ's work as though they prefigured distinct acts or sacrifices on His part. He offered Himself once, and by one sacrifice for sin for ever, He hath perfected the saved. But these are so many aspects of that one offering, each of which suits some need of the believer; and it is a joyful thought that in Him every need is met which time and eternity can ever reveal. Believer, learn where to look when the hour of trial and conflict comes. "Ye are complete in Him."

THE SECOND ADVENT.

MANY of the children of God who desire to watch and pray for the return of the Lord according to the Word, are hindered from personally realizing its imminence by seeing that the prophecies appear to declare that various important events, such as the preaching of the Gospel among all nations for a witness, the restoration of the Jews, etc., must previously take place. Rev. Dr. Stevenson has endeavored to meet this practical difficulty in a tract, the substance of which we present to our readers in the spirit of the author, who says: "Waiting for further light, the following suggestions are humbly offered for study and prayer."

In the perusal of the Holy Scriptures, we should humbly endeavor to learn the revealed will of God, and not merely the opinions of fallible men; and, as all Scripture is given by inspiration of God, we should pray for the Holy Spirit that we may be made teachable to understand it in His light; that we may be kept from imposing our private interpretation on its statements; that we may learn to imitate the Lord who paused in the middle of the verse in His application of Isaiah lxi. 1, 2, for "for juxtaposition of announcement does not imply juxtaposition of fulfilment;" that we may be made ever humbly willing to own our want of knowledge, and not deem it necessary to appear to understand all mysteries, to be able to an-

swer all questions, and to explain all texts, somehow, to suit a favorite system; that we may be preserved from stretching emblems and figures of speech beyond their legitimate purpose; and that we may study the Word with self-application, that our whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ.

The two great subjects of prophecy are "the sufferings of Christ and the glory that should follow." And as our Lord reproved His disciples for overlooking the prophetic details of His sufferings, which were all faithfully fulfilled, so He will regard us as equally blameworthy if we overlook the prophetic details of His glory, which will be all likewise faithfully fulfilled.

To Christ as man, this glory began at His resurrection, and extends through all eternity; and yet is intimately connected with His return to our earth. This return—the fact of which is positively revealed, though we have no definite intimation of the time of it—divides itself into two parts: *First*, His descent into the air, when His people will be caught up to meet Him, (1 Thess. iv. 16, 17;) and *Second*, His coming to the earth with His people; "and the Lord my God shall come, and all the saints with Him." Zech. xiv. 5. In this distinction—first, *for* His people; and second, *with* them—the solution of the difficulty in question appears to lie.

His coming into the air has this twofold view: 1. To translate all true disciples; and 2. To unmask all false disciples. Again, the translation of His true disciples has a twofold aspect: 1. All departed believers shall be raised out of their graves; and 2. All believers who are then living on the earth shall be changed; and then in

one company they shall be caught up to meet the Lord in the air.

This descent of the Lord into the air appears to be altogether uncertain as to time, and to have no necessary preceding signs or events to mark it. It may occur "at any time," for as "no man knoweth the day or the hour," so every man ought to "watch and be ready." This event is referred to in 1 Thess. iv. 17; 1 Cor. xv. 23, and 51, 52; Luke xiv. 14, and xx. 23; Phil. iii. 11; Matt. xxiv. 36, and xxv. 1-30; Rev. xxii. 7, 12, 20. With reference to this our Lord addressed His earnest warnings to His disciples: "Take heed to yourselves, lest *at any time* your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke xxi. 34-36.

The coming of the Lord to the earth has likewise a twofold intent: 1. To punish all adversaries; and 2. To comfort all that mourn. It is, so far, certain as to time, and has many portentous signs and remarkable events preceding it. Luke xxi. 25-31. It is represented as taking place after the restoration of the Jews to Jerusalem, and just at the critical juncture when half of the city of Jerusalem has been taken in the siege by the armies of the nations. This is the event announced in all those prophecies of the Old Testament which speak of the power and grandeur of "the day of the Lord," which is evidently an extended pe-

riod, as we speak of "the day of Salvation," which has already lasted eighteen hundred years under the Gospel. In Acts ii. 20, it is called "the great and notable day of the Lord." The condition of the world, the signs which precede it, and the terrors which accompany it, are described by the Lord in Matt. xxiv. and Luke xxi. Paul speaks of it as the time when the Lord Jesus shall be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. 2 Thess. i. 6. And speaking of the saints, he says, (Col. iii. 4 :) "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory;" that is, "along with Him," having been previously gathered up to Him.

The descent of the Lord into the air appears to be *the beginning of the end*, and His coming to the earth appears to be *the end itself*. The disconnectedness of the former enables us to understand how it can be either hastened or delayed without preventing or disarranging any of the other foretold events; whereas the coming of the Lord to the earth, being connected as a great centre link with a series of other events, can only occur in its own predicted order, forming at once the climax and conclusion of one series, and the introduction of a new and blessed series of events upon the earth.

Whenever the descent of the Lord into the air may take place, it will lead to all the other events connected with the day of the Lord; and this explains the Scripture expression, "hasting unto," or rather "*hasting* the coming of the day of God," (2 Pet. iii. 12,) and gives great emphasis to the scriptural reason for the present long delay of eighteen hundred years, namely, that God is "not willing that any should perish." 2 Pet. iii. 9.

“To the praise of the glory of His grace,” a full exhibition is being now given of centuries of long-suffering, patience, and endurance on the part of God. Christ is now waiting both till His bride makes herself ready, and till His enemies are made His footstool. We are to enter into fellowship with Him in that waiting, and neither on the one hand to lose heart at the delay, nor on the other hand to murmur at it. Hence He says: “Because thou hast kept the word of *my patience*, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” Rev. iii. 10. Hence also the exhortations to patience in the Apostolic epistles, and Paul’s earnest prayer: “The Lord direct your hearts into the love of God, and into the patient waiting for Christ.” 2 Thes. iii. 5. This patience, however, is not an idle, inoperative state; but an active, diligent occupying till Christ come, in which by our prayers for His coming and our efforts to spread the knowledge of His grace through every widening sphere of influence, preaching the Gospel to every creature, we hasten the accomplishment of His purpose.

Dr. Stevenson does not seem to doubt the application to the present mission of the Church of the passage in Matt. xxiv. 14: “And this gospel of the kingdom shall be preached for a witness unto all nations; and then shall the end come.” But since this preaching is declared to be “for a witness,” he gives reasons for concluding that none but God can decide what is the amount of testimony intended by these words, “for a witness.” He argues also that, if the early Christians, seeing that the Gospel was preached throughout the whole of the then known world in their own day,

(Col. i. 6,) were not only justified, but bound to watch for the coming of the Lord "at any time," then we, salvation being eighteen centuries nearer, are bound to be "ready always," as every officer and soldier is bound to make himself personally ready when an order has been issued for all to be prepared to advance at a moment's notice.

As the coming of the Lord is declared to be an event of which "no man knoweth the day or the hour," it is obvious that we shall be equally wrong if, on the one hand, we say, "The Lord will come to-day, or to-morrow, or next year, in our own lifetime, or before the restoration of the Jews," etc.; and if, on the other hand, we take upon ourselves to say, "The Lord will not come to-day, to-morrow, etc., nor till after the restoration of the Jews, and not till that instant in which He comes down to the earth in power and great glory." No man should venture to make any positive affirmation regarding it. But all should be diligent to be found of Him in peace, without spot, and blameless. This uncertainty as to the exact time appears in the wisdom of God to be one of the heart-searching doctrines of His holy word. The briefest statement of this great truth, "*The Lord may come at any time,*" will infallibly evoke either desire or indifference. This word "may" is a testing word. The faithful servant, hearing it, says: "Then He may come in my lifetime. Let me be daily watching and preparing." The unfaithful servant says: "Then He may not come in my lifetime, nor long after; so this doctrine does not personally concern me."

One great object of leaving it in uncertainty appears to be to keep the Church ever awake. "What I say

unto you I say unto all, Watch." No room is left for trifling, for passionate tempers, for unholy pursuits, for worldly compliances, for overcharging the heart with cares of this life. Like sudden death in the uncertainty of its dart, it gives no professor a day or an hour to spend in worldly amusements. "Remember Lot's wife." With what loving consideration, therefore, is the warning given: "Watch ye therefore, lest coming suddenly He find you sleeping."

By emblems, the Scriptures may be considered as teaching that "the harvest of first-fruits" takes place when the Lord descends into the air, but "the vintage of grapes" when He comes to the earth; that the Bride, having made herself ready, meets the Lord in the air, and then accompanies *Him* as "the armies of heaven upon white horses," when He comes to the earth; that "the marriage-supper of the Lamb" takes place when the Church has been caught up to meet the Lord in the air, but "the supper of the birds" when He has slain His enemies on the earth; that He will descend into the air as "the morning star," gladdening the hearts of weary watchers; but He will come to the earth as "the Sun of Righteousness," awakening a slumbering world; that He will descend into the air as a "thief," taking away His people quickly and quietly; but He will come to the earth as the nobleman, who, having received the kingdom, returns to claim it; that He will descend into the air as the Bridegroom to receive His Bride and present her to Himself; but He will come to the earth as the King of kings, to reign over the whole world, with His Bride, who is called "the Lamb's Wife."

Between His descent into the air and His coming to

the earth there may be an interval of time, we presume not to say whether long or short, during which He takes His bride to the banqueting house, and His banner over her is love, when they shall celebrate that feast of love at the close of the long work-day of grace, when "many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven; and the children of the kingdom shall be cast out." If we suppose that there shall be no such interval, then the Lord will find faith on the earth; there will be no escape for the Church from the tribulation which is to try them that dwell on the face of the whole earth; there will be no place for the marriage-supper; we can no longer watch for His coming, but rather for the restoration of the Jews and other events which precede the day of the Lord; and there is no period which can be shortened without introducing confusion into the whole prophetic series of events.

His coming to the earth, when He shall descend in glory on the Mount of Olives, will not only be subsequent to the restoration of the Jews to Jerusalem, but will not take place until they have been assailed by the allied armies gathered from all nations. It is most definitely predicted as taking place after a fearful battle, in which the city shall be taken, and half of the city shall go forth into captivity. "*Then* shall the Lord go forth and fight against those nations as when He fought in the day of battle." The impressive description of that interposition and its results in Zech. xiv. cannot be forgotten by any student of prophecy. In prophecy, as in history, events are seen to be necessarily connected. It was necessary, for example, that the Lord should go to the Father, in order that the Spirit might

be sent to give form and guidance to the Church. As He testified to the disciples: "If I go not away, the Comforter will not come; but if I depart, I will send Him unto you." John xvi. 7. So the result of the gathering in Judea and Jerusalem of Jews from all countries, "their silver and their gold with them," will be the concentration there of long-accumulated wealth, which will present a strong temptation to the infidel nations, who will find a pretext for invading Judea "to carry away silver and gold;" "to take a great spoil." Ezek. xxxviii. 10-12. This invasion will reduce the inhabitants of Jerusalem to despair of all human help, and, in their misery and despair, they will cry earnestly for the great Messiah. This cry will be answered by the advent of the Lord Jesus Christ, and the advent will introduce His kingly reign over the earth and the period of millennial blessedness.

These events must occur in their predicted order. But there is one great event which is not necessarily connected with any earthly circumstance — of which "no man knoweth the day or the hour," and regarding which the blessed Saviour gives us this emphatic warning: "Take heed to yourselves, lest *at any time* your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke xxi. 34-36.

The descent of the Lord into the air and His com-

ing to the earth form but parts of the one return to take full and personal possession of what rightfully belongs to Him. Satan, "the prince of the power of the air," will be cast down with all his host; then the saints will be taken up to meet the Lord in the evacuated and purified air, and they shall afterward descend with Him to the earth, where He will cast down also all the glory and might of man. "And it shall come to pass on that day (first) that the Lord will punish the host of high ones that are on high; and (secondly) the kings of the earth upon the earth," taking possession of it as completely as He shall have taken possession of the air. But these are only two parts of one continued progress, as might be illustrated by a royal progress now.

A monarch, about to visit a disaffected province of his empire, might send messengers to invite its most loyal inhabitants to meet him at its border and accompany him to the metropolis. These loyal subjects, meeting him according to his invitation on the confines of their country, would enjoy the honor and happiness of his presence there, and then might accompany him on his progress, and share the glory of his entrance into the capital. But this evidently makes only one visit of the monarch to that province and its metropolis. So with the True King who has been disowned in a rebel world. He will call all His loyal people to meet Him in the air, the confines of our world; they will enjoy the blessedness of His presence, and, following the Lamb whithersoever He goeth, they will share the glory of His descent upon Mount Olivet to take possession of His dominion. This is only one coming of our glorious King from the

heavenlies, where He now sits, to the air, through which He will pass on His way to the earth, on which He will descend.

The descent of the Lord into the air will be a discriminating event, for the Spirit of God will then test the spirits of men, searching every heart as before God, entering into every family and separating the nearest relations of life wherever the Gospel has been heard. "I tell you," says the Lord, "in that night there shall be two in one bed; the one shall be taken, and the other left. Two shall be grinding together; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left." Luke xvii. 34. "In bed" represents the night; "grinding" is the morning and evening occupation in the eastern countries; and "in the field" points to the daytime. Thus the Omniscient Saviour surveyed the globe, knowing that when this event occurs there will be night in one place, day at its antipodes, and morning and evening in the east and west.

What a moment will that be when, from off the whole earth, the Lord will take to Himself all them that love Him! How awful will it be to be left—how joyful to be taken! In regard to all the faithful departed from the beginning of the world, wheresoever they may have been, they will be made alive. "The dead in Christ shall rise first." In regard to all the living, it will be as though the Lord were saying: "Is thy heart right as my heart is with thy heart?" And to those who can answer, "It is," He will say: "Give me thine hand," and He will "take him up." 2 Kings x. 15.

It will be as we see on a table covered with dust

and fragments of wood, lead, stone, mingled with filings of iron; when a magnet is passed over the table, every particle of iron, endowed with a certain affinity, flies up and clusters around it, while every thing else is left unmoved. So says the Apostle: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. viii. 11. Christ is the great magnet, and if there be affinity by the Spirit between our heart and His heart, when He comes we shall rise and be caught up to cluster around Him for ever. God grant it!

Deeply must we feel how inadequate earthly words and emblems are to do justice to these high and heavenly themes, which, like the most exquisite flowers, wither in our hands and are sullied by our breath. And who would not tremble lest the glorious doctrine of the Second Advent should suffer by our imperfect advocacy? But a more profound study of the Word deepens the conviction of the certainty of "that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ," when He shall receive all who have loved Him, from the beginning of the world until that moment, to be members of His Bride, and to be for ever with Him; and when He will put down all hostile authority and power, that He may introduce a glorious reign over the whole earth. Meditation on the truths of Revelation and the state of Christendom will deepen the persuasion that, as the disciples in our Saviour's time erred in overlooking the sufferings of Christ, while they expatiated with delight on the glory that should follow, so we, in our

day, are tempted to overlook the searching, world-excluding doctrine which requires us to be perpetually watching for His coming to take His true people out of the mass of nominal Christians, and to luxuriate in thought upon the glorious picture of the blessedness of that coming kingdom.

It should be borne in mind that, before that day of joy shall dawn, the heathen shall rage and the kingdoms be moved. We are called to "Behold what desolations God hath made on the earth," before it is announced that "He maketh wars to cease." How startling and significant is that note of warning which interrupts the account of the mustering of the kings of the earth and of the whole world: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Rev. xvi. 15. Solemn also and portentous is this thrice-repeated warning in the last chapter of God's most holy Word:

"BEHOLD, I COME QUICKLY," v. 7.

"AND BEHOLD, I COME QUICKLY," v. 12.

"SURELY, I COME QUICKLY," v. 20.

God give us all grace daily and heartily to say: "AMEN. EVEN SO, COME, LORD JESUS."

The Holy Spirit is now "the power" which is freely given to work in us every holy thought, and word, and work. In that day He will be the all-penetrating power to sever the holy and the unholy. Let us pray without ceasing that "the very God of peace may sanctify us wholly," and that "our whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ." Blessed be His

name, that our confidence and sufficiency for all this is not in our own strength, virtue, or fidelity, and that we are taught and enabled to add: "Faithful is He that calleth us, who also will do it."

We have much, very much to learn regarding this most solemn and important doctrine. The Lord deliver us from all error and guide us into all truth! Earnestly and daily let us watch and pray that our hearts may be prepared for the event itself. And, oh! that we may now "in heart and mind ascend whither our Saviour Christ is gone before," that hereafter in body also we may be privileged to ascend and dwell continually with Him who liveth and reigneth with His Father, and the Holy Ghost, one God, world without end. Amen.

CHRIST MANIFESTED TO THE SOUL.

"**H**E that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

"Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?"

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John xiv. 21-23.

There are many Christians at the present day who are longing for that manifestation of Christ which is

promised here. They believe in Christ, and look forward to the time when they shall stand in His presence and see Him as He is. Christ is dear to them now: they love His name: they prize His Word: they delight at times in praise and prayer: they build their hopes on Christ and on Christ alone: and yet there are special blessings promised by Christ, to which they have not attained. There is a near communion, an uninterrupted fellowship, an unbroken assurance of Christ's favor, of which they read in the Word of God, and of which they hear some Christians speak, to which they themselves are strangers. They have almost reached the cloudless land; they have thought, at times, that one more upward step would bring them there, and yet another and another frowning cliff still keeps them from the Beulah of their hopes. During a few brief moments of their pilgrimage, Christ has drawn near: for hours, perhaps for days, at intervals, the veil has been withdrawn, but now again the heavens are closed, and no answer comes back to their fervent prayers.

“These were but seasons, beautiful and rare:
Abide in me, and they shall ever be:
I pray Thee now fulfil my earnest prayer,
Come, and abide in me, and I in Thee.”

What then, let us ask, is the nature of this divine manifestation; what are some of its concomitants or consequences; and what is the condition on which it is to be secured? And may the result of our inquiries be a richer, fuller, more glorious manifestation of the Saviour than we have ever yet enjoyed, even the presence of the Saviour in every reader's heart!

It is obvious, at the outset, that it is not a personal manifestation which is promised. In olden times, the Son of God did actually draw near to men. In the Garden of Eden, He walked and talked with Adam. On the plains of Mamre, He appeared to Abraham. At Horeb, He spoke, face to face, with Moses. Many of the patriarchs could say: "We have both seen the Lord and heard His voice."

So too, after Christ's ascension into heaven, He appeared to St. Paul, and to St. John—to St. Paul as he journeyed to Damascus—to St. John, on the isle of Patmos.

But these were extraordinary manifestations of Jesus, and are not to be expected by all His followers—that is, not to be expected in the present life. The time is coming when we shall all see Him—see Him in His glory, and by the sight be transformed into His likeness. The time is coming when we shall stand in His very presence, and talk with Him, as friend talketh with friend. But as yet, the heavens are closed. As yet, we are obliged to say: "Whom having not seen, we love; in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory."

The manifestation now promised is very different from this. The open vision we could not bear. Moses, we read, "hid his face, for he was afraid to look upon God." St. Paul, we are told, "could not see for the glory of the light;" and St. John when the Saviour approached him, "fell at His feet as dead." No, not to the outward eye, but to the inner sense is the revelation made. It is a manifestation to the spirit—an epiphany to the soul, less glorious than

that for which we wait, and yet most real and precious.

Nor does the manifestation here promised partake of the nature of a vision. This is another and a very common way in which God of old drew near to men. Every one recalls, at once, the vision which Jacob saw at Bethel—the delight and wonder of our childhood days.

“As he went toward Haran,” we read, “he lighted on a certain place, and tarried there all night; and he took of the stones of that place, and put them for his pillows, and lay down to sleep. And he dreamed, and beheld a ladder set up on earth, and the top of it reached to heaven: and the angels of God ascended and descended upon it. And, behold, the Lord stood above it, and talked with him.” What a glorious manifestation was this! A shining way begirt on either side by angels, and leading up to the very throne of God!

But more glorious still was the vision of Isaiah, who saw the Lord sitting upon a throne high and lifted up, while His train filled the temple; above, the seraphim crying to one another, and saying, “Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory.” The books of the New Testament, as well as those of the Old, are rich in visions in which Christ appeared, and spoke with men.

And yet it is not in dreams that Christ vouchsafes to come to us. Enthusiasts there are who claim this. Some persons may have visions as real and as authoritative as those seen by Peter and Ananias of old. But the vision is not promised. It is not in the night season only that Christ draws near. It is a continu-

ous presence which He pledges, even an abiding in the believer's heart.

And now we are prepared to state, so far as it can be stated in words, what the promised revelation is. Some of our readers already know. Some of you have thus met Christ in the closet. Some of you are walking with Him, day by day, and hour by hour: and those of you who have not been thus favored, see what the manifestation is in your very consciousness of need. You see that it consists in a vivid realization of the Saviour's being and nearness, in a deep and abiding sense of His favor and His love. This is what is meant by the manifestation of Jesus. By the power of the Spirit, He makes His Word so true and luminous, that as we read it, He himself seems to draw near. The whole biography of Jesus becomes in this way a present reality. We see His form. We hear His words. We follow Him to the garden and the cross. We stand with Him on Olivet. With the disciples we gaze upon Him as He ascends to heaven. By faith we follow Him within the veil, and see Him still as our ever-living Intercessor, pleading in our behalf the merits of His atoning sacrifice. The world cannot understand this, and yet the Holy Ghost does so illumine the Word as to make its truths living and real. Hence Christ is manifested chiefly through the Word; chiefly when, in obedience to the Word, we walk in the way of His commands.

We say chiefly, and yet perhaps we ought to say only. Sometimes nature seems to be a clearer medium of revelation. Sometimes, when walking amidst the beautiful creations of His hand, we seem most impressed with a sense of Christ's presence and glory.

Those wonderful manifestations of which Edwards and Brainerd speak in their diaries, were made not in their closets, nor in the house of God. They were given to them in the great temple of nature—beneath the over-arching woods. And yet even here the Word was the medium of revelation ; for it was while meditating not on nature, but on Christ, that Christ drew near.

Yes, it is through the Word that His glory shines. This is the oracle through which He speaks. Nature's voices are conflicting, contradictory, obscure. The inner light we cannot trust. How many thousands has it led astray ! To the written Word must we resort, if we would really see our Saviour.

Take, for example, one of the beautiful narratives of St. Mark's gospel, one through which perhaps some readers of this volume first became acquainted with the Redeemer's saving power. Jesus was going toward a certain house, and much people followed and thronged Him. And a certain woman, which had been sick twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she heard of Jesus, came in the press behind and touched His garment; for she said, If I may but touch His clothes I shall be whole. And immediately she felt in her body that she was healed of her plague.

“A long time sick.” In this respect first, her case struck you as like your own. “And had suffered many things of many physicians, and had spent all that she had.” How this part of the narrative came home to you ! Your resort to the thousand vanities of the world for peace—your numberless en-

deavors to obtain rest for your weary soul—your spending all that you had—your utter despair of salvation, till you took up this precious narrative and read these now marvellous and saving words: “*If I may touch but the hem of His garment.*” You knelt in your closet. You felt that you could kneel, as did the woman, before thronging multitudes, if they had been around you. You touched in faith the Saviour’s clothes. Your burden of guilt and shame was gone. Christ seemed to stand before you, and as you rose from your knees, His words of calm and merciful assurance, “Thy faith hath saved thee, go in peace,” thrilled your soul with transporting joy. It was not a history. It was a reality. It is a reality still. Christ now stands in that narrative before us. That touch of faith to-day is accompanied to-day with a divine and saving power.

Thus through all the narratives of the New Testament may we commune with Jesus. Thus in the Epistles may we behold His glory. Thus in the Apocalypse may we rise to His very throne, stand with the great multitude upon the crystal sea, and enjoy even on earth the worship and the rapture of heaven.

2. But it is time to turn to the concomitants or consequences of such a manifestation; and among them we mention, in the first place, a new and glorious apprehension of the person of the Redeemer.

The Christian life often begins with a belief in doctrines. The believer’s peace often flows at first from an apprehension of truth rather than from an apprehension of the Lord. “Being justified by faith, we have peace with God.” How many seem, for years, to go no farther than this; busying themselves about

the philosophy of salvation, about the manner in which the righteousness of Christ meets the demands of a broken law—almost forgetting the gracious Person through whom this righteousness has been provided!

But it is one thing to believe in a truth about Jesus, while it is quite another thing to believe in Him. It is one thing to find peace by believing in an abstraction, but quite another thing by believing in a personal Redeemer and resting the weary heart on His compassionate breast. The one faith leaves the Christian comparatively cold, and loveless, and comfortless. There is a hardness and rigidity to his character, a disagreeable regularity to his life. The other brings warmth and freshness, and beauty and power. By communing with a living Saviour the soul grows into the Saviour's likeness, and reflects the Saviour's sympathy, and grace, and love.

The coldness of philosophy is proverbial, and much that is called theology deserves no better name. There may be truth there, and truth fashioned into a system symmetrical and beautiful; but it lacks the warmth and power of life. In the New Testament, truth is never separated from Jesus. It is not the atonement there, so much as the atoning Saviour; not justification or sanctification, so much as Jesus the justifier, Jesus imparting the spirit of holiness to those who cleave in faith and love to Him. The great design of the Gospel history is to make known a living Redeemer, and to bring us into His communion and fellowship.

Now, when Christ is manifested in the way here promised, the manifestation is often marked by a con-

ception of the Saviour's person at once new and glorious. From the cold region of dogmas, and from the chilling atmosphere of heartless observances, the soul is lifted to a rapt communion with its Lord and life. Once distant, He now seems near. Once seldom thought of as a direct object of love or worship, the soul now sings of Him alone. And what a new power it gives to doctrines once believed in, though coldly; what new meaning to ordinances once observed, though as ends rather than as means! Now, through both doctrines and ordinances the Saviour reveals Himself, making His presence both a reality and a joy. The promised manifestation brings out in bold relief the personality of Jesus, and makes a living Christ the object of the believer's reverence and trust.

Another consequence of this manifestation is an assurance of Christ's favor. How much would I give for it, perhaps some reader is saying! How earnestly have I sought it in days and months that are passed! You hope that Christ loves you, but you do not believe it. Or you believe it, but do not know it—know it in the New Testament sense of the term. St. Paul often uses that word, know. "We know that we have passed from death unto life." "Hereby know we that we are in Him." It is a most precious knowledge, a gift which should be coveted by every child of God. And it always comes with the manifestation of which we speak. Not only through the Word does Christ appear, but He speaks—speaks as really to our inward ear as He spoke to John or Mary when on earth. "As the Father hath loved me, so have I loved you." "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith

fail not." "Let not your heart be troubled: ye believe in God, believe also in me. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am ye may be also." "I am the Good Shepherd, and know my sheep, and am known of mine. And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my Father's hand." Would you ask any thing more than to have these precious words spoken to you by Jesus? And yet you do hear them when Christ draws near; hear them whenever you open your Bible; hear them whenever you kneel in your closet to pray. Yes, they remain with you engraven on your memory and on your heart, an ever-present assurance of your Saviour's faithfulness and love.

Intimately connected with this assurance, and following it as another consequence of the Saviour's manifestation, we mention comfort and support in trials, especially in those trials which, on account of their peculiar nature, are beyond the reach of human sympathy and love—the trials of desertion and loneliness from which Jesus Himself suffered so keenly; heart trials, domestic trials, secret griefs, too sacred to be breathed in the ear of man—all these trials in which nothing can sustain us but that sympathy which Christ's own presence gives.

The work of the Saviour in this respect was beautifully foreshadowed in the history of the Hebrew youths, who, for their faithfulness to God, were cast into the fiery furnace. "Did we not cast three men bound into the midst of the fire?" asked the astonished king. His counsellors answered and said: "True,

O king." "But lo," he replied, "I see four men loose, walking in the midst of the fire, and they have no hurt: and the form of the fourth is like the Son of God."

In the lives of God's children how repeatedly has this history been realized! How often to the afflicted has Christ appeared, bringing a consolation and support which earth has no power to give! The experience of St. Paul at Rome stands on the sacred page an ever-enduring illustration. "At my first answer no man stood with me, but all men forsook me; notwithstanding the Lord stood with me, and strengthened me." This is not an imaginary, but a real presence, bringing with it a sustaining power well-nigh divine.

And in the last great trial, how precious is the Saviour's presence then! For then, unless Christ be manifested, to what or to whom can we turn? On earthly friends we can no longer lean. From human experience we can no longer gather consolation. Unless we have Christ, we must step down alone into the dark river, and alone enter the region and shadow of death. And yet, it is here that the Saviour manifests most triumphantly His power, staying the sinking soul, and enabling it in all its feebleness to rejoice over the last great enemy. What death could be more painful than Stephen's? Stones were his pillows; enemies and murderers were the watchers around his bed; and yet what death more peaceful! What departure more serene! "And they stoned Stephen, calling upon God and saying, Lord lay not this sin to their charge. And when he had said this he fell asleep." What made the martyr so calm in death? "Being full of the Holy Ghost, he looked up steadfastly into heaven, and saw the glory of God, and

Jesus standing at God's right hand." How often has the victory been thus achieved! How often have the words "Jesus," "Saviour," "Redeemer," "Lord," uttered as though the Saviour were full in view, fallen from the lips of the departing! How often has the lifted eye, and the rapt expression, the countenance illumined with the glory already revealed—how often has all this taught us that heaven really opens on the dying, that the precious promise of the Master, "Lo! I am with you alway," is gloriously fulfilled!

3. But enough has been said, we trust, to induce the reader to demand the condition of the Saviour's manifestation—to ask for the key to an experience so elevated and full of strength. "Tell me," we can hear some reader saying, "tell me on what terms my Lord will thus draw nigh?"

But are you ready for the announcement? Are you ready for the sacrifice?—ready to empty that proud and self-complacent heart of thine, that the Redeemer may have room wherein to dwell? You have sought His presence by prayer; you have sought it by the study of the Word; you have sought it perhaps by sacramental observances and ritual conformity; and yet you have sought it in vain. The reason is, your obedience has not been entire. Prayer is good. The study of the Word is good. The Lord's supper, when rightly observed, is a most precious means of grace. But before any of these can become in the highest degree efficacious, they must be used by a thoroughly devoted heart. Listen to the Saviour's terms: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest

myself to him." And again, "If a man love me, he will keep my words," that is, the least of my commandments, "and my Father will love him, and we will come unto him and make our abode with him."

Nor are these terms found only here. The Saviour seeks and saves us in our lost estate, putting no bar between us and His full forgiveness; but when He has forgiven He expects us to love and to obey. The faith through which He so freely justifies does not destroy the necessity of obedience. It is only its herald and forerunner. Faith is the root of which obedience is the beautiful flower and fruit. And it is only when faith has issued in obedience; in an obedience beautified and perfected by love; in an obedience that stumbles not at sacrifices, and halts not when the way is rough and dark; in an obedience that cheerfully bears the cross and shame—it is only then that this highest promise of the Gospel is fulfilled; it is only then that Jesus comes and dwells in the believer's heart.

Does not some reader see that he has failed at just this point—where faith passes into obedience? Do you not see that this is just the spot where decay has assailed your comfort—that this is just the region where darkness has settled over your hopes? Are there no wrongs in the past left unrepaired, no duties in the present left unperformed? Does not conscience speak of some one sin unjudged and unmortified? God imputes sin to none who are standing under the value of Christ's blood; and yet sin is in us, and that sin must be resisted and condemned. "Let not sin therefore reign in your mortal body, that ye should

obey it in the lusts thereof." We must resist it if we would know and feel that Christ is near.

"He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

When love for the Saviour shall lead us to keep His holy Word—lead us to an immediate, unreserved, unhesitating obedience—lead us to say, in the spirit of entire self-surrender and 'sacrifice, "Thy will, not mine, be done," then farewell for ever to doubt and darkness, to loneliness and sorrow! Then shall we mourn no more an absent Lord. Then shall we walk as seeing Him who is invisible, triumphant over every fear, victorious over every foe. Then, according to the promise, shall our path shine brighter and brighter unto the perfect day, leading from height to height of holiness and happiness until we appear in the unveiled presence of the King.

"I need Thy presence every passing hour :
 What but Thy grace can foil the tempter's power ?
 Who like Thyself my guide and stay can be ?
 Through cloud and sunshine, oh ! abide with me !"

I fear no foe with Thee at hand to bless ;
 Ills have no weight, and tears no bitterness :
 Where is Death's sting ? where, Grave, thy victory ?
 I triumph still, if Thou abide with me.

THE PARABLE OF THE LEAVEN.

By the author of Briefs on Prophetic Themes, The Present Shame and Future Glory of Israel, etc. A Member of the Boston Bar.

“ANOTHER parable spake he unto them. The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.” Matt. xiii. 33.

In this parable, no word appears to us of so much importance as the word leaven. Upon the interpretation of it the whole parable turns.

We propose, in the present paper, to investigate the general scriptural use and signification of the term, in the belief, that as Scripture is always consistent with itself in the use of terms, and is its own best interpreter, we shall thus be most likely to arrive at a correct understanding of the meaning of the term as used in this parable.

Leaven is the specific and comprehensive scripture symbol of moral evil, of the active presence and diffusive power of moral corruption, whether in the hearts of individuals, or in corporate bodies; as, for instance, the nation of the Jews under the Old Testament dispensation, or the visible and professing Church of Christ under the New. It will not be denied that this is the usual scriptural import of the term; or, if doubted, it will appear as we proceed.

It is the common belief, however, that the term is used in this parable as the symbol, not of *evil*, but of *good*; not of the diffusive power of the natural cor-

ruption of the unsanctified and unregenerate heart, pervading, eventually, the entire mass of our so-called Christian civilization, but of the diffusive power of that new principle of life implanted in the heart by regeneration, which is to end in the regeneration of all men, embracing all within the folds of the Church of Christ.

It is the common belief that this blessed consummation is to be realized within the limits of the present gospel dispensation; that the millennium is to precede the second advent of our Saviour, or is to constitute, *spiritually*, that advent, when these prophecies that "all shall know the Lord, from the least to the greatest," and that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," shall be fulfilled. They believe that the days in which we live are days of progressive truth and righteousness; and that Christian progress is to be more and more rapid and wide-spread to the end of the dispensation, when, at length, the gracious offers of Christianity will be everywhere accepted, and its gracious and transforming influences everywhere prevail, throughout the Church, and throughout the world.

To this interpretation of the parable we demur. There are difficulties in the way of accepting it, which appear to us insuperable.

If this interpretation is to be received, if Christ's truth is to pervade the whole earth under the present gospel dispensation, to be infused into all nations and to transform human society everywhere into a likeness to itself, we are at a loss how to interpret those prophetic Scriptures which so plainly declare that *immediately preceding the end of this dispensation* there will arise and bear supreme sway throughout the ten

allied realms of the prophetic earth (of the second chapter of Daniel, and the thirteenth and seventeenth chapters of the Revelations) a ten-horned monster, "terrible exceedingly," which—at the very end of the dispensation, when the hour of Israel's final deliverance and the fulness of the "times of the Gentiles" shall coincidentally arrive—shall be "destroyed without hand," (that is, by direct supernatural interposition,) and "go into perdition," and "be given to the burning flame," while, at the same time, these ten allied realms, this baseless fabric, this insubstantial pageant of our godless Gentile civilization, shall be smitten by the "stone cut out of the mountain without hands," and "become as the chaff of the summer threshing-floors."

If this interpretation is to prevail, we are at a loss how to reconcile with this blissful millennial era, which is *immediately to precede* "the end," those plain declarations of the prophet Daniel and of our Saviour, that—*also immediately preceding* "the end"—God's ancient covenant-people are, under the persecutions of Antichrist, of this same ten-horned monster, to pass through "a tribulation such as never was since there was a nation, no, nor ever shall be," from which they will only be delivered by the miraculous interference of the Lord Himself, descending from the opening heavens, with power and great glory, to execute vengeance upon their oppressors.

If this interpretation is to be received—if, in that blissful millennial era, the hearts of all are to be turned to the Lord, and "the earth shall be full of the knowledge of the Lord as the waters cover the sea"—we are at a loss how to interpret those numerous passages of

the New Testament Scriptures which describe the Lord as coming, "*at the end of the dispensation,*" to destroy that Wicked One, to execute vengeance upon ungodly men and ungodly nations, to "smite the nations in anger," "to rule them with a rod of iron," "to tread them in the wine-press of the fierceness of the wrath of Almighty God," to purify His earthly kingdom, to separate the sheep and the goats, the tares and the wheat, the unclean fishes and the clean, the foolish virgins and the wise, "the children of the kingdom" and "the children of the Wicked One."

If this interpretation is to be received, we are especially at a loss how to interpret the apostle Paul, when he tells us that, "before the coming of the Lord," there will be a "falling away first": that *then* "that Wicked One shall be revealed, whom the Lord shall consume with the breath of His mouth, and destroy by the brightness of His appearing, even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of truth that they might be saved. And for this cause God shall send them [not universal salvation, but] *a strong delusion*, [a special energy of wickedness] that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

If this interpretation is to be received, we are wholly at a loss how to interpret the apocalyptic Scriptures, which describe with such fearful interest and thrilling horror, what are confessedly the "*closing scenes*" of the present dispensation.

Shall we, in the face of these plain prophetic declar-

ations, and in violation of the usual import of the term in the Scriptures, give to it, in this particular instance, a wholly unaccustomed signification—a signification the very opposite of that, which, by common consent, is given to it in every other instance?

There is in the use of language a certain natural fitness and propriety, a certain logical order and consistency, especially in the use of leading or generic terms, according to which, a clear and definite meaning being once attached to a given term, it always retains that meaning, unless an equally clear and definite reason be given for a contrary use of it. If a question arises as to the meaning of a particular term in any particular instance, its common usage, or ordinary signification, is first to be determined by reference to the authorized expounders of the language or tongue in which it occurs. This being determined, the presumption is, that the common sense in which the term is understood and used is the sense in which it is to be understood in the particular instance brought in question: and, in the absence of countervailing evidence, of a good and sufficient reason to the contrary, such presumption is held to be conclusive.

Of this reasonable presumption we propose to avail ourselves in the present discussion. We claim that the word leaven, as commonly used in the Scriptures, has a symbolical signification, signifying moral impurity and corruption, especially as shown by its *diffusive* power. We claim that the fair presumption, therefore, is that the term is to be used in that sense in the parable of the leaven, and, in the absence of countervailing testimony, of a good and sufficient reason shown to

the contrary, we hold that this presumption is conclusive.

Our first duty will be to determine whether the term is commonly used in the Scriptures in the sense which we have represented.

We are aware, if we succeed in establishing the proposed presumption, and in sustaining it against opposing evidence, to what consequences it will lead us, namely, that at the close of the present gospel dispensation, the leaven of corruption, and not of righteousness, will have everywhere diffused itself; that is, that its diffusion will constitute the distinguishing characteristic of this closing era of the gospel dispensation. But to whatever conclusions our argument may lead, we shall accept them in good faith, fully persuaded that a just and sound interpretation of Scripture cannot prove unprofitable to us, or to our readers.

Before proceeding with our argument, it is of consequence to notice also certain particulars, in which the term, as used in the parable, cannot be regarded as appropriate, even if taken in the popularly received sense of the ultimate universal diffusion of the gracious influences and saving power of the Gospel.

In the first place, it cannot be said to apply to individual believers. The fallen nature of man is not transformed into the Divine likeness by the renewing power of the Holy Spirit, but a new principle of life is, upon regeneration, implanted in the heart. The divine Grace does not claim to exercise any such pervasive and universally diffusive power over the old nature of the believer. His old nature, in his best estate, never is, never can be, in the sense claimed, wholly leavened. The new principle of life does not infuse

itself into his old nature. That ever remains evil and strives against the Spirit. His power to resist and bridle it is all the power that he possesses. He may come off conqueror and more than conqueror in the conflict, but can never in this life escape the conflict with his fallen and corrupt nature.

What is true in this respect, of one believer must be true of all believers. The mere aggregation of numbers, corporate or otherwise, can make no difference in the principle, or in the mode of its operation, nor make that true of any given or supposable number of believers within the pale of the professing Church, or out of it, which cannot be true of any one believer. The *Election of Grace*, the *True Church of Christ*, can never, therefore, in the sense claimed, become wholly leavened.

And, if not the true church, certainly not the merely nominal and professing church, in which we are expressly taught that there always have been and always will be, to "*the end of the dispensation*," a mixture of tares and wheat; of clean and unclean fishes; of wise and foolish virgins; of "the children of the kingdom" and "children of the Wicked One;" who, by the divine command, are to "grow together until the harvest, which is the end of the dispensation." Much less, then, can the merely nominal and professing church become, in the sense claimed, wholly leavened.

Having thus referred to those particulars in which the term as used in the parable cannot, in the sense claimed, be said to apply, we come to the consideration of the customary use and signification of the term, as found both in the Old and New Testament Scriptures.

The definitions given by Webster and Worcester, as they so fully include, and, indeed, directly refer to the scriptural meaning of the term, should first be cited.

Says Webster: "Leaven is any substance that produces, or is designed to produce, fermentation, as in dough; especially, a mass of sour dough, which, mixed with a large quantity of dough, produces a fermentation in it, and renders it light; or (2) any thing that makes a general, especially a corrupting change in the mass."

Says Worcester: "Leaven is a substance which causes fermentation in that with which it is mixed; particularly yeast or sour dough, used for raising bread: or (2) any thing which mixes with a mass, and changes it to its own nature; commonly used of something which depraves that with which it is mixed, [as, for instance] 'Take heed and beware of the *leaven* of the Pharisees and the Sadducees.' Matt. xvi. 6."

Calmet, Smith and Kitto, in their Dictionaries of the Bible, fully concur in the definitions given by Worcester and Webster.

The first instance of the use of the term in the Scriptures occurs in the twelfth chapter of Exodus. The circumstances under which it is there used should be carefully recalled. This chapter describes the institution of the Feast of the Passover; that feast which, in sacredness and solemnity, was exalted above all others in the Jewish ritual.

When the Israelites were about to be brought up out of Egypt, the word of the Lord came to Moses and Aaron, commanding them to instruct the congregation of the people to prepare for their departure by a solemn religious ordinance. On the tenth day of the month

Abib, which had then commenced, the head of each family was to select from the flock either a lamb or a kid, a male of the first year, without blemish. On the fourteenth day of the month, at the setting of the sun, he was to kill the lamb, receive its blood in a basin, and, with a sprig of hyssop, sprinkle it on the side-posts and lintel of the door of his house. The lamb was then to be roasted whole, and to be eaten—with *unleavened bread*. This ordinance was instituted immediately before, and in anticipation of, the smiting of the first-born of the Egyptians and of the *passing by or over* of the houses of the Israelites in that dread night by the destroying angel. This ordinance, the sacrifice of the paschal lamb, aside even from its as yet unrevealed typical significance, was to be to them an “ordinance for ever,” “a memorial to all generations” of the final interposition of the divine Power for their deliverance out of the hands of their oppressors. In token of the peculiar sanctity of the offering, it was to be eaten with *unleavened bread*, as the fit, consecrated, and perpetual symbol of purity, sincerity, and truth, in their grateful worship of their divine Deliverer. Of such consequence was it, however, on every account, in the divine Mind—greatly on account, doubtless, of its yet unrevealed typical significance—that the “paschal lamb” should be eaten with *unleavened bread*, that this symbol should be religiously observed in connection with this Feast, that whoever was known to eat leavened bread during the seven days of the Passover, or to have even the leaven of which it was made in his habitation, was to be cut off from the congregation of Israel, from all participation in its religious rites and privileges, from all rights of citizenship or membership in the sacred

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and chosen nation, if, indeed, he were not, as some have supposed, to suffer the extreme penalty of death itself. We recite the command in full, leaving our readers to determine its proper interpretation for themselves.

“Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel.” Exodus xii. 15.

“In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even; Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.” Exodus xii. 18, 19.

“Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.” Exodus xiii. 7.

Of such vital consequence was it to observe with most religious fidelity this consecrated symbol of a pure and spotless worship! And of such fatal consequence was so much as the presence, though the smallest quantity, of leaven or leavened bread—the symbol, conversely, of an impure and corrupt worship—anywhere in all the Hebrew quarters, during the seven days of the Passover!

Two terms are used in the Hebrew language to denote leaven, or leavened bread, *seor* and *khametz*. *Seor*, which in the Greek, or Septuagint version, is ζύμη, and in the Latin, or Vulgate, *fermentum*, signifies sourness,

or *fermentation*. *Khametz* signifies "fermented" or "leavened," literally "sharpened" bread.

"That *seor* and *khametz*, the Hebrew words, signifying leaven, are synonymous," says a learned and eminent expositor, "is clear from Exodus xii. 15, [already cited] where they are both used of the same object, the only difference being that the term *khametz* has a more general significancy so as to be applicable to both kinds of fermentation, vinous and acetous."*

Professor Bush, in his note on the same passage, (Exodus xii. 15,) says: "Two distinct terms are employed to signify leaven in this verse, the former of which, *seor*, properly imports *leaving* or *remainder*, and is translated by Ainsworth, the most exact of all translators, 'old leaven,' to which Paul alludes, (1 Cor. v. 7,) 'Purge out, therefore, the old leaven,' etc. The other, *khametz*, is so called from a word signifying *sourness*. The two terms, perhaps, have allusion to a two-fold species of spiritual leaven, the one hidden and secret, or hypocrisy, (Luke xii. 1,) the other to *open malice* and *wickedness*, (1 Cor. v. 8,) or *wicked persons*, as David (Ps. lxxi. 4) calls the malicious and unrighteous man *Khametz*, or 'leavened,' though rendered in our translation 'cruel man.' Thus also, Ps. lxxiii. 21, terms the heart infected with error and filled with vexation, 'leavened,' although our version has 'grieved.'"

The Greek word ζύμη, corresponding to the Hebrew *seor*, Dr. Robinson defines, in its metaphorical or symbolical sense, as "any thing which tends to corrupt and pervert any one; for example, false doctrines, improper

* See Kitto's Biblical Cyclopædia, Third Edition, edited by Dr. W. L. Alexander. Philadelphia: Lippincott & Co., A.D. 1865. Article *Leaven*, by the Editor.

conduct, etc. Thus, 'a little leaven leavens the whole lump,' a proverbial expression signifying that a few bad men may be the means of seducing many into error and guilt," etc.

The corresponding Latin word, *fermentum*, is applied by the Latin writers—as, for instance, Tacitus and Prudentius—to the manners and conduct of the people, as being *corrupted* and *bad*.

Dr. Adam Clarke, in commenting upon the passages which we have cited from the twelfth of Exodus, says: "*Leaven* itself is a species of *corruption*, being produced by fermentation, which in such cases tends to *putrefaction*."

So also Scott on the same passage. "Leaven is the known emblem of hypocrisy, malice, and wickedness: *unleavened bread* was therefore the representation of sincerity, truth and love: *unleavened bread* was a shadow of the holy life of the true believer, who by the grace of Christ, through faith in His atonement, puts away the old leaven of sin with abhorrence, and walks with God in newness of life."

Dr. Alexander, whose article on "Leaven" in Kitto's new *Cyclopædia* we have already referred to, is still more to the point. In the same article he further says: "The process of fermentation is one simply of corruption. It was probably on this account that fermented bread was forbidden to be used in the Passover, and that all leaven was to be purged out of the houses of the Israelites for the seven days of that festival, (Exod. xii. 15, f. f. ;) and that in all offerings made by fire unto the Lord, *unleavened bread* alone was to be used. Lev. ii. 4, 11 ; vii. 12 ; viii. 2 ; Numb. vi. 15.

"As all corruption implies impurity, it was not fitting

that any thing in which corruption was going on should be presented to the Lord, or before Him; and as Israel had been delivered out of Egypt that they might be a pure people unto the Lord, it was proper that, in celebrating that event, they should put away from their houses whatever was a symbol of corruption. For the same reason, *honey* was prohibited to be offered unto the Lord, because [when mixed with dough or paste] of its tendency to ferment."

We cite as our last authority, for the meaning of the word leaven, and of the terms leavened and unleavened bread, as used, not in these passages in Exodus only, but wherever used in connection with offerings made to the Lord by fire, Smith's Dictionary of the Bible, article Leaven. In connection with the use of leaven, "the most prominent idea, and the one which applies equally to all cases of prohibition, is connected with the corruption which leaven itself had undergone, and which it communicated to bread in the process of fermentation. It was to this property of the leaven that our Saviour points when he speaks of the leaven (that is, the corrupt doctrine) of the Pharisees, and the Sadducees, (Matt. xvi. 6;) and St. Paul, when he speaks of the 'old leaven.' 1 Cor. v. 7."

Leaven, as a symbol of impurity and corruption, was not peculiar to the Jews, but extended to other nations. The Romans forbade the priest of Jupiter to touch flour mixed with leaven. Their word, fermentum, already mentioned, often signifies corruption. "The leaven itself," says Plutarch, "is born from corruption, and corrupts the mass with which it is mixed."

It is next used on the occurrence of the *first anni-*

versary of the deliverance of the Israelites out of Egypt, and of the institution of the Passover.

“And Moses said unto the people, Remember this day in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten. Seven days shalt thou eat unleavened bread, and in the seventh day shall be a feast to the Lord. Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.” Exod. xiii. 3, 6, 7.

These verses may be passed without further comment than to note that they are simply a repetition of the original commandment, first instituting the Passover. It is of course founded in precisely the same reasons, and for precisely the same end, primarily commemorating the deliverance of the children of Israel out of Egypt, yet typically (though not as yet declaratively) looking forward to the atoning sacrifice of Christ. This second commandment is expressed in terms quite as explicit and imperative as the first, and their obligation to observe this “memorial” of their deliverance out of Egypt in all its precise and rigid requirements, with even purer worship and more grateful homage than the preceding year, is clearly evident; for had not God led them through this first year of their perilous homeward wandering with many gracious providences and many miraculous interpositions in their behalf?

The next and third use of the word *leaven* in the Old Testament, occurs in the thirty-fourth chapter of Exodus.

Moses having destroyed the two tables of stone and the golden calf, and inflicted terrible slaughter upon the people for their idolatry during his absence from them upon Mount Sinai, by divine command went up into the mountain the second time, bearing in his hand two new tables of stone. God, being entreated of him, renewed his covenant with Israel, writing again with His own finger upon the new tables the Ten Commandments which He had written upon the former tables broken in pieces by Moses, in his righteous anger with the people, at the foot of the mountain.

To this renewed covenant of the Ten Commandments Jehovah added certain supplementary precepts, forming, however, a part of the same covenant, which precepts were inscribed by Moses upon the reverse sides of the tables; the whole constituting, from that time forward, the most sacred and precious treasure which the Ark of the Covenant contained.

First in order in these supplementary precepts of the new covenant, was the command to Israel to "make no covenant with the inhabitants of the land whither they were going," together with a specification of the reasons for the command.

Second in order was the command to make themselves "no molten gods."

Third in order this command: "The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt." Exod. xxxiv. 18.

To mark the jealous tenacity with which Jehovah insisted upon the strict observance of this latter com-

mand, and as if it could not be too often repeated, He directly after adds: "*Thou shalt not offer the blood of my sacrifice [that is, the paschal lamb] with leaven.*" Exod. xxxiv. 25.

We read that the face of Moses, when he descended from the mountain after this second interview with Jehovah "with the two tables of testimony" in his hand, shone with celestial radiance, so that he was obliged to veil it in the presence of the people. Was this celestial radiance but the reflection of that preternatural splendor in which Jehovah had revealed Himself to him in the "cloud;" and was it not, in some humble measure, the hope, beating warmly at his heart and beaming with heavenly lustre in his face, that hitherto disobedient Israel would be disobedient no more, but henceforward worship God in purity and truth, becoming as it were "unleavened bread" before Him? And wilt thou not, O Israel, "consider"? wilt thou not be moved by the prevailing intercessions of thy faithful and devoted leader? wilt thou resist alike the persuasions of the divine mercy, and the threatenings of the divine wrath? wilt thou persist in thy evil ways, and prefer the symbols of an impure and corrupt and idolatrous worship, the worship of "molten gods," to this simple symbol of a pure and loving worship, the worship of the only living and true God? wilt thou "transgress at Bethel, and multiply transgression at Gilgal," and, in contempt of the law, "offer thy sacrifices of thanksgiving with leaven," "become a sinful nation," "a people laden with iniquity," "a seed of evil doers, children that are corrupters," "provoking the Holy One of Israel unto

anger," and "go away backward"? But Israel did *not* consider. "The ox knoweth his owner, and the ass his master's crib; -but Israel doth not know, my people doth not consider."

The next and fourth instance of the use of the word in the Old-Testament is in the second chapter of Leviticus. "No meat-offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire." Lev. ii. 11.

In connection with this command we cite the more special command concerning the meat-offering, in particular, of Aaron and his sons, which brings us to the fifth and sixth instances of the Old Testament use of the term.

"And this is the law of the meat-offering: the sons of Aaron shall offer it before the Lord, before the altar. And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar, for a sweet savour, even the memorial of it unto the Lord.

"And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. It shall not be baked with leaven. I have given it unto them for their portion of my offerings made by fire. It is most holy, as is the sin-offering, and as the trespass-offering." Lev. vi. 14-17.

"And Moses spake unto Aaron, and unto Eleazer and Ithamar, his sons that were left, Take the meat-offering that remaineth of the offerings of the Lord

made by fire, and eat it without leaven beside the altar; for it is most holy." Lev. x. 12.

Here the holiness of the offering is expressly declared to be the reason why it should be eaten with unleavened bread. It would seem that the divine Love never wearied in impressing upon the obdurate heart of Israel the sanctity of this symbol.

In the instances already considered—the only instances thus far in which the term is used in the Old Testament—we have seen that it is the invariable symbol of sin and imperfection, of moral impurity and corruption; to the use of which, to the presence of which even, wheresoever in all the Hebrew quarters during the seven days of their most solemn annual festival, was attached the penalty, if not of death itself, yet of perpetual excision from the household of Israel. Or, in other words, we have considered it in connection with those offerings which typified the atoning sacrifice of Christ, in which offerings—since in "Christ our passover" there was no sin—unleavened bread only, the symbol of the pure love of an undivided heart, could be used.

The instance in which we are now to consider the use of the term—the seventh in order, and the last in which it is used in connection with the Mosaic ritual—is that of the two flour loaves, which were an offering of thanksgiving for the first fruits of the wheat harvest; an offering of no *typical* significance whatever, a thank-offering only.*

* We take leave to subjoin our dissent from the conclusion of the author, that the oblation of the first-fruits was of no typical significance. Surely it would be strangely out of place if it were not; and there is one thing which might well arrest attention in its bear-

“Ye shall bring out of your habitations two wave-loaves of two tenth-deals: they shall be of fine flour, they shall be baken with leaven; they are the first-fruits unto the Lord.” Lev. xxiii. 17.

This is the only instance out of the eight of its use in the Old Testament in which it is not used in an evil and opprobrious sense, as the proverbially recognized symbol of moral corruption. And here it is not used in an opposite or contradictory sense, in a sense at variance with its common use, but in its literal, and, in respect to its metaphorical or symbolic signification, a *purely negative* sense, as being simply a fit and appropriate emblem of the first fruits of the wheat harvest, and of thanksgiving for one of the principal staples of their daily food, without any

ing upon the subject of this article: though offered unto the Lord, it was strictly enjoined that these wave-loaves should not be burned upon the altar. Another notable circumstance is that a sin-offering, as well as a burnt-offering, was offered along with the leavened bread in acknowledgment of the presence of that type of corruption. A key to the meaning of this type may be found in the fact that it was offered on the day of Pentecost. There was a remarkable bringing together of types, and their fulfilment in the death of Jesus and subsequent events. On the day appointed for the passover, Christ our passover was slain. Then on “the morrow after the Sabbath”—the day when the sheaf of first-fruits was waved before the Lord—Christ “rose from the dead, and became *the first fruits* of them that slept.” But fifty days after, “when the day of Pentecost was fully come,” the Church typified by the leavened oblation of first fruits, was offered to the Lord, “*a kind of first-fruits* of His creatures.” Now when the character of the Church is considered, it is surely highly significant that the type of it contained leaven, and needed a sin-offering in order to its acceptance. “It comes not alone into His presence, but with the sweet savor of all that Christ has been for it, and with the witness that He has met its sin.”—EDITOR.

typical or ulterior reference whatever. The common usage of the term is in no wise impaired or affected thereby, but, together with whatever presumptions may thus far properly be raised upon it, remains the same.

But Israel would "not consider." The "molten gods" of Dan and Bethel and Gilgal, and the golden calves of Beersheba—the symbols of a corrupt and impure worship—possessed a greater charm in the sight of degenerate Israel than the pure and holy rites and precious types and consecrated symbols of the altar of the only living and true God, till at length Israel became wholly corrupt, wholly leavened with the leaven of ungodliness and idolatry, in all its corrupting and diffusive power. Heaven's judgments hung thickly over them. The black and portentous cloud of an overwhelming Assyrian invasion, sweeping, before its destructive march and desolating fury, alike the altars, the sacred vessels and the Holy Temple of the true God and the graven images of their false gods, and carrying away great multitudes of the people into a bitterer than Egyptian servitude, was about to burst upon their guilty and devoted heads. The frequent and solemn repetitions of the commandment concerning unleavened bread, the affectionate entreaties and faithful warnings of the latter-day prophets, were all unheeded. Their deliverance out of Egypt, the "paschal lamb" with its consecrated "unleavened bread," in their present idolatrous infatuation and blind defiance of Almighty power, were forgotten. The crumbling walls of a forfeited Theocracy were everywhere sinking to dishonored dust around them. Already

the hovering cherubim, with their heavenly chariot, awaited over the doomed city of Jerusalem the return to heaven of the personal divine Glory from Israel—of *that Glory* which was no less than the Second Person of the Godhead, the Angel Jehovah, the Revealer and Declarer of the invisible Supreme Deity, the Messenger of the Covenant; which had called Abraham out of Chaldea, staid his sacrificial hand from his only son on mount Moriah, walked with him and enjoyed the shelter and partook of the hospitality of his tent at Mamre, and was entreated of him before the doomed cities of Sodom and Gomorrah; which wrestled with Jacob; appeared to Moses in the burning bush; “passed over” the houses of the first-born of Israel in wicked Egypt; parted the waters of the Red Sea, and was to fleeing Israel a pillar of fire by night and a pillar of cloud by day; which allayed their hunger with manna from the skies, and their thirst with water from the rock; was revealed to Moses in Mount Sinai, wrote the Ten Commandments upon the tables of stone; which, when forsaking the true God they made and worshipped in His stead a golden calf, was entreated and prevailed with by Moses, and “talked with Moses as a man talketh with his friend;” which, when the Ten Commandments were renewed upon the second ascension of Moses into the mountain, commanded, with an added commandment, the faithful observance by Israel of the sacred symbol of unleavened bread, and, especially, that the blood of His sacrifice of the “paschal lamb,” should “not be eaten with leaven;” whose heart had melted over them in all their sinful wandering, and, with the tender persuasions of a love

that was divine, strove gently to allure them from their strange gods, from the unconsecrated symbols of their idolatries, to the worship of Himself; who was the great Antitype of the "paschal lamb" and of all the Jewish offerings made by fire; who was soon to appear again, and eventually to reign thenceforth ever more, as their millennial king," "upon the throne of his father David:" yes, the hovering cherubim still lingered over the beloved but devoted city, if so be the children of Israel might relent, and the brooding war-cloud of the coming vengeance be arrested. And when they returned, alas! this personal divine Glory returned to heaven with them. Nothing—neither the memory of mercies that were past, nor the prophetic vision of glories that were to come—availed to melt, or reach even, the icy coldness and stony hardness of the wholly leavened hearts of apostate Israel. The bitter irony and the scathing derision of the prophet Amos—forsaking his sycamores and his flocks at Tekoah, to shout in their ears a last warning before they rushed upon their self-sought destruction—was as unheeded and unrespected as the idle wind. "Come to Bethel and transgress; at Gilgal multiply transgression, and bring your sacrifices every morning, and your tithes after three years: and offer a sacrifice of thanksgiving with leaven," (Amos iv. 4, 5; that is, Burn a thank-offering with leaven, in contempt of the Law. Lev. v. 11-13.)

Thus leavened Israel fell. With this last allusion to the evil term which is our theme, we close the Old Testament record concerning it. The New Testament record will be examined in a second article.

THE HOPE OF THE CHURCH.

A MISSIONARY ADDRESS, delivered before the Synod of New-York, at Peekskill, N. Y., October 17, 1865. With notes. By John Lillie, D.D. New-York : C. Scribner & Co.

THE name of the author of this address is familiar to our readers. His contributions to the critical study of the Scripture are known on either side of the Atlantic. His *Exposition of the Epistles to the Thessalonians* stands as an example of the combination of the fruits of sound scholarship with that which the schools cannot teach, in subserviency to the true ends of the Christian teacher. But chiefly those who have long loved the appearing of the Lord will welcome this address from one of the few who, a quarter of a century ago, braved the popular current in a public testimony to "that blessed hope." And it will be doubly welcome, as it comes with the assurance that advancing years have neither quenched the ardor with which the hope was cherished, nor abated the force with which it was advocated.

For ourselves—if a personal reference may here be allowed—we are carried beyond his earliest advocacy of Millenarianism, to a time redolent with the memories of ardent friendships and fond hopes,

"For we were nursed upon the self-same hill."

A time when we listened together to the eloquence of Wilson and Chalmers and Welsh, all so great and yet so different! when the name of John Lillie stood

first on the roll of two thousand students in what was then the most flourishing institution of learning in Europe, whence he went forth to his life-work with the testimony of the patriarch of professors, that he was the most accomplished scholar that had graduated at the University of Edinburgh in half a century. In the lapse of these intervening years, how many friends have fallen in the conflict of life! how many ambitious hopes have perished! how many cherished delusions have been exposed! In his case especially, what incentives were there to young ambition! and what hopes of worldly renown fond hearts cherished for him! With this address before us, we are deeply impressed with the contrast of *then* and *now*. A man of the world would say, "Yes, how sad the retrospect, and how gloomy the prospect, since even the flattery of hope can no longer deceive!" But the contrast to which we look is full of light, as we find the shadows of earth replaced by the realities of heaven, and delusive hopes, which even in their fulfilment disappointed us, exchanged for that blessed hope which has the Word of God as the security that it cannot fail, and which has all the fulness of God for the security that, in its accomplishment, it will oversatisfy eternity with joy. Parting *then* on paths so widely sundered, yet led on by the same Invisible Hand, we meet *now*, and, as it were, on this page join hands in mutual congratulation that "the night is far spent," the haven almost reached; the fervor of these congratulations enhanced by anticipations of greeting, in "our gathering together unto Him," the long and far-parted, who, in the recollection of other days, will strike a louder and yet a louder note of

praise "to Him who loved us, and hath washed us from our sins in His blood, and hath made us kings and priests unto God."

But, to return to the address: we may say that it presents a comprehensive statement of the earthly prospects and the heavenly hope of the church of God, in a masterly refutation of the prevalent opinion "that the predicted triumph of the Gospel in the universal reign of righteousness and peace shall precede our Lord's second advent, and shall itself be the proper and natural result of the missionary and other evangelistic labors of His followers." Of the matter of the address we shall endeavor to give such an outline as may enable our readers to form their own judgment. Of the manner, to which such an outline is apt to do injustice, we may say that it is forcible and convincing, dignified and affectionate, as befitted the speaker, the occasion, and the theme. It is expressed in vigorous English, in which we can discern the influence of an early familiarity with Milton and the early masters of that tongue. And while there is not a paragraph of which a candid opponent can complain, or a word which is meant to sting, there is here and there a passage which just serves to hint what a pen that would have been, if, undisciplined and unrestrained by grace, it had been let loose in the arena of either secular or theological controversy.

In proceeding to investigate the grounds of the prevalent opinion mentioned above, our author claims that it is of recent origin, probably unheard-of, even so late as two hundred years ago. This point is more fully illustrated in the longest of the appended notes, in which it is shown that the opinion cannot be traced

beyond the promulgation of it by Whitby as a "new hypothesis." He admits, whoever, that this is not necessarily fatal to the theory, which, "novel as it is, may be one of the many interesting and useful discoveries that are the boast and ornament of our present civilization." Without regard to its novelty, it is proper to inquire into the ground of the opinion.

The argument in favor of the expected triumph, from the consideration of what is called the power of truth, cannot be sustained by those who believe that divine truth itself has no inherent power to convert a single soul, any more than the sun's rays can give sight to the blind. Neither can we admit that the expected triumph necessarily follows from God's watchful supervision of the progress of the Gospel in the earth. It is certain that not one word which goeth out of His mouth shall return to Him void. His word, however spoken in times past, may seem to men to have failed. Even the personal testimony of the living Word Himself ended in the Judgment Hall and the Cross; and not different from this are the results of eighteen centuries of Gospel preaching. Whatever may have been achieved in the conversion of individuals, we can not ignore "the immense, the multitudinous majority of cases of obdurate impenitence." Yet all the while God's word is accomplishing that whereto He sent it, as will at last be seen in its twofold eternal demonstration, in the anticipation of which an Apostle says: "We are unto God a sweet savor of Christ in them that are saved and in them that perish."

Of the purpose which He is accomplishing by the Gospel, we can know nothing except what He has

been pleased to tell us. And so the only question is, What proof is there in Scripture that this world is to be renewed by the Gospel before the Lord returns?

The only show of proof consists of quotations from the prophets of the glowing descriptions of the times of the restitution of all things, without regard to their textual connection. When the connection is examined, we find that the glorious consummation is introduced by the appearing of the Lord to destroy His enemies and to build up Zion. This point also is illustrated in a note and sustained by abundant references to the Old Testament Scriptures; while in the text our author hastens to glance at the teaching of the New Testament.

If the alleged triumph is to be expected, we cannot suppose that the Lord would have left His disciples to their arduous mission and their great fight of afflictions without a hint of such an issue of it all. Yet He did not let fall a single word that could fairly be understood as encouraging such a hope. He speaks rather of rejection, contumely and wrong, as their present portion, and sets forth Himself as the example of suffering to all His people. But He is not merely silent and neutral on the point. In His parables He taught that the wheat and tares shall grow together *until the harvest*. Nothing can be more conclusive than His great prophetic discourse in Matthew 24 and 25, which embraces the whole period of this dispensation. In all that picture of Gentile times there is not a vacant spot where a millennium can be introduced. The entire canvas is crowded with conflict and tribulation. The march of the Gospel for a witness to all nations lies through enemies' land. The violence and

fraud of earth are seconded by the malignity and force of hell, till the fearful question is put: "When the Son of Man cometh, shall He find faith on the earth?"

And are these gloomy prognostications relieved by subsequent revelations? From the Acts of the Apostles to the last of the Epistles, there is not one text which brightens the temporal prospects of faith. "On the other hand, hours might be spent in barely quoting the texts which prove, to a demonstration, that the appropriate work of this age is, not to convert the whole world—still less to be ever talking about so great a work, and yet doing, alas, how little!—flinging, that is, a very few of the smallest crumbs from our table, for its accomplishment; but it is, at every sacrifice of labor and money, by the might of faith, the activity of love, and the energy of prayer, to gather out of the world the elect 'Church of God, which He purchased with His own blood.'" Acts xx. 28.

God did indeed visit the Gentiles, "to take out of them a people for His name." This, and nothing more than this, is the immediate design of God in the present dispensation, according to the testimony of James in the council of Jerusalem.

And yet we may suppose that, in largeness of view and in ardor of zeal, James was not a whit behind those in our day, who have sometimes distinguished themselves by a nice estimate of the amount of money required to convert the world in thirty years. Surrounded as he was by the supernatural splendor and energies of Pentecost, his undazzled eye meekly followed the finger of God, as it wrought in quite different style toward a quite different consummation.

God, said he, is "visiting the Gentiles, to take out of them a people for His name."

So in all the Epistles there is a dead silence regarding the expected conquest of the world; while intimations of the most unequivocal character abound of a vast increase of error and ungodliness in the latter days.

The apocalypse is examined with similar results. It opens with a view of the coming of the Son of Man with clouds, and its closing words dismiss the Church to her warfare of ages with a renewed promise of His return. The intervening chapters teach that, until that promise be fulfilled, "we should look in vain for any period of effectual respite from the thick-coming waves of sorrow."

The review is summed up in the language of one of the most distinguished members of the English Church. "From first to last the consent and harmony is unbroken. There is not one single passage which implies a long period of rest and triumph before the Lord's return; there are many, very many, which exclude it, and prove it to be impossible. . . There is no balance, no division of evidence on this point: it lies entirely, and without exception, on one side."

"But now, in conclusion," says Dr. Lillie, "we shall be asked, Must we, then, give up all hope for the nations? Shall the day never dawn, of which so many prophets from of old have sung, when the eye of God, looking down from heaven, shall rest upon a scene more glorious by far than that in which it rejoiced on the morning of the first Sabbath? To all such queries our answer is: 'God forbid!' Nay, brethren, we seek not to check the aspirations of faith,

while we labor to establish faith on the only sure foundation of the word. Ours is not the malign ambition that would chill the heart of benevolence, and quench the flame of hope in the bosom of the man that loves his kind. Rather, that hope we would glorify, by raising it to a higher sphere, and subjecting it to the powers of the world that is to come. So far from resting in the thought that earth with her teeming myriads shall eventually be destroyed, or that, shrouded in the pall of 'gross darkness' which now covers the peoples, (Is. lx. 2,)* she shall be sent forth, like Cain, under an eternal curse, a fugitive from the presence of God, our very delight is to trace, as God may enable us, the path of life, along which she shall yet be brought with singing and everlasting joy upon her head, a redeemed captive, a welcome guest, a Royal Bride, into the holiest of all.

"Far be it from us to question that of all that God hath spoken to the fathers of the times of restitution, not one jot or tittle shall fail of a glorious accomplishment. But may we not venture to claim that we have succeeded in proving irrefragably from Scripture that no such consummation is to be expected, or can occur, *during* the present Gentile economy? And what, then, is the inference, but that it will *follow*?"

The Address is admirably adapted for circulation among a large and important class whom we do not reach by the general publications of the millennium-side of the question; and we trust our friends will be encouraged to distribute it liberally.

* לְאֲמִירִים Sept. תתצ"ג.

THE THINGS WHICH ACCOMPANY SALVATION.

“WE are persuaded better things of you,” says the writer of the Epistle to the Hebrews, after giving certain warnings to those to whom he was writing, “and *things that accompany salvation*, though we thus speak.”

And this expression, “things that accompany salvation,” certainly implies a distinction between salvation itself and the *results* of salvation. That which accompanies a thing is necessarily distinct from the thing itself. Effects are not the same as the causes which produce them. We shall see, perhaps, as we go on, that there is importance in this distinction; and and that the having it clearly defined in the mind will be helpful to us in the Christian life.

In order to distinguish between salvation and the things which accompany it, the first question that suggests itself is, What is salvation? The inquiry is not now, What are some or all the results of salvation? not, What do saved men feel or do? but, In what does salvation itself consist? What is it that saves both you and me?

Salvation implies that there is something to be saved from. You cannot properly say that they have been saved who have not first been exposed to some difficulty or danger. No one needs a Saviour who is not needing deliverance from some evil.

From what, then, have we need to be saved? What makes salvation so inestimable a blessing to us? The answer is obvious, that it is from *sin* we need to be saved. We look back upon our lives past and see that every day has been stained with sin. Our earliest re-

collections have in them an intermingling of wrongdoing. Conscience bears witness to the guilt of us all. We admit, when we are honest with ourselves, that in our flesh dwelleth no good thing. In the very best things that we do, are we not often made most keenly to feel the defilement that is in them, as we see some underlying motive, hidden but a little out of sight, poisoning the deed? or as we find even the worship that we offer unto God spoiled by distracting thoughts, by worldly desires, by satanic suggestions; our souls dragged earthward, when they would soar heavenward? Yes, the greatness of our guilt is evident. None doubt it but the most self-deceived. In God's sight no man living can justify himself. And guilt always involves the idea of penalty. We cannot sin without bringing upon ourselves the wages of sin. As soon as we transgress we at once make ourselves liable to punishment. So that, having all sinned, we are all out of God's favor. We are guilty, and have brought upon ourselves that wrath of God which is revealed against all unrighteousness. This is the attitude in which we stand before God. It is not merely a theological dogma, it is an actual fact, that we are sinners against Him, and so under condemnation.

Here, then, you see the need of salvation—what it is we are to be saved from. It is from the condemning power of sin. It is from the just judgment of God, which we are not able to endure. A penalty being upon us, it is this that we need to have taken off; for unless this be done, nothing is more certain than that we shall lose our own souls. Those who stand before God only in the merit of their own righteousness, must receive the just award of that holy law which accounts him who offendeth even in but one point, guilty of all.

To those with whom it is thus, and who have come to the knowledge that it is thus with them, there is preciousness in that name which is above every name, *Jesus!* Hidden beneath that Sacred Word is its rich meaning, "He shall save His people from their sins." There is all that our souls can desire. The very name comes to us diffusing over heart and conscience alike "the peace of God,"—for in Jesus the needed salvation is brought to us. His office is to take away sin. He came to earth expressly that He might be a Sin-bearer. Sinless Himself, He took upon Himself our guilt, and was dealt with as if He Himself had sinned. It was for this especially that He had been born—to die the Just for the unjust. He died not merely as a martyr to Jewish hatred—He died *under sin*. He was offered, as the Scriptures uniformly teach, to bear the sins of many. And as He had power to take sin from us when He was wholly without sin, and so to make it His own as to bear the guilt of it for us, so has He also power to put upon those who are and who always must be without righteousness of their own, His own unspotted righteousness. And as He for our sake was accounted sinful, and allowed to die as if He had sinned, so for His sake are we accounted righteous, and in His righteousness we live for evermore. Freely, for the great love wherewith He loved us, He let Himself be clothed upon with our sin, that we might be clothed upon with His righteousness.

This, then, is what salvation is. It is what has been accomplished for us by our Lord and Saviour. It is a thing in itself perfect and entire, wanting nothing—Jesus "finished" it upon the Cross. From first to last it is His work, man having had nothing to do with the

procuring of it—it is bestowed upon us as a gift. All that we can do is, through grace, to accept of it.

When by the Spirit we have been convinced of our sin, and our guilt has become oppressive to us—a burden too heavy for us to bear—then all that remains for us to do, is to accept Christ's salvation in its perfectness. There is nothing that we can do ourselves, except to make our refuge under the sheltering wings of Him who gave Himself to suffer death upon the Cross for our redemption. The first step to be taken is to go at once to Jesus, and trust in His holy Name. And the moment this is done we are perfectly saved—our acceptance is complete—all the fulness of Jesus is our own. We are "found in Christ." Our look of faith has procured the immediate and full transfer of our sin to Him, so that the guilt of it no more cleaves to us; and at the same time that robe of snowy whiteness, whiter than all the fullers on earth can white it, is put upon us, so that in God's sight we are now without spot; and, live as long as we may, we never can add to the perfectness which we had in God's sight the very moment we believed. Our acceptance cannot be more complete even when we stand before the throne than it was when first we looked unto Jesus; for then all sin was taken off us, a perfect righteousness was put upon us, and we became "complete in Christ."

Do you not see, then, that salvation is in itself a perfect thing, obtained for you by the Lord Jesus Christ, proposed to you merely for your acceptance; yours in its entirety as soon as you believe?

Now if you could keep clearly in your mind this simplicity of salvation, not confounding it with the "things that accompany salvation," you would surely find yourself freed from many a difficulty. For salva-

tion but one thing is necessary. "Believe on the Lord Jesus Christ, and thou shalt be saved." Your acceptance depends solely upon the work which Christ has done for you, not in any degree upon what after your acceptance the Spirit is to work in you. Here is where many err, and, as the consequence of their error, they are shut out from much of the consolation which they ought to be finding in Christ. They confound effects with causes, results with the springs whence results flow; and so the harmony of the Christian life is broken up. You want first firmly to grasp the truth on what it is your salvation depends. You cannot, of course, have the results until you have the thing itself; therefore you are not first to try to find within yourself certain results of salvation, and from these gather the assurance that you are saved. Salvation comes first. You have it in its perfectness before you have or can have any one of the results of it; and so you want merely to cleave to Christ, and whatever you find or fail to find in yourself, neither to trust in your attainments nor to be cast down by your deficiencies, but to know yourself justified, accepted, saved, simply because you have trusted and are trusting in Jesus' blood and righteousness.

Being thus clear in our minds as to what salvation is, we are thereby prepared to give our attention to the "things that accompany salvation," knowing that the blessing itself is ours solely because of our trust in what Christ has done, and having learned to look upon our acceptance as an accomplished fact, our sonship placed beyond doubt, we can think of what ought to be the results of our sustaining this blessed relationship to God.

What, then, are some of the "things that accom-

pany" this salvation which we have found in the Blood of the Lamb? We answer, that the "things that accompany salvation" are what St. Paul elsewhere calls "the fruits of the Spirit."

First among these fruits we find enumerated, "love, joy, peace." These things are part of the *heart-life*, hidden from the eye of men. No other man can tell whether or not we have these. It is known only to ourselves whether the God of peace is giving us *peace* always by all means; whether the God of hope is filling us with *joy* in believing; whether "the *love* of God is shed abroad in our hearts by the Holy Ghost given unto us." It is not unimportant that we have these graces: we need them, that in the power of them we may do unto God true and laudable service. If our minds are distracted with doubts or burdened with fears, these doubts and fears must be as fetters to us in our Christian race. We want to serve God with a quiet mind, and to that end He must first give us pardon and peace. And the saved man has within him these "fruits of the Spirit," these results of salvation. He loves, he rejoices, he has peace with God through Jesus Christ; he bears grateful witness that unto him, believing, Christ is precious; his heart is resting, his conscience does not accuse, his soul's deep wants have all been met for him, and in Christ he is more than satisfied. The emotional nature is wrought upon to a different degree in different persons, but the result of faith is always "love, joy, peace." Just in proportion as the heart believes does it rest.

Many, however, forget that these are only "things that accompany salvation," and not salvation itself. You look within yourself, and, not finding your heart as deeply stirred within as you think it ought to be,

you say, It cannot be that I am indeed saved ; if I were I should *feel* more—should have more love, more joy, more peace. Now by this way of reasoning you just prevent these graces from springing up in you. For the seeming lack of them, you are doubtful about your Christian character. It is this doubt, is it not, that is keeping you out of peace? If you were confident of your acceptance, you would be at rest. But you are reversing the right order of things by making your assurance of salvation depend on your first finding within yourself the “things that accompany salvation.” This surely is a mistake. You are to have salvation first, and love, joy and peace will come afterwards. So that your reasoning is not to be, I have not these, and therefore I am not saved. Rather, you are to let yourself be assured of your salvation because you know yourself to be trusting in Him by whom “all that believe are justified from all things,” and then, as the result of this assurance, your heart will be resting, if not joyful.

In this connection you may, perhaps, recall that familiar anecdote of the First Napoleon. Seeing some deed of striking bravery done by a private in the ranks, riding up to him the Emperor saluted him as *Captain*. The royal word was enough. The man had not about him the appointments or the uniform of a Captain, but such confidence had he in the word that had been spoken to him that when, on reporting for duty as Captain, his title to that rank was challenged, he simply, pointing to the Emperor, replied, “*He said it!*” Here was implicit reliance upon a word, and the joy of promotion accompanied it. If the man’s reasoning had been, I cannot believe this to be so simply on my

Monarch's testimony, but must wait till a formal commission is tendered to me and a Captain's uniform procured for me, evidently he would have been in the wrong, and would have lost the joy that he found by his undoubting trust in what the Emperor said.

A man rescued from drowning by a life-boat is saved independently of any joy he may have in his deliverance. After he is saved, of course he cannot help rejoicing. It is unavoidable that he should do so. But you would think him a madman if he were to refuse to believe himself saved because not finding in himself all the joy and gratitude that he ought to have. He is saved, perfectly saved, because he lets himself be drawn into the place of safety.

These illustrations may serve to make plain that these accompaniments of salvation—such as love, joy, peace, which we all long to have—will come to us when we have a clear conviction of what salvation itself is. We shall never have them so long as we make our hope depend upon them. But when we look not at all at ourselves, but only unto Him who with His precious blood maketh intercession for us, and let our confidence of acceptance arise merely from His promises, then we shall find rest unto our souls.

These results in the inner life are evidently not all the "things that accompany salvation." There are things that are external, duties that are to be done.

The man who has been saved finds *prayer* a necessity to him. His soul needs thus to breathe out its desires after God. He does not always find the same delight in prayer. Sometimes it is a mere duty to which he forces himself; but he cannot go long without it, any more than he can go long without his food. At

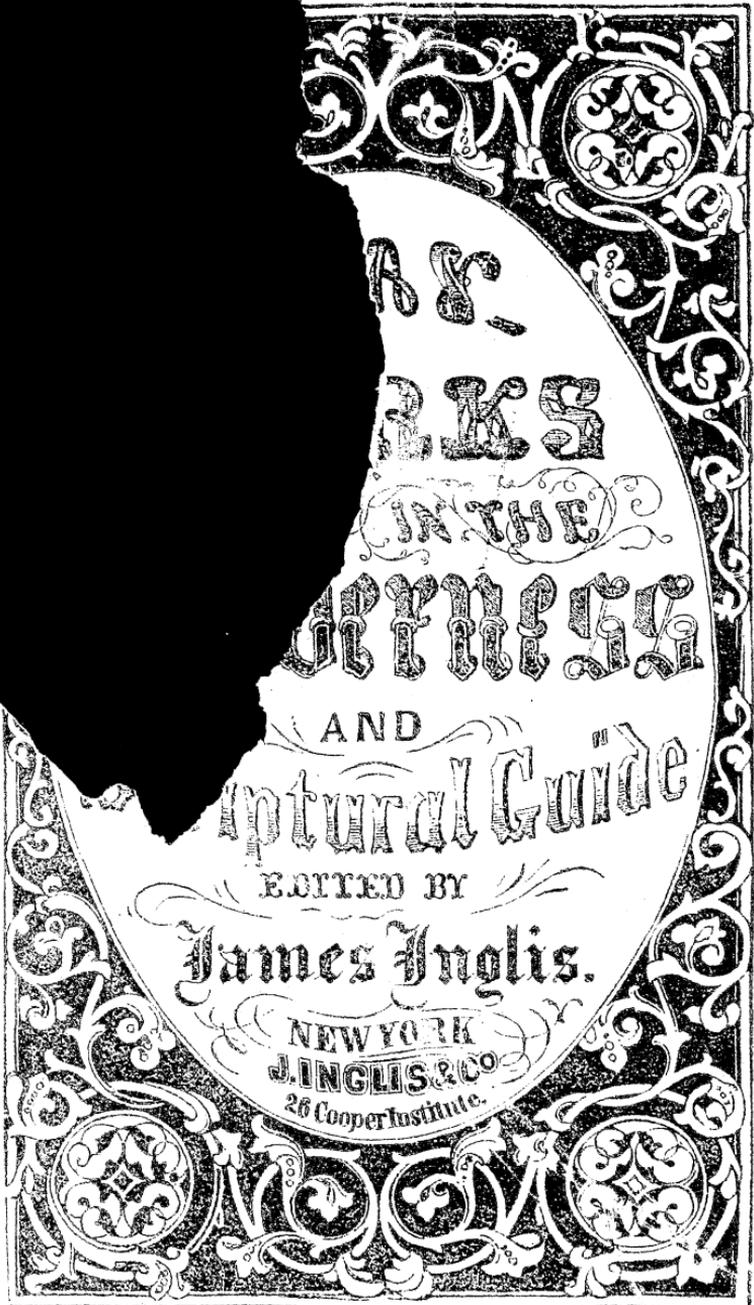
times his soul is athirst for God. He needs his regular times for prayer, and, beyond these, needs to have his heart kept, even while he is about his daily work, in abiding communion with God. The *Word of God* has in it nourishment for the saved man, on which he depends, and which is sweeter than honey to his taste. The *day* of God he accounts the best of all days. The *house* of God is to him as the gate of heaven, frequented because a day in God's courts is esteemed better than a thousand. The *Supper* of the Lord, which he there receives by faith with thanksgiving, brings him very near the heart of God. These things accompany salvation and follow upon faith; and besides these, all holy living—those other graces which adorn the character and make it Christ-like—"long-suffering, gentleness, goodness, faith, meekness, temperance." The man who has found salvation never accounts himself to have attained, or already to have been made perfect. He is always pressing toward the mark, always seeking to "grow up in all things to Him which is the Head, even Christ." His effort is practically to crucify the flesh with its affections and lusts, as it has already been judicially "crucified with Christ." His design is to spend and be spent for Christ in a life of holy activity, to be patient in all time of adversity, willing to follow uncomplainingly in the footsteps of his suffering Lord.

And yet here again you may run into the same error of confounding the "things that accompany salvation" with salvation itself. Every one finds that his attainments in practical holiness do not fully come up to the standard of the Gospel. Who is not often made ashamed by the discovery of some inward corruption, or by some failure in duty? Now if you reason, I am not saved because I am deficient in the practical holi-

ness that should accompany salvation, you cannot fail to be dispirited. If you make your assurance of salvation depend upon your finding in yourself a certain degree of conformity to the mind of Christ, you will never have such assurance. You will be keeping yourself out of it by dealing sō with yourself. For you never will find within yourself that which will perfectly satisfy you. But if, on the other hand, you say I know I am saved, not because I have become holy, but because in the very depths of my heart's consciousness I am trusting in Jesus Christ, then you will find peace through Jesus Christ, and you will work for Him far more happily and effectually, because for salvation you are relying not upon "the things that accompany salvation," but upon that Saviour who grants to the believing, full, perfect, and everlasting salvation, before they have, or can have, any one of the "things that accompany" it.

For us, then, to apprehend our saved condition will be to us the source and spring of all right results. If salvation and the accompaniments of salvation are confused in our minds, the doubts that will be thereby occasioned will enfeeble us in running the Christian race. But if, resting not upon our own feelings or our own doings but upon the sure word of God that He saves to the uttermost all who come unto Him by Christ, we learn to regard the fact of our acceptance in The Beloved as certain, as settled for ever, when through trust in Christ we become one with Christ in Death and Resurrection, then—thus clearly apprehending our salvation as the result of our simple faith—the "things that accompany salvation" will follow to our comfort, and to the glory of God by us. S.

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APRIL, 1866,

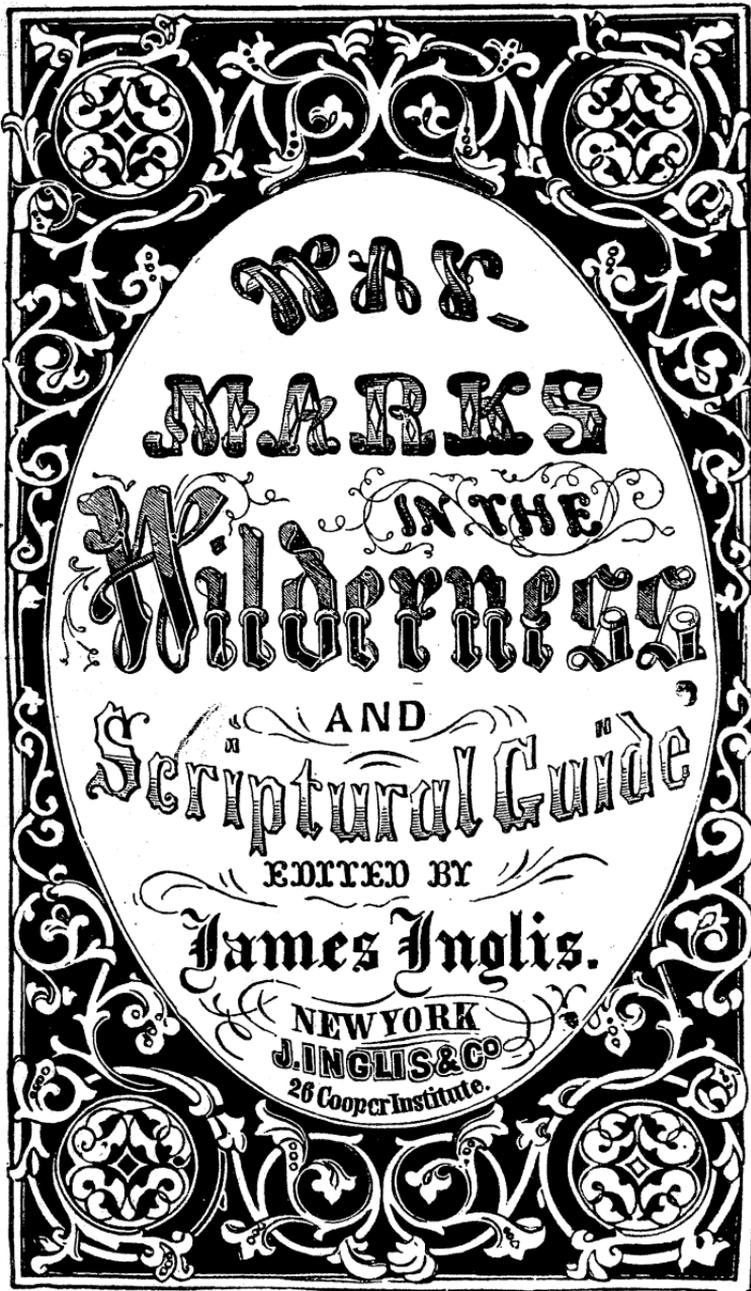
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JULY, 1866.

THE LIFE AND CHARACTER OF THE LORD JESUS CHRIST.*

THE title of the book is well chosen, "Ecce Homo!" the echo in the nineteenth century of the jeering introduction of a mocked Christ to the crowd that cried: "Crucify him, crucify him!" The second volume which the author promises, may bear the title which Pilate inscribed upon the cross, "Jesus of Nazareth, the king of the Jews," of which it has been said, "he wrote the truth, but it was unintentionally." The book is one of the recent attempts to familiarize the public mind with the consideration of the life of Jesus as that of a man of like passions with ourselves, and to undermine the authority of the evangelical record by rejecting every thing that will not bear such treatment. They admit and even extol His virtues, while they are leading the unsuspecting reader to the conclusion that His whole character was an imposture and His life a crime—a conclusion which is inevitable if He were not God and man in one person, and if He was not indeed set forth to be a propitiation through faith in His blood.

We have named beside this work, a book of a very

* A Short Meditation on the Moral Glory of the Lord Jesus Christ.
By J. G. B. London: W. H. Broom.

Ecce Homo! A Survey of the Life and Work of Jesus Christ.
London. 1866.

different character, the production of a servant of God, who has recently fallen asleep in Jesus, J. G. Bellet, by whose sweet and gracious words many of our readers have been comforted and built up. We do not propose to review either, but should rejoice if we could be instrumental in sending the latter forth as an antidote to the former, an antidote effectual in its unpretending simplicity and especially impressive as showing how far beyond human conception is the character of Jesus, and how far beyond the power of an uninspired pen is the delineation of it. We cannot, within the limits prescribed to us, illustrate what we have said by quotations from either, and rather seek the profit of our readers by leading them briefly through the subjects of Mr. Bellet's meditations, in which, without argument, the truth regarding the person of the Lord as God manifest in the flesh, is assumed, as well as the truth regarding His mission to put away sin by the sacrifice of Himself, and we are led to behold the moral glory which illumines every page of the Gospels, as it once shone on every path which He trod on earth.

While the fact that he is God cannot for a moment be lost sight of, if we would justly estimate His life, nothing is more evident than the reality of His humanity. The life we are to contemplate is thus introduced to us: "She brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger." This is a true infancy, and then we can trace the progress of childhood in its proper subjection to parental authority onward as His wisdom kept pace with His stature and His years, and He grew in favor with God and man. "His humanity

was perfectly natural in its development." His progress was one form of moral beauty. Every thing is orderly and seasonable. In every sense He is perfect. The moral glory of the child Jesus shines in its place, and when He became a man the same glory only finds other suitable expressions. He was the tree planted by the rivers of waters, that brought forth his fruit in due season, and all things are only beautiful in their season.

While His humanity was perfectly natural in its development, there is also a wonderful perfection in the combination of what we might deem opposite and incompatible characteristics. Divine power, for example, does not interfere with the flow of human sympathy. He who said, "I am the resurrection and the life," wept as he approached the grave of Lazarus. He knew both how to abound and how to be abased. On the Mount of Transfiguration He shone as the sun and the source of all brightness, and Moses and Elias receiving of His glory shone with Him. But as He descended the hill He charged the eye-witnesses of His glory not to speak of it, and at once addressed Himself to His common service.

In like manner after His resurrection, when He appeared in the midst of His disciples in such a character as man had never borne or witnessed, as the conqueror of death and the spoiler of the grave, He is not there to receive their homage or congratulations; not that He is indifferent to sympathy, but the hour of His manifested triumph is not come, and He is there as a visitor for a day, rather to teach them *their* interest, than to display *His own* in the great things which had just been accomplished.

But if "He knew how to abound," He knew also how "to be abased." In the same chapter, Luke ix., in which the transfiguration is recorded, we read how, on His way to Jerusalem, He was refused entrance into a Samaritan village. Rebuking the disciples who wished Him to command fire from heaven to destroy the rejectors, He meekly takes His place as the rejected One, "and they went to another village." Just so when He entered Jerusalem as the Son of David, being proclaimed king in accordance with the terms of the prophecy. The dignity was His, and when the moment demanded He can wear it. But immediately He is rejected, and He who had entered Jerusalem as her king, has to leave it to seek a night's lodgings where best He can find it. But there He is outside Jerusalem, as before he had been outside the Samaritan village, knowing how to be abased. There is nothing in morals finer than this combination of voluntary abasement in the midst of men, and the consciousness of glory before God. It tells us too that His heart is upon the end of the journey, and not upon the journey itself, and consequently overlooks the difficulties and inconveniences of the way.

Another remarkable combination in the Lord's character is His nearness to man and yet His distance from man. His distance was the very distance of holiness itself from all the pollution which surrounded Him, and yet His nearness was the nearness of a sympathy that was all His own, to the misery or need that demanded His aid. In Mark vi., when His disciples returned to Him after a long day's service, He cares tenderly for their weariness, and says, "Come ye yourselves apart into a desert place and rest awhile."

But the multitude followed them, and He is at once "moved with compassion for them, because they were as sheep not having a shepherd." The selfishness of His disciples interfered with this, but Jesus, having fed the multitude, expressed His displeasure with that selfishness by sending them away in a ship to the other side. Yet when in separation from Him they were in trouble from the wind and waves, He at once presented Himself for their deliverance. He is near to our neediness, but far from our selfishness.

Amidst the pollutions of the world He was the lonely one, but its need and sorrow called Him to ceaseless and various activities among all sorts of people. Wherever He is, He knows how to answer every man. When He is invited into the house of a Pharisee, not as a friend but in his public character as a teacher, He is there to teach and rebuke. When Levi made a feast and surrounded Him with publicans and sinners, He there revealed Himself as a Saviour. At the house of Zaccheus He was a self-invited guest to kindle and strengthen the freshly-quickened life which soon found expression in his avowal: "Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore unto him fourfold." When He joined the two disciples on the way to Emmaus, He rebuked their unbelief, but so ordered His words as to kindle their hearts. He would not invite Himself here as He had done at Jericho. But when invited, He went in, and gratified the love He had enkindled to the full; so that late as it was, they were constrained to return to Jerusalem, and communicate their joy to their fellows. Again we find Him a guest at Bethany; but *there* as a

friend of the family, He does not interfere with the family arrangements. Lazarus may sit among the guests ; Mary may be abstracted and occupied with the one thing ; Martha may be busy and serving. He leaves all as He finds it. But if Martha steps out of her place to teach or reprove, He resumes His higher character, and sets things right *divinely*, though He would not interfere with them domestically. Wherever He is, He sits in His place in all perfection and beauty.

His relations to the world, when He was here, exhibit in Him a combination of characters as well as of virtues. He was at once a conqueror, a sufferer, and a benefactor. He overcame the world, refusing all its attractions ; He suffered from it, witnessing for God against its whole course and spirit ; He blessed it, returning good for evil. He was in the world, but not of it as one that shared its hopes and projects or breathed its spirit. At the Feast of Tabernacles, Israel's great festal season, His brethren proposed to Him to take advantage of the time when all the world was at Jerusalem, and display His power. But His time had not come. He was then on His way to the altar and not the throne. And so when He went up afterward, unnoticed, to the feast, He is there in service not in honor, teaching, but affirming, "My doctrine is not mine, but His that sent me."

At other times we see His perfection in the way in which He makes distinctions. In dealing with sorrow *outside*, we see tenderness and the power that relieved ; in dealing with the sorrow of *disciples*, we see faithfulness as well as tenderness. When the leper, in Matthew viii., brings his sorrows to Jesus,

he gets healing at once; in the same chapter, when the disciples bring their sorrow, they receive rebuke as well as relief, "Why are ye fearful, O ye of little faith;" though the leper had little faith as well as the disciples. Yet even with them there came an hour when there was no rebuke—it was the parting hour when instead of "O ye of little faith," He says, "Let not your heart be troubled."

He was not to be drawn into softness when the occasion demanded faithfulness, and yet He passed by many circumstances which human sensibilities would have resented. Honey as well as leaven was excluded from the offering made by fire. His treatment of His disciples was not merely amiable or courteous, it was love which bound them to Him. How apt we are to lose sight of the distinction! His life was light as well as love, making manifest all evil, but holding its own place uncondemned.

When challenged He never excuses Himself. His disciples complain, "Master, carest Thou not that we perish?" At another time Martha says, "Lord, if Thou hadst been here, my brother had not died." He offers no excuse, but what an answer there is in the events! Appearances might have been against Him. Why did He sleep in the boat when the wind and waves were raging? Why did He loiter on the road while the daughter of Jairus was dying? Why did He tarry where He was, when His friend Lazarus was sick in a distant village? We have heard of these ways of Jesus, sleeping, loitering, tarrying; but we also see the end of Jesus, that all is perfect. We may learn the lesson, that we had better stand by, looking and adoring, and let the Lord go on with His business.

As He did not excuse Himself to the judgment of man in His ministry, so when the hour of darkness came He did not cast Himself upon the pity of man. We hear of no appeal to the compassion of the rulers, no pleading for life. He had prayed the Father in Gethsemane, but there is no endeavor to move the high-priest or the Roman governor. All that He has to say to men in that hour is to expose their sin.

He who knew how to abound and how to be abased taught us that there is a time to keep and a time to cast away. Pharaoh treated Israel's proposal to worship God as idleness, and the disciples challenged the expenditure of three hundred pence on the body of Jesus as waste. But there is no waste in the services of the heart or the hand that worships God, be they as prodigal as they may. Renouncing Egypt is not idleness—breaking a box of precious ointment on the head of Christ is not waste. But it is thus carnal wisdom reckons when worldly advantages are surrendered, and opportunities of worldly promotion are not used, because the heart has learned the path of companionship with Him whom man despises. "Why this waste?" say the worldly-wise, who teach that station, wealth, and power might be retained or acquired, and then used in the service of God. But a world-rejected Christ, if known spiritually, would teach another lesson.

He knew when to "cast away" and when to keep. "Let her alone," He said of the woman who broke the box of spikenard, "she hath wrought a good work on me." But after feeding the multitude so bounteously, He said: "Gather up the fragments that remain, that nothing be lost." In His eyes, then, the

very crumbs of human food are sacred, and not to be cast away. Thus all the circumstances of human life, change as they may, or be they as minute as they may, are adorned by something of the moral glory that was ever brightening the path of His sacred, weary feet.

Again, the Lord did not, as we are apt to do, judge of others in relation to Himself. We judge others by their treatment of ourselves, and make our interest in them the measure of their character. God is a "God of knowledge," and by Him actions are weighed. So the Lord, when a Pharisee with an air of civility invited Him to dine, did not permit the honey of courtesy to pervert His taste and judgment. The invitation covered a purpose, and so soon as the Lord entered the house, the man began to act the Pharisee rather than the host. But Jesus was not to be flattered out of a just judgment. He exposes and rebukes, and the veil of affected civility is at once cast aside. "The Scribes and Pharisees began to urge Him vehemently, and to provoke Him to speak many things; laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him."

Very different from this was His way in the house of Simon, also a Pharisee, who invited Him to dine, but whose invitation covered no purpose, though the Lord found it necessary to expose him to himself, when in the spirit of a Pharisee he was saying within himself: "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner." So when Peter expressed fond and considerate attachment to his

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Master, "This be far from me, Lord," Jesus judged these words in their moral place, and found that they were moved by the enemy who may often be found lurking in words of courtesy and kindness. In the same way when Thomas worshipped Him, "My Lord and my God!" Jesus puts Thomas in his right place: "Thomas, because thou hast seen me, thou hast believed."

There is joy in the presence of the angels of God over one sinner that repenteth. This is public; but beyond this there is the joy of the divine bosom as revealed in John iv. 27-32. "I have meat to eat that ye know not of," is the language of Jesus as He tasted this joy. The Shepherd had but just brought home the stray sheep, and as yet the joy was all His own. The household had not yet been called to rejoice with Him. His disciples had left Him weary, hungry, and thirsty at the well; returning, they found Him feasted and rested; for a poor sinful woman had been sent away in the liberty of the salvation of God.

There is a temptation, in a time of confusion and apostasy, to throw all up as hopeless and gone, and ask: "Why attempt to distinguish?" But the Lord was in the confusion without being confounded. He held His narrow way through it all unsoiled and undistracted. The condition of things as well as the character of persons exercised Him; the coin of Cæsar circulating in Immanuel's land; partition walls all but in ruins; Jew and Gentile, clean and unclean confounded, save as religious arrogancy retained them after its own manner. But His one golden rule expresses the perfectness of His passage through all:

“Render unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s!”

The Lord was “poor yet making many rich”—“having nothing yet possessing all things.” He would receive ministry from some godly women out of their substance, and yet minister to the need of all around Him out of the treasures of the fulness of the earth. He would feed thousands in desert places, and yet He, when He was hungry, waited for the return of His disciples with food from a neighboring village. But in His poverty there was nothing that in the least savored of meanness. He never begs though He have not a penny; for when He wanted to see one, He had to ask to be shown one. In danger as well as in need, He does nothing unbecoming His personal dignity. There was great dignity and moral devotion about Paul; but when he is in danger of his life, he uses his nephew to protect him, or he is let down the wall in a basket. Nay, he avowed himself a Pharisee in order to shelter himself; but we find nothing of all this in Jesus.

He knew how to answer every man with profitable and precious words, but often seasoned with salt. He did not so much seek to satisfy inquirers as to reach their conscience or their condition. In His silence at last before the priest or Pilate or Herod, we can trace the same perfect fitness that we do in His words. There is great variety in His tone and manner; sometimes His words were gentle, sometimes peremptory, sometimes He reasons, sometimes He rebukes; but whatever He does is precisely what the occasion demands. In a single chapter, Matthew xv., we find Him answering the Pharisees, the multi-

tude, the poor afflicted stranger from the coast of Tyre, and exposing the stupidity or selfishness of His own disciples; and how wisely and graciously was all adapted to the place or occasion that called it forth!

We find Him in a great variety of conditions; now slighted and scorned, watched and hated, retiring from the malignity of His enemies, weak, wearied, needy; a debtor to the service of some loving woman who felt as though she owed Him every thing. Then, again, He is in strength and honor, doing wonders, letting out some rays of His glory; and though in person and circumstance nothing in the world, a carpenter's son, without learning or fortune, yet making a greater stir among men, and at times among the rulers of the earth, than any man ever made.

He asked His disciples to watch with Him, but He did not ask them to pray for Him. He prized their sympathy, but He could not ask them to stand in the divine presence for Him. When, immediately after, He linked watching and praying together, it was for themselves. "Watch and pray, that ye enter not into temptation." Paul said, "Pray for us;" but that could not be the language of Jesus. He did good and lent, hoping for nothing again. He gave, and His left hand did not know what His right hand did. He never made the deliverance wrought a claim to the service of the person delivered. He would not allow the Gadarene out of whom He cast the devils to follow Him. The widow's son at Nain He restores to his mother. The nature of grace is to impart to others, not to enrich itself, and He came that in Him grace might shine in all its glory. He found servants in the world; but He called them and endowed them,

and sending them forth, He said, "Freely ye have received, freely give." Surely there is something beyond human conception in the delineation of such a character. None other than the Spirit of God could write thus.

The strongest faith that drew upon Him without ceremony or apology, in full, immediate assurance, was ever welcome, while the timid soul that approached as one that was ashamed was encouraged and blessed. To the poor leper who said, "Lord, if thou wilt, thou canst make me clean," Jesus at once replies, "I will, be thou clean." But immediately the same lips uttered the fulness of the heart, in response to the unquestioning faith of the Gentile centurion. And when the bold, earnest faith of a family in Israel broke up the roof of the house where He was, that they might let down their sick before Him, His heart was entered by the action as surely as the house in Capernaum was entered. Selfishness is wearied by importunity, but it is the unbelief that would not draw upon Him that wearied the Lord Jesus Christ.

We are aware in how many ways our fellow-disciples try and tempt us, as no doubt we do them. We find it hard to forbear with the faults which we see in them, or fancy we see, for often the fault may be in ourselves. But the Lord was never overcome of evil, but was ever overcoming evil with good. Vanity, ill-temper, and all forms of selfishness He endured from His disciples continually. But, blessed to tell, when they provoked Him they proved Him. He reproved, taught, warned them, but never gave them up; and at the end of their walk together, He is nearer to them than ever. We lose nothing by His re-

buke. He who does not withdraw His heart from us when He is dealing with our conscience, is quick to restore our soul, and the heart finds its happy freedom in His presence again.

Time made no change in Him. Kindred instances of grace before and after His resurrection give assurance of this. We know what He is now and will be for ever, from what He has been already — Jesus the same yesterday, to-day, and for ever. *The disciples* had forsaken Him and fled in the hour of His weakness and need, while *He* for their sakes had gone through death. *They* were still poor, feeble publicans, while *He* was now glorified with all power in heaven and on earth. But these things worked no change in Him — love defies them all, and He returns to them the same Jesus whom they had known before. Without a word of reproach, He speaks peace to them, and shows them His hands and His side, that they might read their unchallengeable title to a peace which He had wrought out and purchased for them. And in all His dealings with them He is the same in gracious, perfect skill of love, going on with the work which He had already begun, resuming as the risen Lord the service which He left unfinished, and resuming it at the very point where He left it. The promise which He made after He was risen He fulfilled after He ascended, and thus continues the testimony of His faithfulness. All witness for Him — His life ere He suffered, His intercourse with them after His resurrection, and what He has done since He ascended, that no variableness or shadow of turning is found with Him. Jesus the same indeed, faithful and true. All the pledges He had given them ere He suffered He

makes good after He rose. The character He had sustained in the midst of them He sustains now. The Lord was continually giving, but He was rarely assenting. He made great communications when He found but little communion. As the Father in heaven who maketh His sun to rise on the evil and on the good, and sendeth His rain on the just and on the unjust, He was also in the world as "the unknown God." The rich aboundings of His grace, the purity of His kingdom, the foundation upon which His title to glory rested were all foreign to the hearts of men. When the multitude were hailing Him as King, the Pharisees said: "Master, rebuke Thy disciples." They could not brook the thought of the throne belonging to such an one, for they had not learned the mystery of "a root out of a dry ground."

It was only where His own Spirit led that precious discoveries of Him were made. The company who brought the man "sick of the palsy" understood Him. They approached not as though they were doubting and overawed, but as though faith said, "I will not let Thee go except Thou bless me;" as though they knew that He delighted in having His grace trusted and His power used by our necessities without reserve. So when Levi made a feast, and seated publicans and sinners at the table with Him, he knew whom he entertained; as Paul tells us, he knew whom he believed.

Flesh and blood cannot grasp this knowledge of Him. His kinsfolks said that He was "beside Himself," but faith makes great discoveries, and carries us beyond what men would esteem orderly and well-meaning. The multitude tell Bartimeus to hold his

peace, but he will not, for he knew Him as Levi knew Him. Men are not prepared for His full work. He will glorify God as well as relieve the sinner; and such is the enmity of the carnal mind, that if blessing come only with the presence of God, it will not receive a welcome. Man would be well taken care of himself and let the glory of God fare as it may. But when through faith any poor sinner can indeed rejoice in the glory of God, the sight is very beautiful, as in the case of the Syrophenician woman, who would let God's way, in the faithful hand of Jesus, be exalted, though she herself were thereby set aside even in her sorrows.

His kinsfolk were ignorant of Jesus. They understood His power but not His principles; for, after the manner of men, they connected the possession of power or talents with the serving of a man's interest in the world. But what attractiveness there was in Him for any heart that had been opened by the Spirit! Thus His disciples, though they knew little about Him doctrinally, gained no worldly advantage from Him, and never once availed themselves of His miraculous power on their own behalf, clung to Him with the tenderest affection. What power there was in His look or His word! "Follow me!" was sufficient for Matthew. Men of the most opposite temperaments—the slow-hearted, reasoning Thomas, and the ardent, uncalculating Peter—were attracted and kept around this wondrous centre. Even Thomas seemed in this presence to breathe the spirit of Peter, for it was Thomas who said: "Let us also go, that we may die with Him." We may dwell in memory on these proofs of His preciousness to hearts like our own, and

welcome them as pledges of that which we too shall share when a mighty multitude of all nations, kindreds, peoples, and tongues shall be gathered around Him in a world worthy of Him.

The light of God shines before us that we may reflect it if we have grace, but it exacts nothing from us. Such is the moral glory of the Lord Jesus, and it remains for us not to begin by painfully measuring ourselves by it, but thankfully learning *what He is*. Surely the glory is departed. We have the record of it, but where is the reflection of it?

“There has one object been disclosed on earth,
That might commend the place; but now 'tis gone—
Jesus is with the Father.”

But though not here, He is just what He was. We are to know Him by the living truthful pages of the record, and thus we know Him for His own eternity. And it is more knowledge of His person, His presence, Himself, that we need, beyond a mere acquaintance with truths about Him. “The prerogative of our Christian faith,” Dr. Bonar has beautifully said, “the secret of its strength is in this, that all which it has and all which it offers is laid up in a *person*. This is what has made it strong when so much else has proved weak, that it has a Christ as its middle point, that it has not a circumference without a centre; that it has not merely deliverance, but a deliverer; not redemption only, but a Redeemer as well. This is what makes it fit for wayfaring men. This is what makes it sunlight, and all else when compared with it but as moonlight—fair it may be, but cold and ineffectual; while here the life and the light are one. And, oh!

how great the difference between submitting ourselves to a complex of rules, and casting ourselves upon a beating heart — between accepting a system, and cleaving to a person. Our blessedness — and let us not miss it — is, that our treasures are treasured in a person, who is not for one generation, a present teacher and a living Lord, and then for all succeeding generations a past and a dead one, but who is present and living for all.”

A great combination of like moral glories may be traced in the Lord's ministry as well as in His character. Viewing Him in that ministry in relation to God, we see Him representing man to God in such perfection that God can again delight and glory in man. We see Him also representing God to man — letting, not a fair creation, but a ruined, worthless world know what God is, representing Him in grace, and saying: “He that hath seen me hath seen the Father.” We find Him ever mindful of the claims of God, faithful to God's truth, and jealous of God's glory, while in the daily and unwearied service of the sinner's need and blessing. There is in it all “glory to God in the highest” as well as “peace on earth, good-will to man.”

Viewing Him in that ministry in relation to *Satan*, we see Him first of all meeting Satan as a tempter, and in this initial victory over him, binding the strong man ere He goes forth to spoil his house. Having bound the strong man, the victor proceeds, in the cure of all diseases, casting out devils, and all works of mercy and wonder, to spoil his house. At last He yields to him who had the power of death, but in dying He destroyed him—Satan is bruised. It is proper to remark

that in all His ministry He never allowed Satan to bear witness to Him ; for His ministry was as pure as it was gracious. He could not act on expediency, and therefore silenced the testimony of devils though it might be true.

In relation to *man*, while He was constantly relieving and serving man in the variety of misery, He was also exposing man in all the vileness of sin.

We cannot here trace all the variety of His teaching in adaptation of the varied condition of men ; but we may surely say, that whether His style be peremptory or gentle, sharp or considerate ; whether rebuke on His lips be so tempered as to be scarcely rebuke at all, or so heightened as almost to be the language of repulse and disclaimer ; still when the occasion is weighed, all the variety will be found to be but various perfection. " A word fitly spoken is like apples of gold in pictures of silver. As an earring of gold and an ornament of fine gold, so is a wise reproof upon an obedient ear."

The cross being the perfection of the full form of glory in Him, Jesus said, when the traitor went forth to accomplish his deed, " Now is the Son of Man glorified." From the beginning up to that hour there had been nothing to mar its beauty, and the hour was at hand when it was to shine out in the very last ray that was to give it its full brightness. " Now is the Son of Man glorified," and he continued, " God is glorified in Him." All God's rights were maintained, all His perfections displayed. God's truth, holiness, love, majesty, and all beside, were magnified in a way and illustrated in a light beyond all that could otherwise have been known of them.

Therefore He adds, " If God be glorified in Him, God

also shall glory Him in Himself; and shall straightway glorify Him." His own title to personal glory was recognized when He took His place in heaven, at the right hand of the Majesty there, as in company with God Himself. As the first man, upon his sin, was cast out from the presence of God, so the Second Man, upon His glorifying God, was seated in the highest heavens.

In one sense the moral perfectness of the Son of Man is all for us; in another sense it is too much for us. It fills us indeed with admiration when we look at it as telling us what He is; but it overwhelms us when we look at it in the recollection of what we ourselves are. Yet faith is at home with Jesus. Can we treat such an one with fear or suspicion? Can we doubt Him? Could we have taken a distant place from Him who sat at the well with the woman of Sychar? Yes, we may sit near Him undazzled by the glory—though the glory be divine—God and man are there; the two natures unconfused—but the effulgence of the divine is chastened, the homeliness of the human is elevated. Yet the human was human, and the divine was divine.

"Let me close," says Mr. Bellet in the last paragraph of his *Meditations*, "by saying that it is blessed and happy, as well as part of our worship, to mark the characteristics of the Lord's way and ministry here on the earth, as I have been seeking in measure to do in this paper; for all that He did and said, all His service, whether in the substance or the style of it, is the witness of what He was, and He is the witness to us of what God is. And thus we reach God, the blessed one, through the paths of the Lord Jesus, in the pages of the Evangelists. Every step of that way becomes important to us. All that He did and said was a real

truthful expression of Himself, as He Himself was a real truthful expression of God. And if we can understand the character of His ministry or read the moral glory that attaches to each moment and each particular of His walk and service here on earth, and so learn what He is, and thus learn what God is, we reach God in certain and unclouded knowledge of Him through the ordinary paths and activities of this divine love of man."

DANIEL XII. 1.

"AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

"*And at that time.*" By referring to the last verse of the preceding chapter, it will be seen that the time here alluded to is the time when the "wilful king," of which that chapter treats, shall be destroyed. "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." C. xi. 45. That wilful king is Antichrist, or the Man of Sin, as will appear from a comparison of the following verses:

DAN. xi. 36.

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished."

2 THESS. ii. 3, 4.

"That man of sin . . . who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

The revelation of this Antichrist, or Man of Sin, is future; and, of course, his destruction is future. He is to be overthrown at the glorious epiphany of Christ. "Whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. ii. 18. To adopt the words of Alford, "We still look for the Man of Sin in the fulness of the prophetic sense, to appear, and that immediately before the coming of the Lord. We look for him as the final embodiment of that *anomia*—that resistance to God and God's law, which has been for these many centuries fermenting under the crust of human society, and of which we have already witnessed so many partial and tentative eruptions. Whether he is to be expected personally, as one individual embodiment of evil, we would not dogmatically pronounce; still we would not forget that both ancient interpretation and the world's history point that way. Almost all the great movements for good or for ill have been gathered to a head by one central personal agency. Nor is there any reason to suppose that this will be otherwise in the future. In proportion as the general standard of mental cultivation is raised, and man made equal with man, the ordinary power of genius is diminished; but its extraordinary power is increased, its reach deepened, its hold rendered more firm. As men become familiar with the achievements and the exercise of talent, they learn to despise and disregard its daily examples, and to be more independent of mere men of ability; but they only become more completely in the power of gigantic intellect, and the slaves of preëminent and unapproachable talent. So there seems nothing im-

probable, judging from these considerations, and from the analogy of the partial manifestations which we have already seen, that the centralization of the anti-christian power may ultimately take place in the person of some one of the sons of men."

The time referred to in this verse, then, is the end of the present age, when our blessed Lord shall appear to establish His kingdom, and to cast out thereof "all things that offend, and them which do iniquity."

"*And at that time shall Michael stand up, the great prince which standeth for the children of thy people.*" In the tenth chapter of this book, Michael is twice referred to (vs. 13, 21) as the Prince of Israel; and in the Epistle of St. Jude he is called an archangel. Misled, perhaps, by the fact that Jesus is styled "Prince of the kings of the earth," some writers have supposed that Jesus is here alluded to. Henry, in commenting upon this passage, tells us that "Christ stood for the children of our people when He was made sin and a curse for them, stood in their stead as a sacrifice, bore the curse for them, to bear it from them. He stands for them in the intercession He ever lives to make within the veil; stands up for them, and stands their friend." All this is true concerning Jesus, but it certainly is not the truth which is taught here. The time referred to (the end of the present age, when Jesus shall appear a second time without sin, unto salvation) forbids it, as well as the name Michael, which belongs (as the references above quoted prove) not to the Prince of the kings of the earth, but to a prince among the angels. According to the later O. T. Scriptures the angelic office was divided into parts, each part being assigned to an in-

dividual angel. Hence, we read of an angelic prince of the Jews, and an angelic prince of the kingdom of Persia. The fact of a certain relationship between these mighty angels and those kingdoms is revealed, though not its nature. Hence, also, the respective offices of the more prominent angels are distinguished: Gabriel representing the ministration of the angels toward man, and Michael their ministration against the power of Satan. Michael seems to have been the protector of the Jewish people against the wiles of heathenism, and the assaults of ungodly power. By his "standing up" for them we are to understand some beneficent exercise of angelic power on their behalf, at that awful crisis in their history which is referred to in the succeeding clause.

"And there shall be a time of trouble, such as never was since there was a nation, even to that same time." If this time of trouble is connected, as it manifestly is, with the destruction of Antichrist, it is, of course, still future. "*It shall be a time of trouble*" would be a better rendering of the passage—that is, the time at which Michael shall stand up in behalf of Israel; and this time, as we have already shown, synchronizes with the final overthrow of anti-christian power.

Its futurity is put beyond all doubt, however, by the fact that the Saviour connects it with His own re-appearance. After quoting the words of the prophet, and referring to this hour of unequalled trouble as a sign of His advent, he adds: "IMMEDIATELY after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. And then shall appear the sign of the

Son of Man in the heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory.”

By not distinguishing between the “great distress” predicted in the 21st chapter of St. Luke, and the “great tribulation” predicted in the 24th chapter of St. Matthew, some writers have supposed that both predictions were fulfilled at the destruction of Jerusalem by Titus; but a careful comparison of the passages will show that the “distress” and “tribulation” refer to entirely different and widely separated events. Luke speaks of a past event—the gathering of the Roman armies against Jerusalem, which resulted in the capture of the city; and the subsequent verses go on to speak of the present period of Jerusalem’s prolonged affliction. “Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled.” Luke speaks of armies *without* Jerusalem—armies which strove, but were long unable to capture it. Matthew speaks of no armies, and no siege. We do not find in Luke, as in Matthew, any intimation of the corruption and failure of Christianity. We do not find it said that “iniquity shall abound” or “love wax cold.” At the time of the great tribulation it will be so. Indeed, it is so already. But before Jerusalem was compassed by the Roman armies it was not so. The Church was retaining its position. Even the Gentile churches were still worthy of being represented by candlesticks of gold.

But not to continue the contrast between the two Evangelists, which is very marked in other respects, we would say that an honest exegesis of the single

word "immediately" fixes beyond all controversy the time of the tribulation. If it is to be followed so closely by the glorious epiphany of the Saviour, it must be among the events which are yet to take place. Few, we trust, at the present day will sanction an exegesis which stretches the word "immediately" over a period of more than eighteen hundred years; and fewer still, we hope, an exegesis which would so empty the rest of the verse of its meaning as to make it refer to the events which attended the desolation of the holy city by Titus. Surely the Son of Man did not then come in the clouds of heaven with power and great glory; nor did He, at that time, send forth His angels with a great sound of a trumpet to gather together His elect from the four winds. This gathering is future; this glorious epiphany is future; therefore the great tribulation is future.

No wonder that infidels, assuming with some interpreters that the tribulation is a past event, call Christ an impostor, predicting a glorious manifestation of His person which never occurred! No wonder that rationalists, making the same assumption, deny the judgment, and the resurrection of the dead! If Christ came in glory at the last destruction of Jerusalem, then He cannot come again, for only one advent in glory is foretold. Or if He came then, He came spiritually: therefore only in this manner will He come again. By such interpretations, how is all objective truth frittered away, and the Scriptures denuded of their power! Great, very great is the responsibility of those who sanction them.

"And at that time thy people shall be delivered, every one that shall be found written in the book."

This event is certainly future, and confirms the opinion already expressed in regard to the futurity of the great tribulation. In fact, the whole vision, of which the verse on which we are commenting forms a part, refers to the concluding scenes of Jewish history—that is, to those scenes which will accompany the restoration of the chosen people to God's favor, and usher in the advent of their King. This the angel distinctly announced at the beginning of his revelation. "Now I am come to make thee understand what shall befall thy people in the latter days."

The words "thy people" being addressed to Daniel, refer, of course, to his own nation. In this restricted sense they are used throughout the book, as in chap. ix. vs. 16, 24: "Jerusalem and thy people are become a reproach to all that are about us." "Seventy weeks are determined upon thy people."

By their "deliverance" we understand their deliverance from the great tribulation through which they will be called to pass at the end of the age, and which will be brought upon them by the power and malice of their last great persecutor; a deliverance which is distinctly referred to in the following passages of holy Scripture, to which we ask the reader's special attention: "And these are the words which the Lord spake concerning Israel and concerning Judah. For thus saith the Lord, we have heard a voice of trembling, of fear, and not of peace. Ask ye now and see whether a man doth travail with child? wherefore do I see every man with his hands upon his loins, as a woman in travail, and all faces turned into paleness? Alas! for that day is great, so that none is like it; *it is even the time of*

Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and I will burst thy bonds, and strangers shall no more serve themselves of him, but they shall serve the Lord their God, and David their King, whom I will raise up unto them." Jer. xxx. 4-9. "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off, and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God." Zech. xiii. 8, 9.

What a clear prediction, then, this verse contains of the final trouble through which, under the reign of Antichrist, the beloved people of God will pass to their longed for rest! Our chief desire has been to make clear the fact that this trouble is future, and that it constitutes the close of that dark night in the world's history which shall be the prelude of an eternal day.

It is not pleasant to speak of trouble yet to come, much less to dwell upon those unparalleled sorrows with which our earth is yet to be overwhelmed; but there is a tendency at the present day to speak only of peace and of safety, which renders faithful testimony on this point especially necessary. Progress is the watchword of the hour. The civilization of the race, we are told, is rapidly advancing, and through this civilization the golden age of the world's history is soon to be ushered in. Men are every day, it is

said, becoming more liberal and tolerant, and the hour of universal emancipation from bigotry and fanaticism and superstition is drawing nigh.

The student of God's Word knows well what this language means, and trembles as he hears it uttered. Toleration, on the lips of those who boast of it, means indifference to truth; and emancipation from bigotry and fanaticism, and superstition, means nothing but emancipation from those doctrines of the Gospel which, to the wise of this world, have ever been but foolishness. The simple truth is, that anti-christianism is progressing with rapid strides, the professing Church of Christ itself fast passing under that shadow by which the world is soon to be eclipsed.

If faithful to our high calling, then, we must speak of danger; warning the wicked of a judgment which is so near at hand, and pleading with our Christian brethren to "watch and pray always, that they may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

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THE PARABLE OF THE LEAVEN.

CHRIST appeared to Israel again, again to be rejected, whether as their king or as their long-suffering and compassionate Saviour, whether as the Son of God or the Son of man. He came as their deliverer still. It was the same angel Jehovah, the same Yahveh Christ who had delivered them out of Egypt, and led them through the wilderness. It was the same divine commissioner, the same great high-priest, who had promulgated from Sinai their lofty code of ethics, established their ritual, appointed and consecrated their priesthood, and banished from their sacrificial offerings the despicable symbol of a corrupt and impure worship. Though differently manifested, it was the same "word of the Lord" which so often had spoken to them, now in anger and now in sorrow, now in love and now in wrath; which appeared to the faithful fathers of their race, to the mighty framer of their nationality, to the not less mighty architect of the lofty fortunes of their early kingly era, and to their rapt prophets; the same in reality, though not in semblance and manifestation. His name was the holy child Jesus, the Christ of God, "Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." He came to Israel again, and would fain have manifested His divine glory with even

greater might and splendor than before ; but leavened, wholly leavened Israel refused to receive Him. "He came to His own, and His own received Him not." Gathering a little band of poor but faithful disciples around Him, with the sad tale of Israel's woe, both past and to come, before His all-seeing eye, and with a telling instance of the corrupt and corrupting doctrines of the Pharisees and the Sadducees, and of their wicked self-righteousness, freshly in His mind, He warned His disciples, among His very first words of instruction to them—as if, indeed, the opprobrious symbol had, with the decay of the Mosaic ritual, only derived a new intensity of opprobrium—to "take heed and beware of the leaven of the Pharisees and of the Sadducees." And wherefore not intenser opprobrium? Was not He who uttered the warning, though in the eye of the world only a lowly Nazarene, of the lowliest birth, born in a manger, Joseph the carpenter's son, yet was he not the same divine and august Being who had so often displayed Himself to fallen Israel in unearthly splendor in the past ; and were not Phariseeism and Sadduceeism, with their unrighteous self-glorying, the ripened product of that leaven which had corrupted Israel and caused her downfall ; and was the danger any less imminent in the future than it had been in the past? Had not those conceited Pharisees and Sadducees just assailed Him on the coasts of Galilee, at Magdala, requiring of Him, with derisive scorn, a sign that He was the Messiah ; and were not Peter and James and John and the other disciples in danger from the subtle poison, that He should so solemnly have charged them to "take heed and beware of the leaven of the Pharisees and of the Sadducees"? Were

ever words of warning better timed? Fell ever a more opprobrious term from those holy lips?

But as this is the first instance of the use of the word in the New Testament, and especially as it was uttered by Christ Himself, it is proper to consider it somewhat at length, as we did the first instance of its use in the Old Testament. Our own opinion of the word, as here used, sufficiently appears; we therefore cite the opinions of a few of our most popular and highly-esteemed commentators.

Says Clarke, commenting on this passage: "Bad doctrines act in the soul as leaven does in bread; they assimilate the whole spirit to their own nature. Pride, hypocrisy, and worldly-mindedness, which constituted the leaven of the Pharisees and Sadducees, ruin the major part of the world."

Says Scott, in loco: "Jesus, with reference to what had lately passed, warned His disciples most cautiously to beware of the leaven of the Pharisees and of the Sadducees and Herodians, (Mark viii. 15,) meaning their hypocrisy, infidelity, corrupt doctrine, vain traditions, and proud enmity against the truth, which soured and corrupted all they did."

Says Ryle, in loco: "To whom was this warning addressed? To the twelve apostles, to the first ministers of the Church of Christ. Against what did our Lord warn His apostles? Against the 'doctrine' of the Pharisees and of the Sadducees. The Pharisees, we are frequently told in the gospels, were self-righteous formalists. The Sadducees were sceptics, free-thinkers, and half infidels; yet Peter, James, and John must beware of their doctrines."

"Let us remember this saying of our Lord's about

'the leaven of the Pharisees and of the Sadducees' was intended for all time. It was not meant for the generation only to which it was spoken. It was meant for the perpetual benefit of the Church of Christ. He who spake it saw with prophetic eye the future history of Christianity. The great Physician knew well that Pharisee-doctrines and Sadducee-doctrines would prove the two great wasting diseases of His Church until the end of the world. He would have us know that there will always be Pharisees and Sadducees in the ranks of Christians. Their succession shall never fail. Their generation shall never become extinct. Their name may change, but their spirit will always remain. Therefore He cries to us, 'Take heed and beware.'"*

Just before this admonition to His disciples, Jesus had taught the multitude on the sea-side of Galilee, by certain parables, that throughout the present gospel dispensation and at its end, there would be in His professing Church a mixture of tares and wheat, which tares must "grow together with the wheat until the harvest, which was the end of the dispensation," (*αιωνος*.)

Now, tares symbolically are a leavening element of great power, for by the law of their nature, they ever continue to increase more rapidly than wheat, until the time of the harvest.

Jesus also taught them, by another parable, that the professing Church in this dispensation was "like unto a net, that was cast into the sea, and gathered of

* Expository Thoughts on the Gospels. By Rev. J. C. Ryle, A.B., Christ Church, Oxford. New-York: Carter & Brothers. 1866.

every kind: which, when it was full, they drew to the shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the dispensation, (*aiwos* again;) the angels shall come forth, and gather the wicked from among the just." Matt. xiii. 47-49.

Now, unclean or putrid fishes are a not less befitting illustration of the leavening element than tares; their characteristic tendency, like that of leaven, being to the putrefaction of the whole mass.

Midway between these two parables, indissolubly linked with both, borrowing a reflected light from both to aid us in its interpretation, a part of the same connected series, and of the same solemn lesson, stands the parable of the leaven. Our only comment in passing is, that it was spoken by Jesus, by Him whose glorious presence had accompanied erring Israel from the first; whose all-seeing eye, discerning the end from the beginning, comprehended at a glance the whole rounded future of Israel's abasement and shame; and yet He spoke it without a word of qualification, as if He expected or intended that it would be understood in any other than its ordinary and proverbial sense.

The term is used in but two instances more in the holy Scriptures; in both by the Apostle Paul, once in his first epistle to the Corinthians, and once in his epistle to the Galatians. Let us note particularly the sense which he attaches to it; for his understanding of the term and that of his brother apostles was manifestly the same.

The church at Corinth had to a large extent relapsed into those sins of impurity, profligacy, and

licentiousness, which they had practised in the days of their heathenism, and which had disgraced their native city, even among the heathen, making it a proverb for vice and wantonness, so much so that the very word Corinthianize signified to play the wanton. A crime recently committed by a member of the Corinthian church was now reported to St. Paul, and excited his utmost abhorrence. A member of that church was openly living in incestuous intercourse with his step-mother, and that during his father's life; yet this audacious offender was not excluded from the church.

Moreover, members of this church were turning even the spiritual gifts which they had professed to receive from the Holy Spirit, into occasions of vanity and display. The decent order of Christian worship was disturbed by the tumultuary claims of rival ministrations. Women had forgotten the modesty of their sex, and came forward unveiled—contrary to the custom of their country—to address the public assembly; and even the sanctity of the holy communion itself was profaned by scenes of revelling and debauch.

These things came speedily to the Apostle's knowledge. Hence his epistle:

“It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for

the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

“Your glorying [this sinful display of your professed Christian graces] is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passóver is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” 1 Cor. v. 1-8.

This passage shows us that Paul attached precisely the same meaning to the term which was attached to it under the Old Testament dispensation; indeed, that leaven was still, as it had always been, the acknowledged and proverbial symbol of a corrupt and evil heart, whether the heart of one only or the hearts of many.

Dr. Barnes, commenting on this passage, says: “A little leaven, etc. This is evidently a proverbial saying. It occurs also in Galatians v. 9. A similar figure also occurs in the Greek classic writers. By leaven the Hebrews metaphorically understood whatever had the power of corrupting, whether example, or doctrine, or any thing else. The sense here is plain. A single sin indulged in, or allowed in the Church, would act like leaven—it would pervade and corrupt the whole Church unless it was removed.”

It seems to us that self-glorying, the vain display of their pretended Christian graces, was quite as much the leaven here intended as the fornication.

Again, and finally, when the Epistle to the Galatians was written, the church of Galatia consisted mostly of Gentile Christians. There were, however, a few Jewish converts among them. The latter afforded a natural fulcrum for the efforts of Judaizing missionaries

from Palestine, and through this branch of the little flock the Church at large fell an easy prey to the evil persuasions of these emissaries, who resolved at any cost to loosen the hold of the Apostle upon the affection and respect of the Galatian converts. They succeeded in alienating many of the Galatian Christians from their father in the faith, and in persuading many of the recent converts to submit to the rite of circumcision, and to embrace their new teachers with the same zeal which they had formerly shown for the apostles; and the rest of the church was thrown into a state of agitation and division.

Now, Paul cherished for his Galatian converts a peculiar affection, and their love and zeal for him had been singularly conspicuous. Accordingly, hastening to check the evil before it should become irremediable, he writes to the Galatians an epistle, which commences with an abruptness and severity that mark the Apostle's sense of the urgency of the occasion, and the imminence of the danger that threatened them.

“O foolish Galatians! who hath betwilted you? Ye did run well; [ye once had the faith that worked by love; were genuine, active, useful Christians;] who did hinder you that ye should not obey the truth? [who prevented you from continuing to obey the truth? Ye could only be turned aside by your own consent.] This persuasion [of the necessity of your being circumcised and obeying the law of Moses] cometh not of him that calleth you. A little leaven leaveneth the whole lump.”

Nor was leaven, with its corrupting and diffusive power, confined to the Corinthian and Galatian churches. Paul's epistles to all the churches were full

of most impressive warnings to take heed and beware of its insidious approach and its fatal power. False professors and corrupting teachers abounded, and would continue to abound. He warned the Ephesians to be "no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." He warned the Philippians that there were in the midst of them "enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame." He warned the Colossians, as he did the Corinthians, of the leaven of legality and its consequent superstitions. He warned the Thessalonians that there were those among them who "walked disorderly, not working at all," and that the "mystery of iniquity" was at work among them, and would "continue to work" till the "coming of the Lord." So fearful had been the corrupting inroad of leaven among the churches in Asia, that he sadly wrote to Timothy, "This thou knowest, that all they which are in Asia are turned away from me."

Mark the rebuke of the Lord to those seven recreant churches of Asia, for their "worldliness in which they even gloried;" their "first love forsaken;" their "first works given up;" their "garments defiled;" their "lukewarmness," ("neither hot nor cold;") their "tolerance of heresy." Mark the sense entertained by Jude of the danger of the subtle entrance, and diffusive and corrupting power of the leaven of worldliness and hypocrisy in the church at large. In a general epistle addressed to all the churches, taking up Paul's melancholy and prophetic note of warning,

he thus seeks to arouse to a sense of their danger the whole body of the early Christian Church :

“For there are certain men crept in unawares, [the woman “hid” the leaven in the meal!] ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ; filthy dreamers defiling the flesh, despising dominion, speaking evil of dignities; spots in your feasts of charity; when they feed with you, feeding themselves without fear; clouds without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame: wandering stars, to whom is reserved the blackness of darkness for ever.”

And Jude forewarned the churches, in order that true believers therein might be awakened to a quickened sense of the surrounding danger, and of the necessity of working out their salvation with fear and trembling, that these corrupt and leavening tendencies would continue to exist in the Church to the end of the dispensation, till the “coming of the Lord,” who would come for the declared purpose of putting an end to them.

Peter, also, in his general epistles to all the churches, says, with similar prophetic emphasis, “There shall be false teachers among you, who privily [the “hidden” leaven again!] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of; and through covetousness, shall they with feigned

words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not; they shall utterly perish in their own corruption, and shall receive the reward of unrighteousness; they are cursed children who have forsaken the right way, to whom the mist of darkness is reserved forever."

Thus closes the Scripture record of this evil symbol, (unless forsooth the parable of the leaven constitutes the one only exception,) the record of its common usage and undisputed acceptation. It stands alone, without a peer, in its lofty preëminence of evil, as the symbol of all that is corrupt and impure in the worship of a pure and holy God. There is no form of spiritual evil that may not be fitly represented by it, that could be more fitly represented by any other.

Wherefore, we maintain that, in the absence of countervailing evidence, the presumption is not only raised, but fairly established, that the usual scripture import of the term is its proper import in the parable before us. There is nothing on the face of the parable, nothing in the form of its expression, to denote that it is here to be taken in any other than its accustomed sense, much less in a directly opposite sense; that a term which in sixteen out of seventeen instances of its use in the holy Scriptures (not counting it in this parable one) is used metaphorically, as the symbol of evil, and evil only, is here to be used as the symbol of good, and good only. Such an assumption is wholly gratuitous and unreasonable. It is an assumption only, as unscriptural as it is illogical, however comfortable and soothing may be the dream.

Having established the presumption that the com-

mon Scripture meaning of the term is its meaning here, our argument properly ends.

We cannot refrain, however, in closing, from pointing out to those who hold an opposite interpretation of the term in this parable, a difficulty lying in their way which it is not possible to escape, nor, as it seems to us, to surmount. There is not in point of fact to be, at the close of this dispensation, any such universal diffusion of the gracious influences and saving power of vital Christianity, as their interpretation requires. Nothing is more clearly revealed than that it will be as true of the closing as of any period of the dispensation, that "wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Else were not the teachings of Christ prophetic. Christ teaches us expressly that at the end of the dispensation there will be in His professing Church tares as well as wheat, unclean fishes as well as clean, foolish virgins as well as wise, wicked husbandmen, unfaithful as well as faithful servants; those who will be shut out from His marriage-supper; that "many are called but few are chosen;" that He, the same Jesus whom the men of Galilee saw taken up from them into heaven, shall so come in like manner as they saw Him go into heaven, only that when He comes again it will be with us of this dispensation as it was in the days of Noah, when the "flood came and took them all away;" that He will come, with the armies of heaven following, to "smite the nations and rule them with a rod of iron, and tread them in the wine-press of the fierceness and wrath of Almighty

God;" to "consume with the breath of His mouth and destroy by the brightness of His coming, that wicked one, then to be revealed;" to bring to their complete fulness the times of the Gentiles, and lift up down-trodden Israel, and cause her to dwell safely on the high places of Jacob amid her ancient vines and fig-trees, her olives and her palms; to "execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed." "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) . . . then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake [for the sake, not of the professing Church, but for the elect's sake] those days shall be shortened. . . . Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken; and then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn. [Why mourn, if the gracious influences of the Gospel are then to be everywhere diffused?] And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect [not the professing Church] from the four winds, from one end of heaven to the other."

Wherefore it seems that a discrimination is then to be made between men, between the elect and the non-elect, and that the election or non-election of grace is

to be the only ground of discrimination, whether men may be in the visible earthly Church or out of it. And yet those who seek to maintain the opposite interpretation of the parable, contend that this same closing era of the dispensation is to be a blissful millennial era, notwithstanding all this weight of Scripture against the unwarranted assumption. If they are right and we are wrong, why does Christ come to vindicate His faithful followers; to execute judgment upon the ungodly; to smite the nations; to rule them with a rod of iron; to "tread them in the wine-press of the fierceness and wrath of Almighty God"? Why did Jude forewarn the Church universal that there would be "mockers in the last time, who should walk after their own ungodly lusts"? Why did Paul write to Timothy, "This know, also, that in the last days perilous times shall come. For men shall be lovers of their own selves, boasters, proud, blasphemous, . . . incontinent, fierce, heady, high-minded, lovers of pleasure more than lovers of God; having a form of goldliness, [that is, professing to lead a godly life,] but denying the power thereof"? Why, in a previous epistle, did he write to Timothy, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith; giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron," etc.? Why did he predict, in his second epistle to the Thessalonians, as a sign why they need not then trouble themselves about the second coming of the Lord, that a wide-spread apostasy and the revelation of Antichrist would immediately precede His coming, and be the distinguishing sign of it?

2 Thess. ii. Why all these sad predictions of rank and wide-spread apostasy at the last so fill the eye of the great apostle to the Gentiles, and not one ray of the coincident millennial blessedness fall upon his strained and aching sight? Are not his epistles prophetic, and is there not a certain natural and lawful meaning in language which may be depended upon, and which it is safe to follow? If there be such meaning, if the apostolic epistles are prophetic, then cannot these perilous last times and the millennium coexist. That there will be a millennium no one doubts, and if it precedes not the coming of the Lord, it must follow it. It will follow it. This is the whole cheering and glorious burden of Isaiah and his brother prophets. They do not intimate, by so much as ever a word, that it is to precede His coming, while the whole burden of the New Testament prophecy, of Christ and of apostles, of parable and epistle, renders its precedent attainment simply impossible. And thus all Scripture, both revelations, are reconciled and appear beautifully self-consistent throughout. Then, when the welfare of the Church militant is ended, and the blessed enjoyments of the Church triumphant begin, but not till then, will the old leaven be purged out, and the professing Church of Christ become a new lump, as it were unleavened bread.

CHRIST WASHING HIS DISCIPLES' FEET.

JESUS had been sitting at meat with His disciples. Rising from supper and girding Himself with a towel, pouring water into a basin, He begins to wash His disciples' feet, and to wipe them with the towel wherewith He was girded. Passing from one to another, He cometh to Simon Peter, the impulsiveness of whose character shows itself here as it did on many other occasions. "Dost thou wash my feet?" he asks, in a surprise that seems not wholly unnatural. We can understand how this should have seemed to him too great an humiliation, that our Lord should perform so lowly an office as this. The reply of Jesus, however, should have been enough to silence all objection, and to make the disciple submit without further questioning: "What I do, thou knowest not now, but thou shalt know hereafter." But Peter, instead of being satisfied with this, and letting the Lord do what He proposes to do, vehemently exclaims, "Thou shalt never wash my feet!" And when Jesus, with words of mild rebuke, says, "If I wash thee not, thou hast no part with me," with equal vehemence he cries out: "Lord, not my feet only, but my hands, and my head!" To which Jesus replies: "He that is washed (or rather *hath been* washed) needeth not save to wash his feet, but is clean every whit."

In order fully to understand this saying of our Lord's, we have but to recur to the ancient customs of the bath. A person just coming from the bath, of course, was clean. He did not need to wash again. And yet, wearing, as the habit of those days was, sandals covering but a part of the foot, and leaving the rest bare, one could go but a little way without having occasion for the *foot-bath* to cleanse him from the dust of travel. Having already bathed, he would not, as the Saviour says, need to bathe again, but, his feet being washed, he would be clean every whit.

One thing that our Lord had in view in this washing of the disciples' feet was undoubtedly a lesson of humility, "that ye shall do as I have done to you." But this that was said to Peter, on account of his refusal to have Jesus wash his feet, was meant to teach another lesson. There is a very striking and very precious spiritual truth underlying these words: "He that is washed needeth not save to wash his feet, but is clean every whit." What is that truth? To unfold it shall now be our endeavor.

Evidently it was an *inward* washing, a *spiritual* cleansing, to which our Lord was referring. He must have meant more than the mere outward act when He said, "If I wash thee not, thou hast no part with me." It is a washing that gives part, or fellowship, with Christ. The truth designed to be brought out by these words, we believe to be this: That there is a washing which believers have in Christ which does not need to be repeated. In Him there is found a cleanness which is never lost. As of old, the person coming from the bath was looked upon as clean, needing not for that day save to wash his feet, in like man-

ner is the believer so washed and purified in Christ, that *for evermore* he is regarded as clean, not needing any repetition of that one washing which has purged him from all sin, and made him meet for the inheritance of the saints in light.

This truth gives a firm rock for me to rest my feet upon. It assures me that my hope is a stable one. It banishes doubt and uncertainty, and brings to the heart and mind abiding peace, thus to know the lastingness of the blessing that has been found in Christ; that the benefits He has conferred upon me are never to be recalled; that the efficacy of the Precious Blood in which I trust abides upon me eternally; that I am for ever brought out from under condemnation, and placed in a state of everlasting acceptance. All this, we think, the Saviour means when He tells us that in Him there is a washing that does not need to be repeated.

In what state are we when we go to Christ? In utter uncleanness. In our flesh dwelleth no good thing. Iniquities are upon us more in number than the hairs of our head. The record of our past life is one which, judged by the high requirements of God's perfect law, may well put us to shame. Our open acts of sin have been many, our deeds of acknowledged wrong. And the world of corruption within us, who knoweth but we ourselves?—all the wrong motives, the evil desires, the unholy dispositions we are contending with? We cannot duly estimate our defilement in God's sight. How impure we must appear in the eyes of Him who is so holy! Oh! if He were to judge us strictly, and make our life depend on our own innocency, that would be to shut us up to ever-

lasting despair. For "if Thou, Lord, shouldest be extreme to mark what is done amiss, O Lord! who may abide it?"

Thus unclean are we when we come to Christ. We are leprous in heart.

Now what does Christ do for us when we come to Him thus laden with guilt? Let an Apostle answer: "And such were some of you: but ye are washed, but ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."

When a sinner, drawn by the Holy Ghost, (for none will come unless he be so drawn,) comes to Christ, immediately he is made completely clean. Three things are done for him, so closely connected in point of time that we cannot separate them, and say which is first received. They all come as the immediate result of any, even the weakest, trust in Jesus as a Saviour.

In the first place, all sin is blotted out. No trace nor vestige of it any more remains. "The blood of Jesus Christ cleanseth from all sin." Full expiation of my guilt has been made in the Cross of Jesus Christ. Christ has Himself taken my sin, and in His own body borne the condemnation due to it. The condemnation of my guilt having, therefore, rested upon Christ, it cannot also be resting upon me. It need not be twice borne. He having borne it for me, I can never now be called on to bear it for myself. His one offering of Himself once offered is enough. My liability to be judged for sin ends when I receive Christ as the One through whom God has condemned sin in the flesh. The moment that my heart rests upon Him, "the washing of regeneration" is mine. Immediately, in God's

sight, I become clean, perfectly clean; my scarlet sins as white as snow, my crimson guilt as wool. Nothing in the past is against me any more. All, all is cancelled. Without dismay I can look at my wretched self. I am no more appalled at the recollection of what I have been. For I look away from all that I have been—from all that I am—unto Jesus, and in His full, perfect, and sufficient sacrifice find rest for my soul, and know myself completely freed from sin, because He, the Lamb of God, hath taken it away.

This is one thing, then, that is done for a person as soon as he believes. There is a complete taking away of all condemnation and guilt. Another thing is, that he is at once clothed upon with the perfectness of Christ. As really as Christ was "made sin" for me, so really am I "made the righteousness of God in Him."—I stand resplendent in all the Saviour's beauty. God looks upon believers not merely as forgiven, but as righteous. Nothing meets His eye, when it rests upon us, but that spotless robe which covers us. Not as criminals do we appear in His sight, but as dear children in whom He is well pleased. Found in Christ, we have that "righteousness which is unto all, and upon all them that believe." So that, even before the throne of God, I can claim exemption from any liability to punishment, not merely as one who has been forgiven, but as one whom the law has no right nor power to harm, because I am shielded in Christ, and in Him I have met all the demands of the law upon me.

The third thing that comes to a person believing is, that, having been dead, henceforth he lives. He is born of God, with a new and heavenly birth—"born

again, not of corruptible seed, but of incorruptible, by the Word of God." He becomes partaker of the divine nature. He has everlasting life. "He that believeth on the Son *hath*"—he hath it immediately, it is his present possession, his now, his for evermore—" *hath* everlasting life."

All this, then, Christ does for souls that come to Him, believing. All this may be understood as implied and embraced in the cleansing that is found in Him. As soon as we look to Him, God pardons all our sins, accepts us as righteous, because the Lord is our righteousness, and gives unto us eternal life.

Now tell me, does one who has been thus washed, who has received such blessings in Christ, does such an one need to wash again? Is he not brought into a state of abiding cleanness? Has not that been done for him which never will need to be repeated? God has pronounced his sins forgiven. Shall that forgiveness ever be revoked? God hath justified, and declared him righteous, no longer under condemnation. Who, then, shall condemn? God hath given unto him eternal life, and can *eternal* life be lost?

Oh! no, if I am thus washed, I am made for ever clean. The sins that Christ takes away from me, He bears into a land not inhabited. They are buried in everlasting oblivion. They can never return to me. He answered for them once for all upon the cross, and obtained for me and brought to me eternal redemption. By His one offering I am perfected for ever. In the well-chosen words of another, "In the case of believers, the guilt of *all* sin, whether the imputed guilt of the sin of their first parent, or the guilt that springs from the presence and working of indwelling corrup-

tion, or the guilt of committed sin both before and after believing, is alike purged by the once-offered blood of Jesus. The law no more interposes its claim so as to bar our access to God. Every claim of God's governmental holiness has been met by our great Surety on behalf of all His believing people, so that wrath can no more awake against them. It is for ever stilled. There needs no further offering for sin."

This, then, we regard as the great truth meant to be brought out by our Lord when He said, "He that is (hath been) washed needeth not save to wash his feet, but is clean every whit." He spoke of a state of lasting blessing into which we are brought through faith that is in Him. The Jewish law knew nothing of such a cleansing as this. That law made nothing perfect. The worshipper could hardly leave the temple clean, before he would become unclean and need a repetition of the cleansing rites. A better hope than this the Gospel brings. It points us, not to blood of bulls and goats which can never take away sin, but to the precious blood of Christ, in which once cleansed we are perfectly clean, always clean. We need no repetition of the one sacrifice of Christ, but abide continually under its precious efficacy. We live in a cleansed state, not needing an entire washing any more—that we have had once for all. Truly believing, we are always, in God's sight, like the man fresh from the bath, needing not to wash again.

Side by side with this blessed truth of a washing found in Christ which needs not to be, and which, indeed, cannot be, repeated, stands another truth of great practical importance. "He that is washed needeth not *save to wash his feet*," or hath no need to

wash *save his feet*, "but is clean every whit." There is, then, a partial washing that the believer still needs. The sandal-clad man, coming fresh from the bath, could walk not many hours without having need of the washing of the feet. Apt illustration this of the believer's need! Although there is a washing which has a lasting efficacy, there is yet a daily washing (that we need how much!) from the defilement that our feet contract in their daily walk.

There is something, surely, in the consciousness of every believer that answers to each of these truths. He knows that in one respect he is so washed that he needs not to wash again. He has been brought out of a state of uncleanness into a state of cleanness. Nor does he ever relapse into his former state again. A life has been implanted in him that can never die. He has been made a son, and if a son then an heir. But while we have this consciousness of our everlasting sonship, of having been washed with "the washing of regeneration," have we not also the consciousness that in another respect we do need to be often washed—that there is daily defilement which needs daily to be taken away?

Who is there of us who, even for a single day, lives wholly without sin? Who that does not find much to shame him in his Christian walk? Who that does not need daily the prayer, "Forgive us our trespasses"? Do you not find much unfaithfulness to deplore since first you named the name of Christ? Have you even walked one day without contracting some defilement? I know what answer every conscience will return. You will each own that your feet show the effects of travel through this sinful world. None, save *One*,

has ever walked here and been quite unsoiled by the dust of earth. With all our fightings against evil, how often we do wrong! We compare our conduct with the Master's, and we come infinitely short! Perhaps we have been betrayed into acts which others see to be unbecoming the Christian character. We manifest dispositions which are un-Christlike. Or, if our evil does not break out into open forms, we are conscious of much hidden wrong, of sins in thought, in desire, if not in action. Do we not sometimes feel weary of ourselves, the tendencies to evil are so strong within us, the conflict is so sharp? Do we not fully comprehend what wrung from St. Paul his earnest cry, "O wretched man that I am," as he had to admit, "the good that I would I do not, and the evil that I would not that I do"? Oh! yes, every believer understands this perfectly. Each finds the same difficulty in living godly in Christ Jesus. The same old, corrupt nature dwells within us all, warring with the new nature that God has created in us. In many things we offend all. Of no day in my life would I dare to say, I have no sin.

Now, what effect do these daily shortcomings and failures in duty have upon believers? Do they throw them back into that former state of uncleanness, out of which they have once been delivered? Do they make it necessary that we, who have already in the blood of Jesus Christ been cleansed from all sin, should again as all unclean be washed entirely? Surely not. It is not thus that these words of Jesus represent believers. The figure is of one with a clean person but a soiled foot. Having been washed once, our guilt completely purged, we need not to wash

again *save our feet*, and then are clean every whit. We always, when found in Christ, abide as God's dear children. And our offences are the offences of children, and do not alienate us from the Father's love. Your child grieves you, but he is your child still, and nothing but persistent, wilful, hopeless wrong-doing could make you disown him. And the Christian's wrong-doing is not of this kind. It is not wilful. It is not habitual. He is not sinning purposely, because he loves sin. On the contrary, he hates evil, and nothing troubles him so much as that so often he yields to it, through the weakness of his mortal nature, or through the deceitfulness of Satan. But he knows that, with all his sin, he continues still in God's favor; not forfeiting his sonship through his many infirmities, but remaining ever "accepted in the Beloved." He "needeth not save to wash his feet." And this he needeth daily, hourly. And when is this done for him? Every time that in prayer he goes to Jesus, acknowledging the defects that have mingled with his service, confessing how far in his life he has fallen below the standard of perfectness, owning the sin that dwelleth in him, and looking away from himself unto Christ in all His fulness as a Saviour, then, *in that act of trust*, Jesus bending from on high washes his feet of all defilement, and makes him "clean every whit." So when I sin I have but to repair to Jesus, not as having lost my acceptance in Him, and come again under condemnation, but merely to come back as a reconciled one, sorry for my wanderings, yet assured of my sonship, renewing my trust in Him who has borne all my sin, and letting Him who has already

washed me in His blood wash my feet from the dust that is on them daily.

Happy are they who are able practically, day by day, to live in the full power and blessing of these truths! who know that in Christ they hold an unchanging and unchangeable relation to God, which is not lost by their daily infirmities! Apprehending thus the fixedness of their portion in Christ, they will be the ones who will walk most near to Him, and reflect most of His likeness. Abiding in Christ, even as the branch in the vine, they will know that He is daily performing for them that gracious office which He performed of old for His disciples, when, rising from supper, and girding Himself with a towel, passing from one to another, He began to wash their feet.

And, by and by, (O day of joy and gladness!) His hand shall wipe from off our feet the last trace and stain of our earthly pilgrimage, and we shall rest in glad anticipation of the time when, at His appearing, we shall awake to be of that happy number which, sanctified and cleansed with the washing of water by the Word, He shall present unto Himself, "*a glorious Church*, not having spot, or wrinkle, or any such thing, but holy and without blemish." S.

ON SANCTIFICATION BY THE BLOOD AND HOLINESS OF LIFE.

THERE are believers who are consciously and confessedly “justified by His blood,” who are yet unwittingly dishonoring that blood by striving, in their desires after holiness of life, (after “purity,”) to offer God “entire consecration”—“full surrender”—so much living sacrifice for so much sanctification. You, who have been beguiled into the attempt to lay *self* upon an imaginary altar, that your nature might be consumed in accordance with promises equally imaginary and of man’s invention, alas! you do not enter into God’s estimate of the *Blood*, nor into God’s estimate of your *self*. Christ “of God is made unto us. . . . sanctification” (1 Cor. i. 30) as well as “righteousness.” Sanctification, perfect sanctification, is the birthright, the present, secured, inalienable possession of every child of God. He is sanctified, separated, set apart as holy unto the Lord by the BLOOD.

The Scriptures present to us the believer’s perfected sanctification from several points of view. First, we have our sanctification in “the eternal purpose,” the eternal “will” of God. “*By the which WILL we ARE SANCTIFIED.*” Secondly, we have the fulfilling of that will—the accomplishment of that sanctification, in the sacrifice of Jesus—“by the offering of the body of Jesus Christ.” *Here is sanctification by*

the blood of Christ. Thirdly, we have the applying of this finished sanctification to the individual sinner by the Holy Spirit: His revealing to him, through the Word of God, the truth concerning what the blood of Jesus, in the fulfilling of God's purpose, has done for him, introducing him through that truth by a new birth into a new and eternal and holy life. We have, in other words, the Holy Spirit teaching the sanctified ones through the word, that they are sanctified by blood and perfected for ever. Here is "*sanctification of the Spirit and belief of the truth.*" Our sanctification in these three phases of it is *entire*. The subjects of it are "*perfected for ever.*" Though these three phases are distinct as to their development or manifestation, they are so blessedly blended in the word, that in speaking further of them we shall not be careful always to distinguish them. Then, fourthly, we have the fruits of these in the separation of the believer as to his life and walk, from the world that lieth in the wicked one, and from evil, through the Spirit's working in him the consciousness, by faith in the word, of his personal separation to God by the precious blood of Christ. But his walk is not a perfect one; for though possessing a new and divine life, his old nature *is still unchanged*. There is little, it may be, to the eye of sense, to distinguish him from other men. The world knoweth him not, because it knew Christ not. It is not yet manifest what we shall be; but though imperfect at present, by reason of sin, which dwelleth in us, the promise, the sure hope is ours—"We *know* that when He shall be manifested, we shall be LIKE HIM; for we shall see Him as He is."—"I shall be satisfied, when I awake, with

Thy likeness." And this brings us, fifthly, to the full realization of our accomplished sanctification IN GLORY: when we shall be presented "faultless before the throne of His glory with exceeding joy;" when we shall be "glorified together" with Christ; when we shall experience the fulness of our salvation from sin, and enter into the enjoyment of that which is ours already by Christ's gift, who said of us, "*The glory which Thou gavest me I have given them;*" when it shall be true to our consciousness, as it is in God's thought: "Whom He justified them He also glorified." As the Apostle puts it: "We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation in sanctification of the Spirit, and belief of the truth: whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." All secured and perfected "from the beginning" to "the glory."

We cannot have any right thoughts on this subject until we learn that our sanctification is complete by the blood of Jesus. This we are taught in the tenth chapter of Hebrews. When Christ "cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me: in burnt-offerings and sacrifices for sin Thou hast had no pleasure. Then, said I, Lo, I come (in the volume of the book it is written of me) *to do Thy will, O God.* BY THE WHICH WILL WE ARE SANCTIFIED THROUGH THE OFFERING OF THE BODY OF JESUS CHRIST once for all. And every priest *standeth* offering oftentimes the same sacrifices, which can never take away sins: but this man, after He had offered

one sacrifice for sins for ever, *sat down* on the right hand of God: FOR BY ONE OFFERING HE HATH PERFECTED FOR EVER THEM *that ARE SANCTIFIED.*" Our sanctification, then, was accomplished, believer, at Calvary, through the offering of the body of Christ. And the Lord Christ did not *sit down* until after He had, by His one offering of Himself, perfected for ever them that are sanctified. Paul, therefore, writing to the Corinthian believers, (whom, as we have seen, he afterward calls "carnal" "babes in Christ," whom he fed with milk and not with meat,) addresses his epistle: "Unto the Church of God which is at Corinth—to them that ARE SANCTIFIED IN CHRIST JESUS, called saints."

The work of Christ for us is complete; and it is the word of Him who giveth grace and glory and every thing between—"Ye are complete in Him." Therefore it is the privilege of even the new-born babe in Christ to give "thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light." Col. i. 12.

All believers, then, are, in the eternal purpose of God, and in the accomplishment of His purpose by the "one offering" of Jesus, perfectly justified and perfectly sanctified; but the Holy Spirit has not discovered to all alike the truth contained in the record of God about it, for the reason that all believers do not recognize Him as the great Teacher who abideth in them for ever. They do not come directly to the Word of God, relying upon the Spirit to *teach them all things*, to *guide them into all truth*. They think they must receive truth through human teachers instrumentally, and this is because they do not appre-

hend and use the anointing which the humblest and weakest saint has from Christ Himself. They do not receive the words: "Ye have an unction from the Holy One, and ye know all things." "The anointing which ye have received of Him abideth in you, and *ye need not that any man teach you*: but as the same anointing *teacheth you of all things*, and is truth, and is no lie." 1 John ii. 20, 27. Therefore they do not all alike *see* these precious realities, and live and walk in the separating power of them. Though all alike justified by His blood, they have not all alike peace with God. Though all alike sanctified by His blood, they have not all alike consciousness of separation to God, because they do not all alike apprehend by faith and *occupy* the place to which God has brought them in the person of His own Son.

Ah beloved! he that believes God's record is born of God, born in a new nature to a new life—and that life is as pure, as divine, as eternal as its source. In the first Adam we were born in a nature corrupt, mortal—we inherited sin and "death by sin." In the second Adam we are born incorruptible, immortal, for we receive in the new birth the gift of God, which is eternal life in Christ Jesus our Lord—"an inheritance incorruptible, undefiled, and that fadeth not away." We share the life of Him "who only hath immortality," and we are made "partakers of the divine nature." "As many as received Him, (Christ,) to them gave He power (privilege, margin) to become the sons of God, even to them that believe on His name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 12, 13. "Behold what manner of love the

Father hath bestowed upon us that we should be called the sons of God!" Nothing less than this could satisfy the heart of our Redeemer, and we should enter into His thoughts about it, and enjoy with Him the blessedness of sonship. "Because ye *are* sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. iv. 6, 7. But while our new nature, that which is born of the Spirit, is spirit, that which is born of the flesh is still flesh. John iii. 6. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. v. 17. "The mind" of the flesh is to the end "enmity against God, it is not subject to the law of God, *neither indeed can be.*" The old nature, then, is *still the same, it cannot be improved.* We can only get the victory over it as we "put on the new man, which after God is created in righteousness and true holiness." Eph. iv. 22-25. The man in Christ Jesus is A NEW CREATION. This "new man is renewed in knowledge after the image of Him that created him." Col. iii. 9, 10. The old man is hopelessly "corrupt." Therefore a Paul must say, "I know that in me (that is, in my flesh) dwelleth no good thing;" and if we would have any settled peace, we must learn to distinguish, as God does, between the new man and the old man: as Paul did between "I" and "sin that dwelleth in me." "Now if I do that I would not," he says, "it is no more I that do it, but sin that dwelleth in me." He sees a law in his members, warring against the law of his

mind, and bringing him into captivity to the law of sin, which is in his members; and he hopes for no deliverance from the power of the old man, but in the dissolution of the body itself. Rom. vii. 15; viii. 5. So long as we are hoping to make the flesh better, we must meet with disappointments. It can do nothing but fail: it has failed from the beginning—and God has pronounced it a failure to the end. If, then, we would steadfastly “worship God in the Spirit,” and “rejoice in Christ Jesus,” we must “have *no confidence in the flesh.*”

The want of a clear understanding of what the Scriptures teach about the new birth, about each of our two natures, is the fruitful cause of darkness and discouragement with many a child of God. We are sanctified as we are justified *in the name of another*, and the blessed Agent who reveals all God’s accomplished purposes to us, and who accomplishes all God’s purposes in us, is the Holy Spirit. Says Paul to believers who had come out of the grossest heathen abominations: “But YE ARE WASHED, but YE ARE SANCTIFIED in the name of the Lord Jesus, and by the Spirit of our God.” 1 Cor. vi. 11.

The Holy Spirit reveals to us our accomplished sanctification by the blood, and in the name of Jesus, by opening our minds to receive the record of God’s Word concerning what the “name” and “blood” of Jesus are for us. Just as God gave unto us eternal life in Christ, before the times of the ages, so was the sanctification given us in the Father’s purpose; but the soul comes in contact with these—becomes conscious of possessing the life and the sanctification in believing, through the power of the Spirit, God’s Word

concerning these. The man who has not yet believed may have eternal life as God's gift in God's purpose, but it is not as yet *abiding* in him. As it is said, "We know that no murderer hath eternal life abiding in him," yet we know that to many murderers, such as Saul of Tarsus, and even the murderers of our Lord, God hath from all eternity given eternal life: so with our sanctification by the blood of Christ, in God's gift and purpose. "According as He hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before Him in love." Here we have our sanctification in Christ, "that we should be holy," and our justification as well, that we should be "without blame before Him."

Thus, through the agency of the Holy Spirit, we are sanctified by the Word of God just as we are born again by it; and when we get the new birth in receiving the truth, we get the sanctification as well; when we "receive forgiveness of sins," we receive also "inheritance among them which are sanctified by faith that is in Christ," (Acts xxxvi. 18,) though we may not know it, for the reason that our hearts are not sufficiently subjected to the mind of the Spirit in the Word. Christ indeed prayed for His disciples, "Sanctify them through Thy truth; Thy word is truth;" but this does not imply that believers are partially, and are to be progressively sanctified through the truth, because the disciples as yet knew nothing of their sanctification by the blood and in the name of Jesus, "for the Holy Ghost was not yet given, because that Jesus was not yet glorified." John vii. 39. And the word was not yet fulfilled,

“For their sakes I sanctify myself, that they also might be sanctified through the truth;” for Jesus, that He might sanctify the people with His own blood, had not yet suffered “*without the gate.*”

“Christ loved the Church, and gave Himself for it; that He might *sanctify* and *cleanse* it by the washing of water *by the word*, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” Eph. v. 25–33. And thus *it is* in His sight. “Thou art *all fair*, my love; there is *no spot* in thee.” Cant. iv. 7. “It is the spirit that quickeneth; the flesh profiteth nothing: the *words* that I speak unto you, *they are spirit and they are life.*” John vi. 63. “Of His own will *begat* He us with *the word of truth.*” James i. 18. This, then, is “the washing of regeneration, and renewing of the Holy Ghost,” by which He saved us. Titus iii. 5. This is the being “born of water and the Spirit,” without which no man can enter into the kingdom of God. John iii. 3, 5. “Being *born again*, not of corruptible seed, but of incorruptible, *by the Word of God*, which liveth and abideth for ever. . . . And *this is the Word which by the Gospel is preached unto you.*” 1 Pet. i. 23, 25. Jesus said to His disciples: “*Now are ye clean through the Word* which I have spoken: unto you.” John xv. 3. It is God’s record, then, *the truth*, by which, through the power of the Holy Spirit, we are born unto a holy and eternal life—by which we are sanctified and made free—and not by efforts, and living sacrifices, and consecrations of our own.

Beloved, in the light of these scriptures how plain

are made the seeming contradictions of the Apostle John, which have troubled so many of the dear children of God. "Whosoever is born of God doth not commit sin: for His seed remaineth in him: and he cannot sin because he is born of God." The seed is incorruptible; the new man thus begotten cannot sin. And yet again He says, (and this is a most solemn word for those who are seeking sanctification in the flesh,) "If we say we have no sin, we deceive ourselves, and *the truth* is not in us;" for our old man can do nothing but sin. The old man and the new, the flesh and the spirit, dwell together at present in the body, and in the ceaseless warfare between these two the body is sometimes the servant of the one and sometimes of the other.

The Word of God, however, teaches us that there is such a thing as *practical*, or rather *personal* sanctification, that is, separateness, holiness of life and walk. And this is indeed a most important part of our subject. The Apostle Peter says to those who by the Lord Jesus "do believe in God, who raised Him up from the dead, and gave Him glory," "Ye have purified your souls in obeying *the truth* through the Spirit;" but he goes on to say to them: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light. . . . Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your

good works, which they shall behold, glorify God in the day of visitation." 1 Pet. ii."

Believers are indeed "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. ii. 5, 9. But we learn from Hebrews xiii. 10-17, that it is because Jesus sanctified us "*with His own blood,*" when He "suffered without the gate," that by Him we may "offer the sacrifice of praise to God continually, even the fruit of our lips, giving thanks to His name." To those thus sanctified, the Apostle adds: "To do good and to communicate forget not; for with such sacrifices God is well pleased." But they can only be acceptably offered in the consciousness of sins put away by His blood, in the power of His sacrifice, and "by Him."

But perhaps you ask, "Are not believers to present their bodies a living sacrifice to God?" Yes, truly. But in so doing the flesh, the old nature, is not made better. This sacrifice is holy, acceptable unto God by Jesus Christ, who, blessed be His name, has redeemed our *bodies* as well as our souls—who "is the Saviour of the body." Just as in the passage last considered, when the question of acceptance is at rest, and sin is put away from the conscience by blood, the matter of acceptable service is introduced—not in the form of commandment, but as a joy—"to do good and to communicate *forget not;*" so here "our reasonable service" is set before us in the words to which you refer. Let us look at the immediate context. The Apostle asks: "Who hath *first given to Him,* and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things; to whom be glory for ever and ever. Amen. I beseech

you, *therefore*, brethren, by the mercies of God," (already consciously possessed,) "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service: and be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xi. 34-xii. 3. Paul does not here beseech believers to seek sanctification—he beseeches them as his "brethren," (whom he has in the earlier parts of this epistle so fully instructed,) because they already possess it in Christ—to walk in the power of it. In the power of the renewed mind alone, and when our eye is single, can we discern, and in action, "prove what is that good, and acceptable, and perfect will of God." "The body is for the Lord, and the Lord for the body; and God hath both raised up the Lord, and will also raise up us by His own power. Know ye not that your bodies are the members of Christ? What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." 1 Cor. vi. 11-20. "For the temple of God is holy, which temple *ye are*." "Every sin that a man doeth is *without the body*." Yet a man can sin *against* his own body. But all this has no reference whatever to the old nature, which, along with the new, dwells at present in "our earthly house of tabernacle." It is "out of the *heart* of man proceed evil thoughts," and all sin. But we are not to lend our *bodies* to the uses of the old nature. We are to keep them "under subjection" to

the new nature lest—although our salvation is eternally secure—we fail of *reward*, of obtaining prizes through grace, when we stand before Him who is to dispense them to His redeemed. 1 Cor. ix. 27, and iii. 12–16. “Ye are the temple of the living God, as God hath said, I will dwell in them and walk in them.” Therefore He bids us be separate and touch not the unclean thing: “And I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” In view of this gracious condescension of our God, the Apostle says: “*Having, therefore, these promises*, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” 2 Cor. vi. 14–18, and vii. 1.

We are not to lend our bodies to worldly conformities or worldly alliances; but our earnest expectation and our hope should be, that Christ shall be magnified in our bodies, whether it be by life or by death. Phil. i. 20. It is quite true that the word “body” is sometimes used in Scripture to designate the “old man,” interchangeably with the word “flesh.” But the word “flesh” is also used to designate our body, and the body of Christ is called His flesh; and so the word “mind” sometimes refers to the carnal mind and sometimes to the renewed mind. But these are distinctions which the Spirit, not man, must teach; for he that is spiritual discerneth all things; and we surely cannot suppose that “the old man which is corrupt,” and which is declared to be “dead” and “buried,” can be that “*living sacrifice, holy and acceptable to God*,” which the Apostle beseeches us to present.

While, however, the Word of God everywhere tes-

tifies that "the flesh profiteth nothing," it sets before the believer, as his standard of personal holiness, nothing less than being "holy as the Father is holy," "pure as Christ is pure. 1 Pet. i. 14-16; 1 John iii. 3. And hence his aim must not, or at least ought not to be below the mark set by the Father and desired by the Holy Spirit—the mark indicated by the Apostle Paul in such prayers for the saints as these: "The very God of peace sanctify you wholly; and I pray-God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 23. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen." Heb. xiii. 20, 21. Moreover, the more fully he enters into God's mind as to his present completeness in Christ, the more will the believer enter also into the divine design as to its effect on his walk and behavior, the more will he disown the power of the old nature, and walk in the power of "the spirit of life in Christ Jesus."

The ambition of the new man in Christ to walk even as He walked, ought not to be restrained by the apparent impossibilities arising from the presence of a corrupt nature; his aspirations ought not to be limited by that which is to sight within his grasp. The aim of the child of God should be to "apprehend"—that is to say, to grasp—"that for which he was apprehended of Christ Jesus." He is to "reach forward"

to that which lies away beyond the present scene and his present condition; "to "press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 12-14. We are called, beloved, to "lay hold of eternal life, whereunto we have been called." It is ours already in Christ, but we are so to grasp it that we shall even now and here live in the power of it. Men of the world lay hold of this life with a firm grasp, hence the energy with which they follow the things of this life. Even so let us lay hold of the life which is ours though it be now hidden, and we shall "follow after righteousness, godliness, faith, love, patience, meekness," etc., and all else that pertain to that life. See 1 Tim. vi. 6-12.

But let us look further at the believer's walk. Our blessed Saviour saith: "He that is washed needeth not save to wash his feet, but is clean every whit." John xiii. 10. The believer, though "washed," "sanctified," "clean every whit," is called to maintain holiness of walk; and to do so, he needs constantly, so long as he is in the body, to judge the sins of the flesh as having been already judged by God Himself, and put away in the cross of Christ, and to confess them as, *therefore, already* forgiven. He needs to judge all his ways by the Word. His feet are constantly contracting defilement, and need constantly to be washed with pure water by the Word, as applied in the power of the Spirit which dwelleth in us. The blood-bought right is his to dwell in the secret of God's presence; but he will not consciously be there when sin is on his conscience, because unconfessed. Much less can he worship there—communing with the Father, about the Son, through the Spirit—if known sin is cherished.

But however deeply his feet may have sunk in the mire and dirt of the way, it is his privilege *at once* to confess his sin, and to confess also the power of the blood that has put it all away. Though, like David, he must say, "I have sinned against the Lord," it is his privilege *immediately* to apply the word, "The Lord also hath put away thy sin." 2 Sam. xii. 13. "I said, I will CONFESS my transgressions unto the Lord, and Thou forgavest the iniquity of my sin." Ps. xxxii. 5. "If we CONFESS our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 9.

If the child of God has learned by the Word to have no expectations from the flesh, its failure will not clog, or discourage, or perplex him. The new man thrives and grows in grace—"the grace that is *in Christ Jesus*"—rooted and built up in Him—growing up into Him in all things—just in proportion to his apprehension of what that grace has done for him—as he learns what Christ is to God for him, and what he is to God in Christ. But *sanctification* is not a matter of attainment, of experience, or of growth; it is a part of our standing in Christ—a consequence of His blood-shedding—an element of our new life in Him. It is Christ in us.

Ah beloved! if we only knew our *identification* with Christ—what His blood has sanctified us *to*, as well as what it has sanctified us *from*—we should live in happy fellowship with the Father and the Son "as dear children." We should have "boldness to enter into the holiest by the blood of Jesus"—to "draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience (by the blood

of Jesus) and our bodies washed with pure water," (by the word of Jesus.) And what saith the Word as to our identification with Christ? "Both He that *sanctifieth*, and they who *are sanctified*, are all of one, for which cause He is not ashamed to call them brethren." Heb. ii. 11. All of one Father—we the sons of God, He the first-born among many brethren. He, heir of all things; we, heirs of God and joint-heirs with Him.

If we would keep self under, we must see it to be just what God sees it to be. He sees it to have been judged, condemned, crucified, dead in the flesh of Jesus. He does not propose to bring a clean thing out of an unclean, nor life out of that which is judicially dead. The Word of God declares "that our old man was [Greek] crucified with" Christ, (that is, when He was crucified;) "that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is justified [margin] from sin." Rom. vi. Paul says elsewhere: "I am [Greek, "I have been"] crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." "If Christ be *in you*, the body is dead *because of sin*; but the *spirit is life because of righteousness*." Rom. viii. The old man is, in God's sight, a dead thing, already judged and punished in the flesh of his own Son; but the new man is "Christ in you."

We have been crucified, dead, and buried with Christ; and it is no less true that we have been quickened and raised up with Christ—that we are ascended and seated in Him. God "hath quickened us *together with Christ*, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. ii. Therefore Paul can exclaim, and it is ours to

exclaim with him: "Blessed be the God and Father of our Lord Jesus Christ, who *hath* blessed us with *all spiritual blessings in heavenly places in Christ.*" Eph. i. 3. It is the knowledge of our actual oneness with Christ which is at once the power for holiness of walk and the scriptural motive thereto. "*Knowing* that Christ, being raised from the dead, dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. **LIKEWISE RECKON YE ALSO YOURSELVES** to be dead indeed unto sin, but aliye unto God through Christ Jesus our Lord. Let not sin *therefore* reign in your mortal body," etc. Rom. vi. We are buried with Christ into His death, "*that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life*"—that is, in Christ's risen life.

But, beloved, not only are we one with Christ now, as He is seated on His Father's throne, but we are inseparable from Him in His coming glory; we are to reign with Him when He is seated on His own throne. Rev. iii. 21. We shall not always groan, being burdened with the body of this death, for not only is our citizenship *now* in heaven, but from thence also we are taught to look for the Saviour, the Lord Jesus Christ, who shall change our vile body [body of humiliation] that it may be fashioned like unto His glorious body. Phil. iii. 20, 21. This tabernacle shall soon be dissolved, changed, glorified, translated; the new man shall be clothed upon, not with a corruptible tent, but with our eternal house from heaven. "Beloved, *now* are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall

appear we shall be like Him ; for we shall see Him as He is. And every man that hath this hope in him purifieth himself even as He is pure." 1 John iii. 2. Here is our purifying, practically-separating hope ! Oh ! that the eyes of our understanding may be enlightened, that we " may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, *according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places,*" etc. Eph. 1.

The *knowledge* that we are representatively seated in Christ *now* in the heavenly places, and *the hope* that He will come again to receive us to Himself, and that in glorified bodies we shall be with Him and like Him for ever, form the all-powerful motive for mortifying our members which are *upon the earth*. As it is written : " If ye then *be risen with Christ*, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. *For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Mortify, therefore, your members which are upon the earth,*" etc. Col. iii. 1-5.

But, alas ! only a few are " looking for *that blessed hope*, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus ii. 12-15. The Church has made a covenant with the world which slew her Lord. She is no longer suffering with Him, in His rejection now, in the sure expectation of being

glorified together with Him, when He shall wear His many crowns, and reign King of kings and Lord of lords. She has given up her hope, and with it her separation from evil, her assurance of faith, of hope, and of understanding.

But we, beloved, let us enter deeply into our oneness with Jesus in His Cross, that we may enter deeply into our oneness with Him in His Crown. Let us "know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death," that we may walk with Him as those who are alive from the dead; that we may have fellowship with Him in His purposes during the "little while," and in His "expecting" of the glories that are to follow it; that we may respond to His parting promise, "Surely I come quickly," with a loving Amen. "Even so, come, Lord Jesus."

THINGS SEEN AND THINGS UNSEEN.

OUR strength can be renewed in the midst of toil and conflict only "while we look not at the things which are seen, but at the things which are unseen: for the things which are seen are temporal, but the things which are not seen are eternal." Just as, on the one hand, occupation with seen and temporal things enfeebles the soul, so on the other hand the soul is upheld and cheered while it is occupied with the things which are unseen and eternal.

It is hardly necessary to say that things "seen" are the objects of sense, with which we become acquainted by ordinary powers of perception. And that things "unseen" are things which are revealed to us by the Spirit, which are apprehended by faith, and for which we can show nothing but God's Word. The unregenerate man can look only at the things which are seen, and to him they are realities. The believer can look both at the seen and the unseen. If, then, he looks to the former, weakness and depression are the results; if to the latter, he will find spiritual joy and strength, according to the testimony of Paul, amidst all his toils and conflicts.

Let us seek some practical illustrations of these two occupations of the soul, and their respective results.

I. OF SIN.

You may look at sin as a *seen* thing. You see a mighty indwelling power. In vain you try by device of Satan or ingenuity of man to persuade yourself it is not there. It is "present" with you, and sometimes prevalent. It is hindering your communion, disturbing your peace, defiling your conscience. You gaze upon it, and its fruits. What is the result? Why, you must say, as David said of the sons of Zeruah, "I am this day weak, though anointed, and these men be too hard for me."

Nay, it may be, believer, that, by reason of looking at sin as seen, you do not even remember that you are anointed, and that you are for the time as one enslaved and filled with alarm. Looking at sin as *seen* keeps you as it were shaking over hell, as if you were a child of wrath.

Now, if you continue to be engrossed with your indwelling corruption, and your outbreking sins, just as they are seen, you can neither have power to resist nor peace of soul. But there is another way of looking at these.

You may look at sin as among "the things that are not seen." And with what happiness and happy results you may thus look at sin!

Believer, among the things not seen, but testified by God to faith, this is the very first, that sin was crucified in the crucifixion of Christ. He was made sin for us, His blood wiped it out. "Knowing this, that our old man was crucified with Christ." "The blood of Jesus Christ, God's Son, cleanseth us from all sin." Its punishment is executed, its defilement is cleansed off us. Our sin does not fill God's eye, be-

loved. He tell us so. "I, even I, am He that *blotteth out* thy transgressions, and will not remember thy sins." "Their sins and iniquities will I remember no more." Isa. xliii. 25 ; Heb. x. 17.

I repeat, God does not see sin upon us. What does He see? He sees Christ, and He sees us in Him, He sees us as Christ is. 1 John iv. 17. He sees the blood of Christ which covers our every stain and spot of sin. He beholds us clothed in the garment His love has provided—"the righteousness of God which is by faith of Jesus Christ unto all and *UPON* all them that believe." Rom. iii. 22.

You did not, indeed, see Jesus Christ lifting up your load—assuming your sin and your transgressions as His own. But this is just what you are to look at by faith. You are to look at the unseen. You are to behold the sinless One, numbered with the transgressors, and bearing the sin of many—your sin, by His death put away, its defilement removed, and thyself "clean every whit." This is God's reality. It is thus He has put thy sin among the things unseen. It is a slain enemy.

And what joy and strength come into the soul thus looking at sin! Thus looking, you see that your sin has become the occasion for applying to you the precious blood, your rags the opportunity for putting "the best robe" upon you. Thus looking too, you see an enemy which, because it has been conquered, you can resist without doubt as to the result. For not only are your clearance from every charge, your cleansing from defilement, your deliverance from condemnation, founded in Christ's dying "unto sin once;" but your daily victory over it is secured in the same death

unto sin of your glorious Substitute. "Sin shall not have the dominion over you." You would not, you cannot, think so when you are looking at it according to sense. But you will find it so when you look at in the death of Jesus. "*Reckon* yourselves to be dead indeed unto sin," says the Holy Spirit. You cannot so reckon if you look at the seen things; therefore you are to reckon thus: I am dead indeed unto sin *in Jesus Christ my Lord*, and alive unto God *in Him*. And hence I cannot let it reign in my mortal body. See Rom. vi. 9-14. O believer! weakness must be the result of looking at what your body of sin and death is; divine power is found in looking at an unseen Christ.

II. OF DEATH AND THE GRAVE.

It has been supposed that it is salutary for believers to look much at these. That will depend upon whether we look at them as they are to sight, or as they are exposed by God to the eye of faith.

You, who read this, have, no doubt, been called to look at death and the grave. They are ever very prominently thrusting themselves before our eyes. Death has snapped asunder the fondest ties, and the grave has buried the most precious hopes, so far as sight is concerned. We have most of us had occasion to "stand up from before our dead," and say, "Give me a possession of a burying-place, that I may bury my dead *out of my sight*." Gen. xxiii. 3, 4. Oh! what a terrible thing is death, that it calls forth such a word as this—that we should desire to put "*out of our sight*" the loved ones who were as the light of our eyes!

And then there is the sense of approaching death.

Look at it as a thing seen. You feel it coming. Disease creeping in your veins, and ever advancing weakness, tell you that "there is no discharge in that war." And you see the grave, the loathsome grave, opening to receive you. But what can you gain by thus looking? These are things seen. There are things unseen connected with death and the grave. These are the things to look at.

Lift now your eyes from the sepulchre. "Why seek ye the living among the dead?" He, your life, is not there; "He is risen. Come see the place where the Lord lay." It is the first tomb that ever was emptied of a tenant who never more can return to the grave. Well, you do not, cannot, see the tomb of Jesus now. You are not asked to look at it as a *seen* thing, but as unseen. By faith you see it is empty. Now lift your eyes to the right hand of God, and behold that which is only to be seen by faith. See, there He sits who once lay in the grave. He who was crucified in weakness liveth by the power of God. And hearken, He says: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." "Because I live, ye shall live also."

Yet look again. Sight has made you familiar with empty places in your hearts and homes, and with tombs which speak only desolation to your eye and heart; though your love may have sought a poor solace in adorning them with fragrant flowers and purest marble. Things seen can bring you here no comfort. But we can find comfort in the things as yet not seen. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last

trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv. 51. But every thing we see is against this. Yea, as revealed, its basis is fact unseen by us. Its basis is the death and resurrection of Christ, which hath been reported to us with the Holy Ghost sent down from heaven. But sight and sense take no cognizance of such reports.

Nevertheless, by grace our eyes have been opened to see the vital connection between the death and resurrection of our Lord, and our resurrection. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. 1 Thess. iv. 14.

The realization is, even more than the basis, unsustained by sense. For the fulfilment we have only the word of the Lord; but *that* is enough to enable faith to see it. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord." 1 Thess. iv. 15-17.

Ah beloved! if we look at death and the grave, we shall have weak hearts and hands; we shall be joyless and powerless. Comfort cannot be found in death as seen. But comfort can be found in the things

not yet seen as to this great enemy. Hence the Apostle, when he has described the unseen, says: "Wherefore comfort one another with these words." Fear of death cannot be overcome by looking into a grave; but it can be routed by looking at our coming resurrection, as pledged in the resurrection of Jesus. Death and the grave thus surveyed are found to be avenues to life and glory. Looking thus, then, even now,

" Let faith lift up her joyful voice,
 And thus begin to sing :
 O grave ! where is thy triumph now,
 And where, O death ! thy sting ?"

The sting of death is sin; but Jesus, as we saw, has put sin away; and there is nothing now to bar the exit of believers from the grave.

But not only is it true that thus looking we are delivered from fear, but thus only can we labor for Christ. It is the assurance of coming resurrection, glory, immortality, and incorruption, which alone can impart nerve and steadfastness to our toil. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor shall not be in vain in the Lord." 1 Cor. xv. 58. The word "therefore" covers all the blessedness and sureness of resurrection victory. And here a word on witnessing for Christ may be profitable to *bereaved* saints. Beloved, you are sure, if grace prevents not, to be always going over the scenes of the dying couch, and of the funeral day of the loved ones now taken from you, and you little know how you are nursing a habit which will greatly hinder your service to the glory of

Christ. If it is so with you, reader, then let me beg you to look not at the grave as seen in the day you laid the loved one there, nor as seen to-day while your tears water it; but as it shall be when, bursting asunder at the voice of Christ, it shall give back to eternal companionship your "Asleep in Jesus." Meanwhile, hear thou the voice of Jesus saying to thee: "Follow me: and let the dead bury their dead: go thou and preach the Gospel of God."

III. OF AFFLICTIONS.

Look at the things seen, and what do you see? Sickness, weakness, reproach, losses, crosses, wrongs, nameless trials. Regard your body, your circumstances, your estate, your soul's experience, and what meets your eye? Afflictions! Now gaze on these just as they are, and what then? I look and I say, with Rebekah, "I am weary of my life;" or, with Jacob, "All these things are against me;" or, it may be, still worse, with Jonah, "I do well to be angry, even unto death." Thus when afflictions are viewed simply as matters of sight, we are sure either to "despise the chastening of the Lord, or to faint when we are rebuked of Him." We see nothing but seeds of death to slay us, only a furnace in which we are to be consumed, a sea of trouble prepared to swallow us up.

But look at the unseen. These afflictions are discovered to be seeds of everlasting flowers, that furnace a refiner's fire, "our dross to consume and our gold to refine;" and that sea in which we are "tempest-tost and shattered," with "wave on wave o'er-riding," but "bears us on its bosom into the haven

of eternal peace." Looking thus, "we glory in tribulations also." Our humiliations we see to be the opportunities for the displayed sufficiency of Divine grace; our weaknesses we behold freighted with the perfection of Divine strength; the rude blast is welcomed, as blowing on the garden of our Beloved, that the spices thereof may flow out. In a word, "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." And 'tis thus that our inward man is daily renewed, even in the perishing of the outward.

"'Tis thus we gain by losing,
 And win by failure here;
 We doff the gleaming tinsel
 The golden crown to wear."

IV. OF OUR SERVICE.

As to our service, the things that are seen afford but little comfort. If we regard the service itself with any degree of faithful dealing, what humbling discoveries of self-seeking in all we undertake in the holy name of our Master! And what utter prostration must ever follow these discoveries, were it not that, by faith, we see Him, the Master, in His precious office of High-Priest, "bearing the iniquity of the holy things." But this lifts us up in His presence, enables us to accept the humiliation, and even to bear His searching scrutiny of our poor work, without the despair which totally unfits for service. We can thus understand how even our poor service is "acceptable to God through Jesus Christ." Look at the

things seen, and we shall cease to work, from despair of self. Look at the things not seen, and our ten thousand failures shall not hinder our still saying: "Here am I; Lord, send me where Thou wilt, and use me as Thou wilt."

There is, however, another aspect of the contrast between sight and sense, in relation to ministry, of which I would just say a word, namely, as to results.

Regard not the amount of your service, believer, in the light of seen results. Ah! how little to renew your strength you will find thus! What great effort, long protracted toil, and, it may be, accompanied by much weariness, and painfulness, and prayer! And what do you *see* for it all? Alas! what meagre results! how little fruit of your labor! And it may be that you have found that in proportion as your eye has been single, and of course your light increased, so you have found the *apparent* results still less and less, yourself less honored and loved. Nay, you may find that as your labors become more abundant, and your devotions more pure, so you are seen as a "fool," "weak and despised," if indeed you become not as the "filth of the world, and the offscouring of all things." But the *apparent* and the *real* are very different. Looking at the apparent will only weaken your hands. Here, as in all things, there is the other side.

You sow in tears. But look at the things not seen, and what of your poor services then? The cup of cold water shall have its reward. Your mite shall call forth your Master's smile. The word spoken for Jesus shall be owned in ever-widening circles. You shall doubtless come again with rejoicing, bringing

your sheaves with you. Among the things unseen, but of which you are cognizant, you can see your Master's glance of loving approbation; you may know that the cup of cold water has refreshed Him, and that your *apparent* folly is His wisdom, your seen weakness His strength, and that your despised course is owned in heaven. And, away beyond all this, you see the unseen day, when the hidden things shall be revealed, and the very counsels of the heart made manifest. And thus looking at things not seen as yet, your strength to labor is renewed. You know that your labor is not in vain in the Lord.

Oh! that our service were less, or rather not at all, for the eye of man whom we see, and only for the eye of the unseen Master. Oh! that it were performed because He has commanded, and not because of expected and to us honorable results. Oh! that above all, we might work not with reference to man's day, but with reference to the coming of the Lord Jesus—the day of Christ; only desiring that we “may rejoice in the day of Christ, that we have not run in vain, neither labored in vain.” Well, we may be assured that this will all be only as we are looking at the things that are not seen.

V. OF OUR WORSHIP.

There are few things so humiliating to the child of God as his consciousness of the utter unworthiness of all his worship. Even the discovered selfishness of service is not so terrible as this. When dealing faithfully with self, there is something appalling in the discovery of how little reality, and how much of sin and defilement, not to say of thoughtless wandering,

we find in our ostensibly direct addresses and approaches to the Holy One. Alas! what are we?

Yet even here He who knew it all has prepared for it all in heaven, and has unveiled for us the unseen. Here again, what comfort, to see Him who wears the mitre of unimpeachable holiness standing in the presence of the Father *for us*, and to the very end that these iniquities of our worship, as of our service, may be borne by Him the Holy One of God!

My prayers and songs may be weak and mixed with sin, but they are mighty and acceptable through Jesus. Blessed Jesus!

“By Thee my prayers acceptance gain,
Although with sin defiled.”

And here still another word as to another aspect of this matter. How sad it is to hear Christians speaking of eloquent prayers! etc. Surely, if we were looking at the things not seen, we would not thus speak. The eloquence which is regarded of God is reality. The feeble wailings of confessed need, the lisplings of confessed littleness, and the speaking of Him, because we *think* of His name, these rise above all the din and clamor of the world's rage, and above all the eloquent appeals that can come from human lips. And the thing unseen that should loosen our tongues in His presence is that which is revealed by the prophet: “And the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.”

We might easily enlarge the illustrations of this

looking at the seen and at the unseen ; but enough has been said to direct the reader's heart to a subject in itself inexhaustible. Yet let us just drop a few thoughts about the difference between the seen and the unseen on one other point.

VI. OF THE CHURCH.

It is seen rent and torn. It is, as to the fact, though it be unseen fact, ONE. Blessed be God, "By One Spirit we are all baptized into One body." "There is one body." True, as it is sometimes said, it does not look like one body. But the Word of God says of it, "*There is one body ;*" and to all saints He saith : "*Ye are all one in Christ Jesus.*" Blessed are they who, looking past all the divisions that keep the saints asunder, see in every believer a member of the one body. And no less happy is it to be able to look beyond the things seen, and to behold what eye hath not yet seen—all who believe made "perfect in One," by reason of the bestowment of the very glory of Christ. Happy they who, though they know the grief which the sight of the schisms of the Church is sure to bring to the heart beating in unison with the heart of Christ, yet know what strength there is in expecting the day when Christ shall gather *in* one, and *to* one most blessed meeting in the air, and *around* one table, all His ransomed saints, not one a-wanting, and who, thus seeing the as yet invisible bride as one body, gather new strength in anticipating the Bridegroom's joy as, beholding the body perfected in one, He shall say : "My dove, my undefiled is but *ONE*." Nay, He says so *now*. It shall be seen then.

The discouragements of sight are short lived, the

strength and joy and glory of the unseen abideth always. "For the things that are seen are temporal; but the things that are not seen are eternal." Then, believers, look at the unseen.

As for you who live only for the things seen, listen but a moment. Your seen things are your joy and strength. But what is the unseen awaiting you, and at which you will not look? Oh! but the day is nearing, and will break upon your sight whether you will or not, even "the day of wrath and *revelation* of the righteous judgment of God." The Lord Jesus shall be *revealed* from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. He is at present both a hidden and a manifested Christ. Hidden from sight, but manifested by the preaching of the Gospel; "evidently set forth crucified." If you receive Him as thus manifested, joy such as you never felt before shall come into your soul, in the blessed assurance of your iniquities forgiven, your sin covered, and the imputation of righteousness without works. If you will not look to Him, as lifted up on the cross for sin, and as lifted up to God's right hand, because by His cross He had put sin away, you shall see Him coming with wrath, before which you shall not be able to stand.

But look now, dear sinner, look *now* to Jesus. He died for sin. He bare the wrath and curse of it all. "Behold the Lamb of God, that taketh away the sin of the world." Oh! if you only knew your need of life, how gladly would you look unto Him! He is saying: "Look unto me, and be ye saved, all the ends of the earth." The salvation, in its fulness, awaits

the revelation of Christ; and the wrath too awaits His revelation. They are both unseen realities. But, reader, they are both *eternal* as well as *unseen*. Look then now. Look to Jesus. *LOOK, AND LIVE!*

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WITH the January number commenced the Fourth Volume of *WAYMARKS IN THE WILDERNESS*; gratefully acknowledging the condescension of Him who has owned it as a channel of blessing to some of His people, and remembering, also, their sympathy, coöperation, and prayers. A number of our friends have expressed their regret at the change from a monthly to a quarterly issue. They may be assured that we shall welcome the day when it may be practicable to resume the monthly publication; but for the present, all the expenses of publication are higher than ever before. We have reason to expect that our present arrangement will largely increase the circulation; toward this end we again ask the aid of our subscribers.

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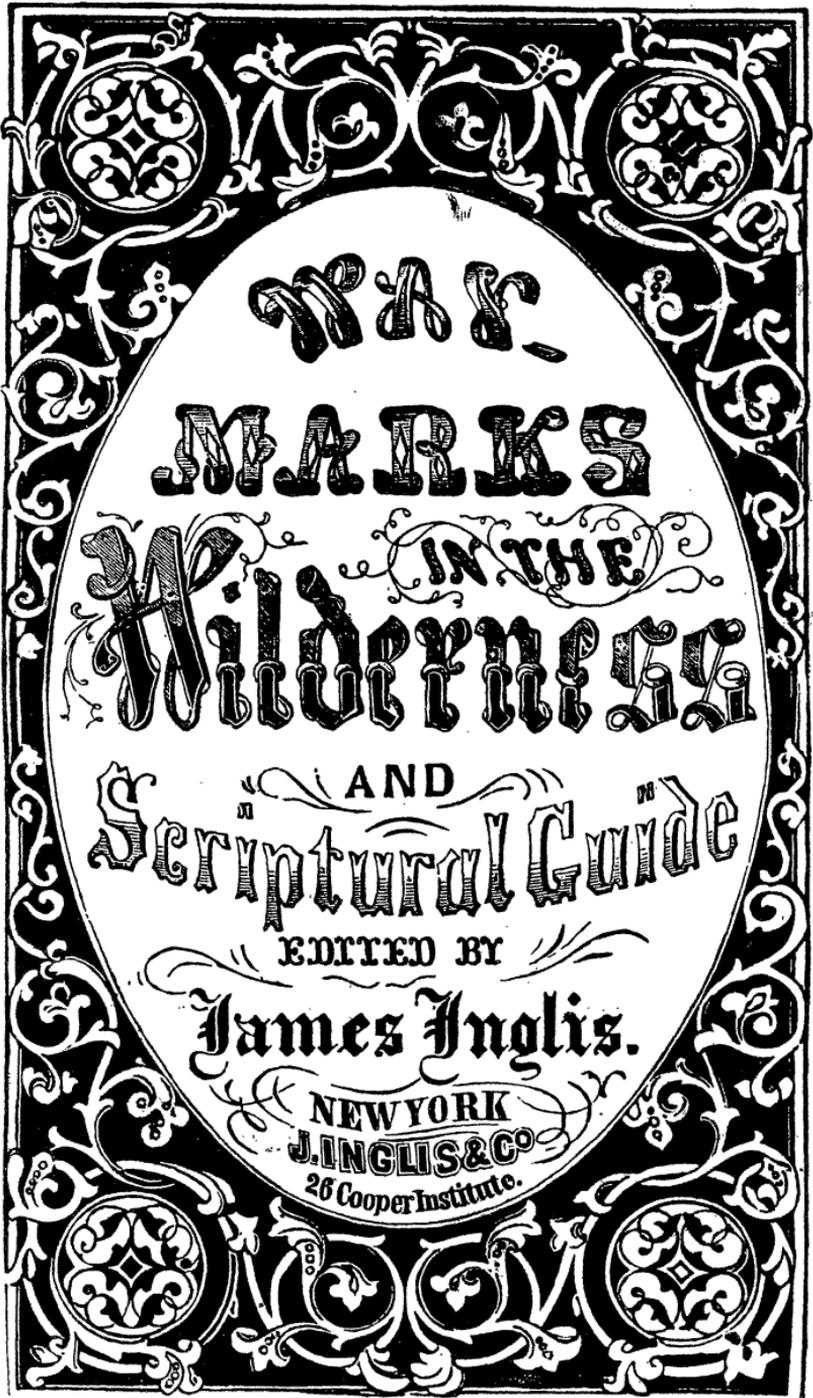
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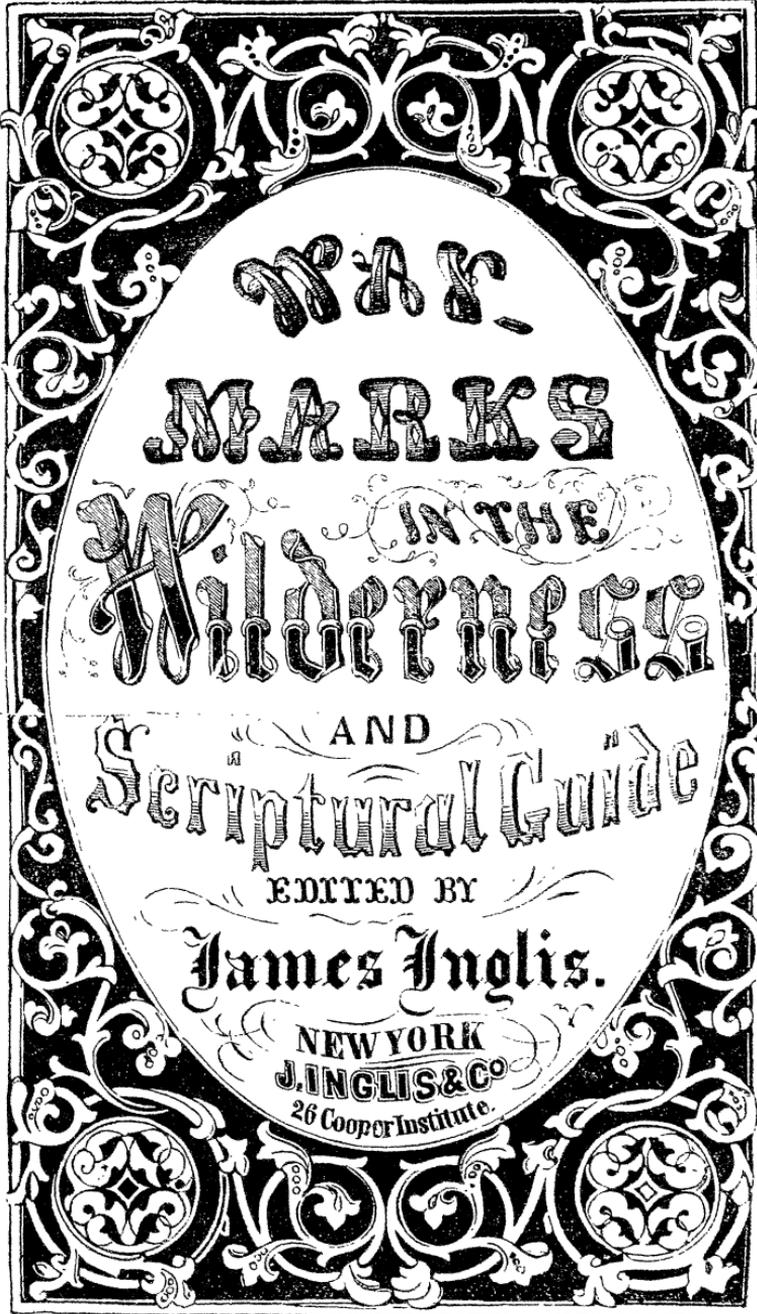


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THE PROSPECTS OF THE CHURCH.

IN the progress of this periodical we have felt the importance, especially for the sake of new readers, of restating the principles of prophetic truth. The close of the fourth volume affords a suitable opportunity to do so, with the advantage of exhibiting, in their relations to one another, truths which have been considered separately. Judging by the letters of inquirers, one of the most common difficulties which those whose progress is embarrassed by the influence of old misconceptions encounter, is found in tracing the relation of truths and the order of events; for the influence remains after the misconceptions themselves have been abandoned.

In the outset of this recapitulation we would say that a knowledge of our own standing before God in Christ is indispensable to a profitable consideration of the subject. Without this, a man may embrace what are called millenarian views, and may adopt a scheme of prophetic interpretation sustaining these views. But it is one thing to embrace the doctrine of the Second Advent, and altogether another thing to wait for the Son of God from heaven. A man may zealously advocate a scheme of prophetic interpretation which fixes a date in the near future for the personal coming of Christ, who can in no sense be said to look and long for that event. His glorious appearing is a

blessed hope only to those who can say, "Now are we the sons of God: and we know that when He shall appear, we shall be like Him; for we shall see Him as He is."

On this account, while we have desired to exhibit the true hope of a waiting Church, we have often directed attention to our present place as one with Christ. If the hopes of the professing Church have become identified with those of the world, and if the millennium has become but another name for the dream of a "good time coming," it is not primarily owing to a misinterpretation of prophecy. Rather when the Gospel of the grace of God has been obscured by legal conditions and the true character of the Church of God has been lost sight of, prophecy has been accommodated to the wishes and interests of a secularized Church. What we need first is not a discussion of the pre-millennial or post-millennial advent of Christ, but a knowledge of what Christ is to the believer and what the believer is in Christ; and then we may know by the Spirit what is the hope of His calling, and what the riches of the glory of His inheritance in the saints.

There are believers who can say that God, who is rich in mercy, for the great love wherewith He loved us, hath quickened us together with Christ, and hath raised us up together and made us sit together in heavenly places in Christ, who are turned away from the study of prophecy by the misguided zeal of those who, while they profess to fix a near day for the coming of the Lord, are more occupied with political events and personages, and the results of European complications, than with that of which it is said, "Every

one that hath this hope in Him purifieth himself as He is pure." Without attempting here to vindicate the study of prophecy, we entreat our brethren to come to the Word of God for an answer to the question, What is our hope? and to do so not only without regard to these ill-judged calculations of times and seasons, or those unwarranted speculations on the course of events in Europe and the East, but even for the present leaving out of view the great volume of prophecy itself. God has indeed been pleased to reveal to us the things which He will do in the earth, and it ill becomes us to slight what He has revealed. But for the present, aside from all this, what does the Word of God set before you, child of God, as **THE HOPE** which illumines the future, to which you should look and for which you should wait amidst present sorrows, infirmities, and conflicts?

We might turn first to the tender words which the Lord spoke on that night on which He was betrayed, for the comfort of His chosen few, when He should have left them in the world alone. We find there an assurance of love which absence cannot chill, and which in absence would be still occupied with their interests. A hope is set before them which meets all the longings of their hearts—the hope of being ever with the Lord. But observe the manner in which it will be consummated. "I will come again and receive you unto myself, that where I am there ye may be also." The same Gospel furnishes a conclusive reply to the supposition that this might refer to the death of the disciples. For when the Lord foretold to Peter the death by which he should glorify God, and Peter, turning to the disciple whom Jesus loved said, "Lord,

and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then," we are told, "went this saying abroad among the brethren, that this disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" The distinction between these two events could not be made more clear.

This precious promise does not explain how He will come, or how He will receive them to Himself; but in subsequent revelations we have the most explicit information on both of these points. As to the first of them, we read that when the Lord was taken up, forty days after His resurrection, in full view of His disciples, and a cloud received Him out of their sight, "While they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye here gazing up into heaven? 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." All our hopes depend on the assurance that He who was crucified rose again, and as a true man ascended. He who said to Thomas, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side," is now at the right hand of God. He will come again in like manner as He ascended, and the nation that rejected Him will look upon Him whom they pierced, and ask, "What are these wounds in thy hands?" Believer, what will it be to you to look on those hands in the day when He fulfils His promise, "I will come again and receive you to myself"?

We might well anticipate what we find regarding the hope and expectation of believers, in those epistles in which the Spirit speaks to the Church of God after Jesus had gone to His Father.

We may take, as an example, the Epistle to the Thessalonians, the earliest in date, and addressed to believers who had but recently known the Gospel. Young disciples as they were, and much as they had yet to learn, it is evident that, from the first, they had been taught to lay hold of the Lord's promise, "I will come again." They doubtless knew little as yet of the prophecies of the Old Testament: the New Testament was not yet in their hands; but the coming of the Lord was their blessed hope, and stamped so peculiar a character upon them, that even the world was impressed by it. People told one another that these men had "turned from idols to serving the living and true God, and to wait for *His Son from heaven.*" In this hope they lived, and the Spirit of God sanctioned it, as the strength and joy of a life of trial. In every chapter, whatever the theme may be, their thoughts are led out to this event so ardently expected by all who loved an unseen Saviour.

According to the views which have unhappily prevailed among us, there are many occasions on which the saints' departure from this life might have been introduced. But on no occasion is there even a glance in that direction. "What," says Paul, "is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ"—not when we depart, but—"at *His coming?*" The Apostle's solicitude on their behalf was "to the end He may establish your hearts unblamable before *Him,*" not at death, but "at

the coming of our Lord Jesus Christ with all His saints." And when they are comforted regarding the unexpected death of some of their number, it was not by the thought that those whom death had divided death would soon reunite, but by the assurance that those who sleep in Jesus God will bring with Him.

In this connection we are taught how the Lord, at His coming, will receive us to Himself. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." But, as we are elsewhere taught, "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised, and we shall be changed." "Then," continues the Apostle to the Thessalonians, "we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." The whole of these two epistles illustrates and sanctions the confidence with which they looked for a coming Lord. And such was the eagerness of their desire, that the Apostle found an occasion of prayer on their behalf that the Lord would direct their hearts into "the patient waiting for Christ," or, as it is in the margin, "into the patience of Christ;" that is to say, that they might be brought into fellowship with the patience with which Christ also waits for that which His love so ardently desires.

Go through all the epistles, and see if they contain a single reference to the hope of the Church which falls short of this consummation, or a word which sustains the teaching of the most venerable of earthly stand-

ards, that "the souls of believers are, at their death, made perfect in glory." An Apostle says, "To depart and to be with Christ is far better" than to remain in the flesh; but, so far as being made perfect in glory, the Scriptures teach that "when He who is our life shall appear, then shall we also appear with Him in glory;" then "we shall be like Him, for we shall see Him as He is;" then He will give the crown of righteousness to all them that love His appearing—a crown of glory that fadeth not away.

In all the epistles, except those to the Galatians, Ephesians, and Philemon, the prominence given to the hope of His coming will surprise the candid inquirer who has been accustomed to regard it as a conclusion arrived at by a certain method of interpreting prophecy. Apart from prophecy altogether, this is the doctrine of the Apostles, and the actual expectation of the Church. You may admit the fact, which surely is undeniable, that the Apostles and first Christians did look, not for death, but for the glorious appearing of the great God and our Saviour Jesus Christ; but then you may claim that the event has proved that it was an erroneous expectation. Do you remember that their expectation was sanctioned by the Spirit of truth, and that this very attitude is that which their Lord enjoined them to occupy? "Let your loins be girded about and your lights burning and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately." You may refer to the prophetic Scriptures, which, according to the views of many millenarians, also contain predictions of a course of

events stretching over centuries, which then remained to be fulfilled. But did not the Apostles, or rather—if we may ask such a question—did not the Holy Spirit know all these prophecies? And if these epistles teach that no events of prophecy stood between the saints of that day and the hope of our gathering together unto Him, it would be more becoming to conclude that modern interpretations of prophecy are erroneous, than that Apostles, guided by the Spirit of prophecy, were mistaken. Their hope did not rest on calculation of prophetic dates; and, according to the teaching of Scripture, nothing more is needed to prove that a system of prophetic interpretation is false than the fact that it includes such calculations.

Take the epistles and see how this blessed hope is associated with the doctrines there taught; how it enforces the exhortations there given; how it gives character to the life there described; how constantly it is kept before the eyes of the believer; how it insinuates itself into every matter in hand; how it stands out as the great living and influential truth which the children of God needed to sustain their joy, patience, and courage, and to keep them in heavenly separation as pilgrims and strangers here. And will you say in the face of all this, that Paul was mistaken; or that it made no difference whether Paul was looking for death and the grave or for Christ our life? You will not so impugn the wisdom and love of the Spirit, nor can you overlook the rich blessing of this hope which Paul reaped through all his course. True, Christ did not come while Paul was alive; but when the war-worn veteran knew that his course was finished, we find him still anticipating the crown which the Lord, the

righteous Judge, will give him *at that day*. The hope has not failed, though the Apostle has changed his place of waiting. Christ is still coming, and coming quickly, though meanwhile scoffers have arisen, saying, "Where is the promise of His coming?"

To those who avow their indifference to the whole subject, provided they know that it is well with themselves, we would say, in the language of another, "You suppose that there is practically no difference; for it is but a small matter with you whether the hope be your going to Christ or Christ coming for His saints; in short, you think that, after sin and salvation are settled, all else must be secondary questions. But, I answer, if there be a fact of all others of primary moment—if a truth which, most majestic in itself, will embrace within its range, beyond dispute, delay, or concealment, every creature of God—it is that change, most mighty in its character, which will be ushered in by the coming of the Lord Jesus. A secondary thing! Heaven, earth, and all that are in them—not to speak of the unseen world, the lost, with the devil and his angels—the entire universe of God, throughout time, must bow virtually at once, formally in due season, to the Lord Jesus in that day. Never, since time began, has there been any thing comparable to it save one hour; that hour I grant, most entirely with all my soul, to be beyond all comparison, solitary, exclusive, standing unrivalled in time—yea, it will stand alone throughout eternity—the hour of the Cross, when the Saviour died for our sins. But the coming of Christ will be no rival of the Cross, but its triumph; it will in no way detract from, but rather prove and display to all, the full power and blessedness of the Cross. In point

of fact, it is the application, so far as it goes, of the reconciling power of the Cross ; it is the beginning of God's display to every eye of what the Cross of Christ is, which faith knew before, but which God will then manifest by degrees to every creature. Therefore, manifestly, no objection can be less founded in truth than the notion that the coming of the Lord Jesus Christ can be shelved and slighted, as if it were an insignificant matter, even if true."

We have proposed the consideration of the hope set before us in the Gospel apart from the great volume of prophecy, but not because we undervalue the latter. We claim that the manner in which the hope is set before us in the New Testament plainly shows that no event stands between the believer and the fulfilment of that hope ; but it is not because we would represent that these predictions are all fulfilled, still less that the least of them can fail. These prophecies, to a large extent, are occupied with the destinies of Israel ; and we are not disposed either to slight them as though they did not concern us, or to conclude that God has now done with Israel as a nation ; and that these prophecies must be understood as mystically foreshadowing the history of the Church in this dispensation. You may demand, if they relate to the destiny of the Jewish nation in distinction from the Church—of what profit can the study of them be to us ? Our own estimate of what is profitable is not the measure of the importance of what God has revealed. "All Scripture is profitable," and we cannot neglect any part of it with impunity. As has been remarked, you cannot be false to Israel in the Old Testament and retain the truth of Christianity unalloyed in the New

Testament. Doubtless, the neglect of these prophecies regarding Israel partly accounts for our low and erroneous views of the Church. To appropriate and apply to the Church what is predicted of Israel, is to degrade the Church from a heavenly to an earthly portion; to relinquish the bride's share in the Bridegroom's glory for a share in this world's idle dream of glory; to exchange heaven with Christ for a millennium without Him.

Apart from its bearing on the elucidation of the Church's place in and with Christ, it cannot be unimportant whether we are in sympathy with God's purpose or are indifferent to the display of His glory in its accomplishment. If there is joy in heaven over one sinner that repenteth, it cannot be a matter of indifference to us that a nation, the most persistent in their hatred of Christ, shall be seen not only bowed in penitence at His feet, but saved by the blood which they shed.

How strange that those who suspend their own salvation on the word of Jesus, should question the restoration of Jerusalem and the final welcome of her King, so long rejected! The city to-day lies desolate, according to His word, and this is a pledge of the faithfulness of the same word which marks the limits of her desolation, "until the times of the Gentiles are fulfilled." We know that "the stone which the builders rejected is become the head of the corner;" and it was when He was going forth from the temple rejected, that He said to Jerusalem, "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth until ye shall say, Blessed is he that cometh in the name of the Lord." Jerusalem is

not forsaken for ever. To her also He will come again, and then His coming will be hailed with joy.

In the disposition to deny the future blessing of that nation, there is something of the very folly against which the Apostle warns the Gentiles, in Rom. xi. 25, when he says, "Blindness in part has happened unto Israel," and that not perpetual, but "until the fulness of the Gentiles be come in"—an expression which recalls the limits of Jerusalem's desolation; and then not a remnant, or here and there an individual, but "*all* Israel"—Israel as a nation—"shall be saved." Then it will be seen that the gifts and calling of God are without repentance, and not one link of the marvellous chain of promises and prophecies concerning them will be found broken or lost.

From confirmation of Israel's hopes in the New Testament, turn back to the ancient prophecies, and see how, evermore, threatenings of judgments which are now fulfilled and fulfilling, are linked with promises of a restoration which shall be accomplished with the fulness of blessing, when Jerusalem shall be purged of her dross and shall be called the City of Righteousness; when the mountain of the Lord's house shall be established on the top of the mountains, and exalted above the hills; and all nations shall flow into it: and the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night. To crown the whole it is said, "The King of Israel, even Jehovah, is in the midst of thee; thou shalt not see evil any more."

The accomplishment of the gracious purpose, which occupies so large a space in prophecy, is always con-

nected with the glorious appearing of their Messiah. The place of His appearing with all His glorified saints, is before Jerusalem; and He is represented as coming at a time when the nations have gathered against Jerusalem, and have apparently succeeded in their assault upon it. Before this, therefore, we find that Israel will attempt to return and rebuild the city in their own strength, relying upon the aid and protection of the Gentiles, and of Antichrist, their head. Then Jerusalem, sinking lower than ever in wickedness, shall pass through her last and bitterest tribulation. The Jews, in spite of the spread of infidelity among them, are already looking eagerly and hopefully toward their own land, and many circumstances in the political world seem to favor their desire. Without speculating as to the means by which their plans will be advanced, we know that the attempt will be made by impenitent Israel. The believer also knows that none but Jehovah can truly repair the ruins of Zion and gather the dispersed of Israel. Their own efforts will end in defeat. The nations in whom they trust will combine to destroy them, and, as we have remarked, just when all seems lost the Lord will go forth and fight against these nations, and will destroy them with terrible judgments. He will then own His rescued and repentant people. "They shall call on my name, and I will hear them. I will say, It is my people; and they shall say, The Lord is my God." Then the Lord will restore Jerusalem, and make it the capital of that kingdom on the throne of which He will sit as the Son of David. He will gather the dispersed of Judah and Israel, and unite them under His sceptre of

righteousness. He will not only bless them, but make them the channel of blessings to all nations.

Let us glance at the relation of the Gentiles to the great purpose of God. However offensive to the pride of Gentile civilization, it stands plainly revealed in Scripture that Israel has been the centre of God's plan of dealing with the nations of the earth. From the first He had this in view. When He broke man's purpose of a godless confederacy around Babel as its centre, and distributed them in their various languages, tribes, and tongues; "when the Most High divided to the nations their inheritances; when He separated the sons of Adam, He set the bounds of their habitation according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance." When the chosen nation was planted in the land of promise, God dwelt in the midst of them. And it was only as a consequence of their failure and apostasy that power was transferred to the Gentiles. Babylon having been made the instrument of chastising the apostate people, Nebuchadnezzar received from God Himself the charter of universal dominion, and the times of the Gentiles began. The outline of Gentile empire is given in Daniel under the appropriate symbols of four successive monarchies, the last of which is to be superseded only by the kingdom which the God of heaven will set up, which will never be destroyed. The prophets do not follow the course of Gentile history, except as it has some relation to the chosen nation and the accomplishment of God's purpose concerning them. Long centuries of that history are summed up in a sentence; but the character of these monarchies from first to

last is distinctly portrayed as false, lawless, and ungodly. The fourth and last monarchy is described as first becoming degenerate and enfeebled; the original iron is mixed with miry clay. In its last stage it is divided among ten kings, who, however, combine their resources under an impious head; and it is when thus arrayed in open hostility against God that it shall meet the stroke of doom.

Under whatever symbol this may be represented, its doom is utter destruction, to give place to the heavenly kingdom. For example, in the vision of a great image, a stone cut out without hands smote it on the feet; and the whole fabric was broken to pieces, and became like the chaff of the summer threshing-floor; and the wind carried them away, that no place was found for them. Yet it has been customary to apply all this to the introduction of Christianity, and to infer the progressive triumph of the Gospel, until, as is alleged, the Church shall be co-extensive with the world. But surely, every thing about the agency employed and the catastrophe itself is in marked contrast with the Gospel and the results of its proclamation. In these predictions, we find nothing of a spiritual power spreading a regenerating influence over humanity; nothing of tidings of grace sent forth on the basis of a sacrifice for sin; nothing of God gathering a people to Himself out of the nations, and uniting them to Christ at the right hand of God. On the contrary, we have an irresistible power going forth, not to work a gradual transformation of the kingdoms of this world, but by one sudden and decisive blow to sweep them away for ever; and then the heavenly kingdom, before which

they fall, is established in universal and perpetual glory over the whole earth. The Gospel dispensation was introduced when the fourth empire had reached the climax of its power. The fatal stroke is described as falling upon that monarchy, not only after a foreign element has mingled with it, but after it has been divided among ten kings—a division which, as a matter of fact, has not yet taken place. Consequently, that which is represented by the collision of the little stone has not yet taken place.

According to the word of the Lord, a remnant of the Jews returned from the Babylonish captivity, and rebuilt Jerusalem. Their power was not restored, but they remained in weakness until the promised Messiah had appeared among them and had been rejected by them. Then Jerusalem, laden with the crowning guilt of crucifying the Prince of Life, and refusing the proclamation of pardon in His blood, fell beneath the conquering arms of the fourth monarchy. We can trace in the Scriptures the course of these four successive monarchies down to this point. But there all details of their history stop. Only we know that Jerusalem shall be trodden under foot of the Gentiles, until the times of the Gentiles are fulfilled. Over how long a period this may extend, we have no information. There is nothing more to tell of Israel but their dispersion and misery. Of the Gentile monarchy, we only know that it can be succeeded by no other until it is destroyed to give place to the kingdom of heaven. So soon as Jerusalem becomes once more the centre of God's dealing with the world, the history of the last monarchy is resumed. We see it divided, indeed, but its tremendous energy of evil resuscitated,

and its resources combined under its last head, the living embodiment of lawlessness and ungodliness, whose career, especially in relation to Jerusalem, we have had occasion to trace at large in preceding papers.

But what fills up this interval—this blank in the prophetic page? When Jews and Gentiles had united in the crucifixion of the Prince of Life, who then put away sin by the sacrifice of Himself, God was pleased to bring a new thing to light. The rejected of earth became the accepted of heaven. In virtue of His own blood, and in new life—life from the dead—He entered heaven, to be the head of a body on the earth. This was a mystery never revealed to man until He who ascended sent down the Holy Ghost to make it known, to bring souls into the enjoyment of the blessing, to unite them to Christ and to one another. “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit.” This is “the Church,” now first seen upon the earth, in which there is neither Jew nor Gentile, but those taken from among Jews and Gentiles, made one in Christ, and in whom the Holy Ghost now dwells, the seal of redemption and the earnest of the inheritance. No such body could exist before Christ had died, risen again, and ascended to heaven. Before this, indeed, there was the Holy Ghost regenerating souls by giving them faith in Him who was to come. But there could not be membership in the body until Christ, the Head, was exalted to the heavenlies. Before the day of Pentecost, there could be no such thing as believers rejoicing in redemp-

tion accomplished; having forgiveness and justification, with access into the holiest of all; made a royal priesthood, to offer up spiritual sacrifices, when earthly temples were completely set aside; united as a body to Christ, at the right hand of God, in new life and sonship; separate from the world, and looking to heaven as their proper place and portion, because He who is their life is there; and waiting for Him to take them to Himself to be with Him where He is, the partners of all His glory.

This is the scriptural idea of the Church. It is not necessary to say how it has been obscured and lost sight of even by true believers. The Lord Himself gave abundant warnings of the degeneracy of the professing Church, and the Spirit of God testified against early corruptions—the first workings of the mystery of iniquity—and foretold the failures and abuses which shall ripen unto complete apostasy, and which shall bring down the judgments of God upon Christendom. According to the word of the Apostle, when he shows how, through the fall of the Jews, salvation came to the Gentiles, “Behold, therefore, the goodness and severity of God; on them which fell, severity: but toward thee, goodness, if thou continue in His goodness; otherwise thou also shalt be cut off.” Surely it is not a question which needs to be discussed, whether Christendom has incurred that terrible alternative. “Dealt with in infinite mercy, blest with the largest favors and the richest privileges, Christendom has lost its way as to truth, and holiness, and sense of grace and glory in Christ far more than it has lost ground in actual outward hold upon the world. And yet this is not small; for vast tracks of the earth that were once covered

with Christian professors have now lapsed back into heathenism or Mohammedanism. I am not denying the mercy of God which works through men who send out Bibles and missionaries, here and there, over the world in these days; but such societies now are no contradiction, but rather a confirmation of the sad reality they find everywhere; still less are they a reason why the day of the Lord should not shine with scathing brightness on the moral darkness of Christendom. On the contrary, there are too sure indications of the great final crisis; the mass of men settling down not only in infidelity, but in that phase of it which takes the character of apostate Christianity; not the profane scepticism of Rousseau or Voltaire, but the theological infidelity of the day—that of men who still profess to be Christians—yea, teachers and dignitaries it may be in high positions, professional or episcopal. Nor is it limited to one particular body. The working of this evil spirit is well-nigh universal. Romanism cloaks it largely. It has found extensive hiding-places among the Dissenters as well as in the national establishments of these Protestant lands.”*

Christendom is ripening for the great apostasy—nominal churches for their rejection—the nations for their union around that Man of Sin, the son of perdition, whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming. There seems a strange preparation, in the progress of rationalism among Jews as well as Gentiles, for the predicted conjunction of Judaism and Christendom in the support of that head of the resuscitated

* W. Kelly.

Roman empire who exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God. The last great tribulation by which the apostate Jews are visited—the outpouring of the vials of righteous wrath upon the last and crowning display of human impiety—fill up with quivering terror many pages of prophecy; and it is to this the boasted civilization of the age is hastening.

But in the midst of all that betokens the approach of these last terrible times a cry has gone forth, Behold, the bridegroom cometh! and souls everywhere are awakened to wait for the Son of God from heaven. There have in the past been times when panic-stricken multitudes believed that the day of judgment was at hand, and there have been attempts to use this cry as the rallying cry of a party. But surely, it is a different thing when the Lord is leading souls into light and liberty, filling them with the consciousness of their oneness with Christ, with an assurance of His love which passeth knowledge, and with joyful fellowship with Himself in separation from the world. Is it not a different thing when souls thus rejoicing in an unseen Saviour are responding to the longing of His heart who says, “Behold, I come quickly”? May He in mercy grant to us that, with a still more vivid sense of the blessed truth that He is coming to receive us to Himself, and of the solemn truth that He will in due season judge all the systems of this world, we may separate ourselves from every thing which the Word of God condemns, and may be found with loins girt and lamps burning, like those who wait for their Lord!

Some may be ready to urge that if the apostasy of

Christendom is not yet completed; if the Jews have not yet made their own ineffectual effort to restore Jerusalem; if the Roman empire has not yet seen its ten kings that shall arise, nor the combination of their resources under its last impious head, whom the Lord shall consume at His coming; how can we be looking now for the accomplishment of our hope? The answer is, that our expectation is "to be caught up to meet the Lord in the air," and though the prophecies measure the time during which the closing scenes of earth will be enacted, these dates have nothing to do with our heavenly hope. As it has been expressed, "Whatever delay there may be now, the reason is, not a date, but God's long-suffering in saving. It will close when God the Father has called out the last member of the body of Christ."

An examination of all the prophecies relating to the period of complete apostasy and incipient judgment will fail to detect any traces of the Church, which is Christ's body, as present on the earth at that time. There are indeed faithful witnesses for God through all that period; but they will be found to be a remnant of the Jews, and many individual Gentiles standing out against the awful corruption. This will be more readily granted regarding the Old Testament prophecies. But it is to the Apocalypse we would refer for the most decisive proof of it. The Lord has encouraged His waiting Church with the expectation of escaping these last tribulations; for example, in Luke xxi. 36, and in the parallel passage in Rev. iii. 10. Now, it agrees with these assurances that after the mention of the seven churches in the beginning of the Apocalypse, the word 'church' does not occur in

the book till the visions are all past and the closing message is given, "I Jesus have sent mine angel to testify unto you these things in the churches." In the fourth chapter, when heaven is opened, the seer beholds twenty-four elders clothed in white robes, seated upon thrones, and with crowns on their heads—symbolical personages representing the Church complete, when the Lord has gathered the saints to Himself above. While they are in heaven, the providential judgments under the seals, trumpets, and vials run their course here below. The Lord keeps His coming to receive His saints apart from earthly events, and interposes nothing between us and the hope of our gathering together unto Him. When all these visions are fulfilled, the Lord comes from heaven, but not alone. The saints, already risen and changed, and caught up to be with Him, come in His train.

It is between His coming *for* the saints, and His coming *with* them from heaven, that the earthly events which fill up the body of unfulfilled prophecy regarding Jews and Gentiles shall transpire, with multiplying tokens of His coming to judge the world. The Lord, in speaking to His disciples regarding this appearing, says, "Then shall *they*" (not *ye*) "see the Son of Man coming in the clouds of heaven, with power and great glory." In the terrible display of His power, all His enemies shall bite the dust. The millennium reign will commence, with whose blessedness to Israel and all nations so many prophetic pictures glow. During this period the Church, as the Bride, the Lamb's wife, shall share His heavenly glory and His glorious reign. At the close of a thousand years Satan is let loose for a season; and it is indeed

an humbling view of what fallen humanity is, that even then, after having enjoyed the blessings of the rule of Christ and His glorified Church so long, a portion of the earth's population shall be seduced into rebellion. It will be the last display of evil, followed by the awful judgment of the great white throne, in which those who have rejected grace will be judged, every man according to his works. Is it necessary to say with what results? Then commences the eternal state, of which we have few details, it may be because its glories so far exceed our language and conception.

THE TRIAL BY FIRE.

1 Cor. III. 13-15.

It was undoubtedly of the work of the ministry that these words were especially spoken. The primary application is to those who are ambassadors for Christ. But while this is their first application they are not confined to any one class of men. The principle involved is of universal application. It is a principle that holds not in the case of ministers alone, but in the case of every member of that holy body of believers, which the Apostle Peter, in the fifth and ninth verses of the second chapter of his first epistle, calls a "holy" and a "royal priesthood." All, surely, are to be subject to a like review of life, to be attended with like results, dependent on the character of each.

With the unbelieving the Apostle, in this passage, has nothing to do. There is certainly no allusion to

them here. It is of the results of *Christian* life that he is speaking. It is true, indeed, that *every* man shall give account of himself to God. But this truth of universal accountability is not the truth brought out now. We have to do with that manifestation of *Christian* character, which shall yet take place, and with that award which God shall give to His believing people, according to the faithfulness of their service and the closeness of their walk with Him. It is only true Christians who can be represented as working at all for God, as building with any thing, whether it be gold or stubble. Others are not in His vineyard at all. Only we who believe can be said to be "workers together with God."

Not only, then, is there to be "a day of judgment and perdition of *ungodly* men," but to us who are the children of God by faith in Jesus Christ there is to come a time of trial when, as it were, fire shall be applied to our life's work; and the place of rulership that we shall have in the coming kingdom shall depend on our ability to stand the test to which we shall be made subject. As Christian people, we are daily determining what the character of our future shall be, what the measure of our award. If we are Christ's, we are at work, we are building. *Of what sort* is our work, this is what shall one day be made manifest. And as has been already said, every day is determining this. Every thought of your heart, every word of your lips, every act of your life, each has its bearing thus upon your future. Every thing in you that is only dross—your unfaithfulness, your pride, your worldliness, whatever in you is un-Christlike, all this the fire of the coming day will burn. What will be left when

this is gone? Is there any thing in you that shall abide? any thing that that fire shall have no power to harm? Oh! if we could have that day always printed in our remembrance would we live the lives we do? Would there not be a more earnest consecration to Him, who bought us with His blood, if our thoughts oftener went forward to the account that we shall give—if we were duly alive to the fact that, for all our unfaithfulness, even though we are saved, we shall suffer loss, loss that never can be repaired? If their lives were regulated by this thought, our Christian people would live more above the world, and would indeed be “living epistles known and read of all men.” Now such a day as this is coming—a day to try every man’s work—your work—my work. Beloved, it must be tried. Every thing about it must be manifested before God. That which is hidden shall be brought to light, and according to what we have done in the flesh shall our judgment be. What we have sown, that shall we also reap. Just what we really are, judged by God’s own estimate, shall we be shown to be; and according as we are or are not all that as Christians we ought to be, shall we be saved “abundantly” or “so as by fire.”

Assuming the fact that there shall be such a day of manifestation of Christian character, when the fire shall try every believer’s life-work, the first thing that the Apostle makes plain in reference to that day is, that all who then shall be found resting on Christ, the One Foundation, shall be saved. Even though his work is burned, the man is represented as himself saved. The meaning certainly is not that all *professed* faith shall then stand approved, that every one bearing

the Christian name shall be saved. On the contrary, we know that many will call upon the Saviour then to whom He will say, "I never knew you." But all *real* faith shall stand. All whom God discerns to be resting upon Jesus, grounded upon Him as a Rock, shall be saved. There may be different degrees in the ripeness of Christian character attained. Some will bring more fruit to perfection than others. But all in whose hearts Christ is, who in very truth have received Him, all such are children, "and if children, then heirs." There is one respect in which all Christian people are alike—in which there is no difference between the babe in Christ and the perfect man. The one who to-day, with tremblingly extended hand, has laid his sin on Jesus, and the one who through a long course of years has been adorning Christ's doctrine—there is one point of exact resemblance between these two. They are alike "in Christ Jesus;" alike cleansed by His precious Blood, alike clothed with His perfect righteousness. Every soul that is justified at all, is perfectly justified. And every soul is justified that with any faith, even the weakest, cleaves to Jesus Christ. In forgiveness, acceptance, adoption, there are no degrees. The person who has these blessings at all, has them in their perfectness and entirety. God does not partially forgive, and partially accept. Of all whom He receives, it may be said, "Ye are washed, ye are sanctified, ye are justified." All believers stand in the full merit of the Saviour's perfectness. The measure of their faith affects not their standing in Him. Their comfort, their happiness, the efficiency of their service, will be affected by the measure of their faith, but not their standing in the Saviour. Appre-

ciate it or not, be sure of it or be doubtful about it, be joyful in it or be full of fears, the fact itself can be affected by none of these things. If God sees that with any trust you cling to Jesus, then in His sight you are as Christ is. He looks upon you, not as you are in yourself, but as you are in Him. And so, being as Christ is, you are complete in Him. And being thus, as the result of any faith, clothed upon with all the perfectness of Christ, your salvation is thereby made secure. Being found in Christ, so long as He lives you shall live also. You can never perish, nor shall any be able to pluck you out of His hand.

There is one sense in which believers shall never come into judgment. Our judgment is already past. When Christ was judged for us upon the Cross, when He was there dealt with as a sinner, and made a curse for us, that was our judgment. We in Him then answered for sin. Our sin was then condemned. When One died for all, then all died in Him. And never are we, as accused persons or as criminals, to be dragged before a judgment-seat, to have it determined whose we are. That is already determined when we believe, and by believing become one with Christ. It is impossible that we shall ever stand before a throne trembling lest perchance we yet be cast away. God cannot deal so with those whom in Christ He loves with an everlasting love. But resting on the one sole Foundation we are eternally secure. Merely because God sees us in Christ we are safe. And when Christ comes again, what is His first act to be? To summon all men, the living and the dead, before Him to decide who is His and who is not? By no means—He knows this already. And the first act of His appearing will

be to gather unto Him those who are His. Of the living some shall be "taken" while others shall be "left." Of the dead some awaking shall have part in the first resurrection, while the rest of the dead live not until the thousand years are finished. Judgment, then, in this respect is not awaiting us, as to whether we are Christ's or not. Judgment has been already passed upon us, and we were executed, in Christ. In Him we have already died unto sin, and been made alive unto God. Even now we have everlasting life; and all that awaits us is our own manifestation; the time when we shall shine forth as the sun in the kingdom of our Father.

All this comes as the result of any faith. They who, whether strongly or weakly, yet truly rest on Christ Jesus as their Foundation, shall be saved, for justification admits of no degrees. All who are justified are justified from all things. The question of our salvation is for ever settled by the simple fact of our resting on the Corner-stone, elect, precious.

But evidently there will be great differences among the saved in respect of the measure of their reward. We see great differences in Christian character. And can we doubt that the awards eventually given will be in proportion to the faithfulness of the service? At the same time that our salvation is secure, our *work* is to be tried, of what sort it is. And our place in the glory will be determined by what we have done in the flesh. That there is a judgment thus in respect of our faithfulness is evident. And the distinction between such a judgment as this, and a judgment whose object is to determine whether we shall be acquitted or condemned is also evident. Into such a

judgment as this the believer shall never come. And between such a judgment and one that tries not our *foundation* but our *work*, there is, as has been said, all the difference that there is "between a loving father taking account of the conduct of his children, and a stern judge, taking his place upon the bench to try criminals for their lives." Just this distinction is recognized by the Apostle: he whose work when tried by fire abides, receives a reward. He whose work is burned, and who therefore suffers loss, is yet represented as himself being saved, though as out of fire, because he is building on the right Foundation.

If, then, we have the happy consciousness that we are trusting in Jesus, we may let our minds be at rest as to our acquittal or condemnation. There is no more condemnation to them that are in Christ Jesus. And we may triumphantly ask, "Who shall lay any thing to the charge of God's elect?" God hath justified! "Who is he that condemneth?" Christ hath died, yea, rather hath risen again. He is ever at the right hand of God; He also maketh intercession for us. From His love *nothing* shall separate us.

But while we rest thus peacefully in regard to our *acceptance*, what watchfulness should we exercise in regard to our *work*, that at length it may stand approved; that when the Master cometh, He may say to us, "Well done!" "Thou hast been faithful!"

Now, do we not see about us Christians who represent both these classes of builders? They rest upon the same Foundation. We have, perhaps, no reason to doubt that. But how different their work!

Some we recognize as building with "gold, silver, precious stones." We not only believe them to be in

Christ Jesus—we see them positively adorning His doctrine. Every thing in their lives is conformable to the faith which they profess. While conscious of many deficiencies in their service, they yet have the testimony of their own consciences that they are faithful. If death were to come to them, they would not turn pale at its approach, but they could calmly say, "I am now ready to be offered." They know that they have an inner life of fellowship with Jesus. Jesus abides in them and they in Him. They pray without ceasing. The word of God is as honey to their taste. The Lord's day is above all days to them. The Lord's house is as the gate of heaven. They can say of the Church,

"Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

Nor is there only this inner life of joy and peace—this alone were worthless. But with this the outer life agrees. To those who are building thus with "gold, silver, precious stones," religion is not a garment for Sunday use. It does not consist merely in pleasing emotions. It is an influence hallowing all the life. It transforms the character. It goes with the man wherever he goes, regulating all his thoughts, all his words, all his actions. Such an one makes Christ his example. More than for any thing else he longs to be Christ-like. In all his dealings with men he is at once merciful and just. He seeks not by any doubtful ways his own advancement. He would rather by far be poor than have ill-gotten gain. His chief concern is not to lay up treasure here. His

treasure lies within the veil, and where his treasure is there his heart is also. He cannot be corrupted by any of the meanness, treachery, or wrong that is in the world. He goes straight on in duty, swerving not for pleasure, for honor, or for gain. Touched by others' woes, even as was his Lord, he makes himself the friend of all who are in any trouble, and turns not from the cry of the poor and destitute. All the good he can do for Christ he does gladly and of a willing mind, giving freely as he has received. A watch is set upon his lips, to keep him from offending with his tongue, and his speech is with grace seasoned with salt. Of such an one others take knowledge that he has been with Jesus. His religion is not a mere outward thing. It is a part of his character. Christ is actually in him, and you see the blessed result of having an indwelling Saviour. When troubles come, how meekly they are borne, how patiently ! The head is bowed to let the waves go over it, and the soul doth not complain. If it must suffer, it can suffer and not murmur.

Such Christians are unhappily too few. But surely you have seen them, those whom you could but own to be all that Christians ought to be ; not, indeed, wholly free from infirmity, but yet showing wonderfully the power of faith. Such are building with "gold, silver, precious stones." And when the fire tries their work it shall abide. They shall stand approved. They shall be saved not merely as by fire, but as good and faithful servants. An entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Thus is it with some—they are burning and shin-

ing lights. Thus is it not with all; there are others whom we may believe to be in Christ Jesus, who *are* in Christ Jesus, but who are not earnest in the Christian life. The life that now is has too strong a hold upon them. They are busy with its many cares to the neglect of what they owe to God. They cannot, like the others, tell you of an inner life strong and vigorous, of faithfulness to means of grace and of blessing found therein. They are not "living epistles," the power of whose faith is evident to all men. The new nature may be in them, but its workings are hindered by the greater power which the old nature still has. They are not bringing forth much fruit. You do not find them laboring heartily in the Master's vineyard, doing with their might all that their hands may find to do. Their influence is not given so positively for Christ that you may always reckon upon them as ready to further every good thing in His name. Their light is not shining clearly. It may be that by their unfaithfulness they are actually bringing reproach upon religion, and making people feel that if this is all that faith can do then it is not worth the having. "Wood, hay, stubble," they are building with; and almost all their life-work shall be burned up by the fire that shall try it. If really on the One Foundation, they shall be saved. But how saved? "So as by fire!" Looking back upon life as its close is drawing near, they shall not be able to use such language as this, (which every Christian ought then to be able to use,) "I have fought a good fight," "I have glorified Thee on the earth." Rather their dying-bed will be one of vain regrets, on which they will make the confession, "I have been unfaithful, I have not lived as I

ought to have lived; could I go back and live the past over again, oh! how differently would I order my conversation!" Such shall indeed be saved, if truly Christ's. But they shall suffer loss—loss even through all eternity—loss that never can be made up to them. Your reward shall not be like that of those who have been faithful. Your crown shall never shine as bright, the music of your harp shall never be as sweet, the palm in your hand you shall never wave as victoriously. All through "the ages to come" you shall be suffering loss for your failure to make the best use of life.

Oh! what an incentive to holiness of living, to earnestness in religion, to fulness of consecration! "The fire shall try every man's work of what sort it is." Some are so living that the work which they have built upon the one Foundation—Christ—shall abide, and they shall receive an exceeding great reward. Others are so living that, though saved because resting upon the true Corner-stone, they yet shall suffer loss. Their worthless work shall be burned. In the review of life they shall be ashamed, and be saved "so as by fire."

Surely none will be satisfied with this. You do not want merely to be saved, barely to escape hell! If the love of Christ is in your heart, it must constrain you to something nobler than this. So live that as a Christian man or woman you shall not have to look back upon your life with unavailing sorrow, but that in the hour of your departure you may be able to use this language of the Apostle: "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by

the grace of God, we have had our conversation in the world.”

EUROPEAN PROSPECTS.

THE hope of our gathering together unto the Lord, and our waiting for His coming, are not dependent on our views of the order and time of the events which are clearly revealed in prophecy, as summing up temporal history and preceding the public establishment of the reign of Christ and His saints over the earth. Yet we cannot be indifferent to the things which must shortly come to pass, nor unobservant of the signs of the times. Such events as have occurred, during the past summer, in Europe, and the changes which are now taking place over the prophetic earth, awaken and unite the interest of all students of prophecy, however widely they may differ from one another in the conclusions at which they arrive, and the expectations they form, in accordance with the scheme of prophetic interpretation to which they are severally attached.

The interpretation of prophecy on scriptural principles, and the application of prophecy to current events, are two different things. In the midst of startling occurrences we are apt to lose sight of the distinction, and to accept as an interpretation what, after all, may be only a coincidence or resemblance between the actual occurrence and the predicted event. We need no further proof of the unsoundness of the notion that history is the best interpreter of prophecy. On this account, instead of presenting to our readers such views of recent changes and of their bearing on the

future as might be unduly influenced by the feelings of the hour, we take up and rehearse some views of what the prophetic Scriptures teach regarding the reconstruction of the ancient Roman empire, which were published by Mr. B. W. Newton in a series of "Occasional Papers," dated London, 1863. Before proceeding, it may be proper to ask the reader to distinguish between statements which the author rests on the authority of Scripture, and his own opinions and suggestions of what is only probable.

Irrespective of any man's opinions, and in the face of all opposing schemes of policy, we know that a time must come when a territorial arrangement very different from the present will be effected in Turkey as well as in Western and Central Europe. The evidence of this mainly rests on the Book of Daniel; and both Jews and Gentile have attempted to set aside the witness, because his testimony is opposed to their own plans for distributing the government of the world and settling its destiny. For us, we must remember that the Book of Daniel was included in the Scriptures which the Lord Jesus deliberately ratified by His own divine authority, and that, in addition to this general recognition, He emphatically quoted from "Daniel the prophet," so that to reject the authority of Daniel is to reject the authority of Christ.

Many of the prophecies of Daniel have been accurately fulfilled in past history. When his people had been carried into captivity by Nebuchadnezzar, and the time of the Gentiles began, he predicted that four successive empires should, in turn, hold supreme power in the earth, and hold Jerusalem in subjection. And even from our childhood we have known how this has

been fulfilled in the history of Chaldea, Persia, Greece, and Rome; after which no other universal monarchy has been possible. The division of the empire among ten kings is predicted; and expositors, forgetting what was the original extent of the territory, have attempted in vain to find and enumerate these ten kings in the western or European portion of the empire.

In the second chapter of Daniel the Roman empire is represented by a symbol—the two iron legs or loins of the image—which indicates that it would exist in two distinct branches. And from the very commencement of its imperial existence nothing could be more marked than the distinction between its eastern and western division. The eastern division, including Chaldea, Egypt, and Tyre, the original seats of government and civilization, was conquered from the Greeks, and was pervaded by the Greek language, Greek philosophy, and Greek institutions. But Rome found her conquests in the west rude and barbarous; and to them she gave Latin institutions, language, and laws. The distinction between these two was as evident, through all their joint history, as it was when it was formally divided under the later emperors; and the rivalry of the Greek and Latin churches, and the conquests of the Turks, have perpetuated the distinction, though it is only of late that it has obtained the attention of expositors of prophecy.

We learn from Daniel that the territories of this empire will finally be divided among ten kingdoms, federally united, alike in political constitution, and jointly inheriting the supremacy possessed, in turn, by each of the four great monarchies. It is necessary, then, if we wish to mark the sphere of these kingdoms,

to determine as precisely as we may the territorial extent of the empire. The Roman empire attained its widest territorial development under Trajan; the following countries were included within its limits: *In Western and North-western Europe*: England and Scotland, (not Ireland,) Spain and Portugal, France and Savoy, Belgium and parts of Holland west of the Rhine, Luxembourg and Bavarian territory west of the Rhine, Rhenish-Prussia west of the Rhine, Baden, Würtemberg, and the southern half of Bavaria, and Switzerland. *In Southern and South-eastern Europe*: Italy, Greece, all the islands of the Mediterranean, Turkey in Europe south of the Danube, including Bosnia, Servia, and Bulgaria, the Austrian provinces south of the Danube, including the south-western wing of Hungary, and also that part of Hungary and that part of the Banat which lies east of the Roman Vallum, Transylvania, Wallachia, Moldavia, and Bessarabia—these four countries answering to Trajan's province of Dacia. *In Asia*: the Turkish dominions from Assyria to Egypt. *In Africa*: Egypt and the whole northern coast, Barca, Tripoli, Tunis, Algeria, Morocco, and Fez.

Such are the countries which fall within the "*orbis terrarum*" of the Romans, within which change must follow change, till the ten kingdoms have been developed. We learn also from Daniel that western kingdoms will have a like form of political constitution—clay and iron mingled—denoting popular or constitutional monarchy. Accordingly, since the Congress of Vienna in 1815, we have seen constitutional principles, after many a struggle and many a check, making steady progress in most of the countries above enum-

erated. In 1815 they were almost confined to England. The continental powers hated and withstood them ; but every change results in their increased development. These ten kingdoms will, though distinct, be federally united, as is shown by the symbol of ten horns on the head of the fourth beast, which can have no power of isolated action, and by the symbol of the ten toes of the human frame.

It is very evident that the territory has a peculiar destiny as inheriting the acknowledged supremacy of the ancient monarchies, and as united under a federal head—the Antichrist. We may therefore expect to see the line of its territorial demarcation become more and more distinct as the time for the development of the ten kingdoms approaches. Kingdoms external to the Roman world which have incorporated any territory falling within the lines, will be compelled to relinquish it ; and any kingdom within the limits which has incorporated any territory external to the Roman world, must in like manner relinquish it.

The following quotation, it will be borne in mind, was written by Mr. Newton in 1863 : “ Since the Congress of Vienna, few events of importance have occurred in Europe that have not tended to effect some one or other of the results to which I have referred. The results of the late war with Russia (the Crimean) was to bring the Greek or eastern branch of the Roman empire into recognized connection with the western. Russia, which is without the Roman boundary, was compelled to resign the greater part of Bessarabia—Bessarabia being within the Roman boundary ; just as Holland, which is without the Roman boundary, was at a previous period compelled

to resign Belgium, which is within the Roman boundary. In conformity with this principle, we may expect to see Prussia relinquish the provinces which she holds west of the Rhine, and to see Baden, Würtemberg, and all those parts of Bavaria that fall within the Roman limit, separated from the control of German federalism. We may affirm with great confidence that relinquishment will finally be the result in every case in which a country that is external to the Roman empire endeavors to hold territory that is within it.

“For an example of the other case, namely, that in which a country within the Roman world seeks either to amalgamate with itself, or else to act in federal union with countries external to the Roman limit, we may turn to Austria. Austria as having her chief territorial possessions as well as the seat of her power south of the Danube, comes within the Roman empire. But she has not only attempted to amalgamate with herself much that is external to the Roman boundary, (the greater part of Hungary is external,) but she has also endeavored to act in federal union with Prussia and Northern Germany. It will not, I suppose, be denied that the attempt has signally failed. In this and many other like instances, statesmen have striven in vain to make countries external to the Roman empire move in political combination with countries that are within it. We may expect, therefore, that sooner or later the federal bond which unites Austria with Prussia and Northern Germany will be renounced. We expect to see Austria recede further and further from the German Bund, and unite herself more closely with England, France, and other countries of the Roman world. The countries which Austria is at

present seeking to amalgamate with herself, but which, as falling without the Roman boundary, will *probably*—I do not use a stronger term—be either absolutely or legislatively separated from Austria, are Bohemia, Moravia, the greater part of Galicia, and all that part of Hungary and of the Banat lying between the Danube and the Roman Vallum. The relations of England to Ireland; and of England, France, and Spain to their colonies and possessions that are without the Roman boundary, must be subject to the same rule. England's colonies are for the most part already legislatively separated; they are practically independent. Hanover, once connected with England, has by the providence of God become entirely separated, and moves altogether in another sphere.”

We leave these paragraphs to be read in the light of recent history, and our readers will decide for themselves how far the course of events has set in toward the end. Of course it will be understood that what is said as to the time and manner in which the result is to be reached is to be taken as simply the expression of Mr. Newton's opinion. But he claims “that the whole Roman world will be finally divided into ten kingdoms; that these kingdoms will be federally united; that they will all have a like political constitution, and that they will unitedly inherit that supreme power on the earth which is the endowment of the empires represented by the symbolic image; all this he regards as matter, not of opinion, but of revealed certainty. Nor will it, I suppose, be doubted that when the ten kingdoms are developed, five will be found in the Greek or eastern, and five in the Latin or western half of the Roman empire, the symbol in

the second chapter of Daniel being five toes on each foot of the image.”

It is admitted that Scripture does not enable us to define the limits of each of the ten kingdoms. An enumeration of them must to a great extent be conjectural. Mr. Newton supposes that the five divisions of the Latin branch of the empire may be nearly as follows :

I. Great Britain without Ireland.

II. France enlarged to the extent of ancient Gallia, having therefore for her north-eastern and eastern boundary-line, the Rhine ; and on the south-east, a line drawn from the Rhine along the south-western circuit of the Alps, till they join the Mediterranean near Nice.

III. Hispania—that is, Spain and Portugal united—probably annexing the ancient Mauritana, as France has annexed the ancient Numidia.

IV. Northern and Central Italy, including Venetia and Rome.

V. Austria without Venetia, and relinquishing all claims north of the Danube and west of the Roman Vallum ; but compensated by the acquisition of Baden, Würtemberg, and probably Moldavia, Wallachia, and Bessarabia.

Regarding the five kingdoms of the eastern branch of the empire, we are greatly assisted by Dan. viii., which tells us that the four kingdoms formed by the partition of the dominions of Alexander the Great will be found existing in “the latter times.” Taking this partition as a guide, Mr. Newton suggests that the five Eastern kings may be

I. Greece, with her present territory augmented by

the Ionian Islands, Thessaly, and all the ancient Macedonian possessions, with the exception of Thrace, and some of the islands of the Archipelago.

II. Thrace, (Roumelia,) its coast extending from the Island of Thasos to the Sea of Marmora. Also a broad strip of territory extending from the Gulf of Satalia, in the south, along the west coast of Asia Minor, by the Sea of Marmora, and the northern coast of the Black Sea as far as the river Parthine.

III. Egypt, together with the coast of Africa, as far as Tripoli. Also Cœle-Syria and the southern coast of Asia Minor, from the Gulf of Satalia to the Gulf of Scundaroon.

IV. Syria, with all the north-eastern and central parts of Asia Minor. Also Mesopotamia, Assyria, and every other part of Alexander's dominion that fell under Roman rule, and is not included in the before-mentioned divisions.

V. The Neapolitan dominions (anciently Magna Græcia) and Sicily, with probably the opposite coast of Africa appended.

Regarding the state of the world beyond the limits of the Roman empire, we have little information. Mr. Newton supposes that the general distribution of territory will much resemble what existed in the days of the ancient Roman empire. The Jews also (this we know certainly) will return in unbelief to re-occupy the land and city of their fathers. The generation which will gather around and worship the last great head of Gentile power—Antichrist—would thus, circumstantially as well as morally, present a close resemblance to that generation which gathered against the Lord of glory to reject and crucify Him.

Mr. Newton refers to a variety of opinions regarding the destiny of Europe. For example, that it will yet be overrun by the hordes of Central Asia; that, according to Napoleon I., it must either be Russianized or republicanized; or, according to others, that American Republicanism and Russian despotism will divide the world between them. Prophecy dispels all these delusions. The supreme power is given to the Roman empire till the end comes. It is not unlikely, however, that fear of the combined forces of America and Russia may lead to the federal union of the nations of the Roman empire, which at the present time would be so repugnant to all its parts. The interests of commerce will point in the same direction, seeking peace and security of property as a first necessity. The prosperity and outward glory of these kingdoms will keep pace with their impious wickedness. But Armageddon will be the gathering-place of their might—the valley of Jehoshaphat its grave. Then it will meet Him who shall come forth to tread the wine-press of the fury and wrath of Almighty God.

Mr. Newton concludes his essay with some practical remarks regarding the believer's present testimony against evil, in view of our knowledge that Anti-Christianism in its fulness must for a season triumph. "We are not on that account to remain passive, listless spectators of its progress. We have to resist and to warn. We have to resist evil wherever we see evil; and to warn wherever we see danger against which warning may be given. *Some* hearts may perhaps be reached, and led to confession and to repentance and to the Word of God. Efforts made by those who really value and cleave to the Scripture, although they

cannot prevent the ultimate crisis, may nevertheless delay it, and may, as respects individuals, materially modify it, if not altogether avert many of the results. Nor must we, because of the threatening of greater evil, sanction or form alliance with evil in its embryo forms. . . . If in the evil day the servant of Christ is to withstand the methods of the devil, that which the Captain of our salvation has placed in our hands as the distinctive weapon of our warfare is the sword of the Spirit, and that sword of the Spirit is the Word of God. Can we prosper except we use it? But we cannot use it unless we are duly instructed in it. It is easy to be the victim of rash impulses, easy to run before we are sent; easy to speak our own thoughts instead of the revealed thoughts of God. Nor must the servant of Christ seek to occupy any place, or to defend any principle or any practice which his heart tells him he cannot righteously and truthfully defend. In that case, we should not have the breastplate of righteousness on. We can look in faith to God to ask Him for help in defending what we know to be righteous and true; but our hearts will not be able to look to Him in faith for aid in defending that which we know to be wrong. With the Bible understood, used and followed, we shall not lack some victories over the foe; but without it, darkness and error must overshadow even ourselves. Our efforts, and associations, and unions, and meetings, would in that case only give potency to error. We should be as blind persons directing the blind."

THE ANTITYPICAL SERPENT OF BRASS.

OF the typical character of many things in the Old Testament Scriptures, we are well assured. Under some significant service or action, some blessed truth was brought before the minds of the people, not perfectly apprehended by them at the time, perhaps, but destined, as interpreted by the sacrificial death of Christ, to shine with noonday brightness. Often the New Testament explains the types of the Old, and shows how beautifully and how fitly they were foreshadowing Christ. And often the type is so clear that, without explanation, we discern its meaning, and understand how truly Jesus said of Moses, "He wrote of me!"

That the transaction which our text records—the making and the lifting up of the brazen serpent for the healing of the Israelites—was typical of the coming Messiah, and of the salvation to be found in Him, admits of no doubt. For His own words assure us that, "as Moses lifted up the serpent in the wilderness, even so should He, the Son of Man, be lifted up, that whosoever believeth in Him, should not perish, but have everlasting life." He was thus lifted up upon the cross; and so in this type of Him we see prefigured, as another says, "the saving power that flows from Christ crucified toward every sinner who believes." And every one who has believed recognizes the beauty and the perfectness of the correspondence that there

is between the brazen serpent and Him who was "lifted up," that He might draw all men unto Him. For every trusting heart that has been saved has found that salvation came to it as simply as of old healing came to the Israelites. When, in conscious need, giving over all self-confidence, despairing of all self-help, it simply looked to the exalted Saviour—by that look committing itself to Him as its only helper and defender—then life came to that heart, and with life peace, even as every one who had been bitten, when he beheld the serpent of brass, lived. In the one case as in the other, the blessing comes simply from a believing look.

Surely nothing could more plainly show the simplicity of the way of salvation than does this type of the serpent lifted up.

All the power for healing that the serpent had, came, of course, from God. The making and the lifting up of it was no self-devised plan of Moses. He had done it at God's express command. "The Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole." And with the command He joined the express promise, "It shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

The warrant, then, that all had for looking was the testimony of God about the healing power that He himself had caused to reside in the serpent. There was His own word to rest upon, and naught but that. "Every one that looketh shall live." The serpent was put within the sight of all—lifted up, so that none should say he could not look. And then all who believed God—unless, perchance, there were some so infatuated as to be indifferent, and not to care for heal-

ing—all who believed God, and wished to be healed, looked; and the result showed God's faithfulness to His word. All who looked lived. The unbelieving, who distrusted God, and doubted the efficacy of the serpent to heal, these miserably perished. But there was not one of all that multitude who looked believingly, as God commanded, who did not live. Each one rejoiced in a perfect cure.

In this case healing lay entirely in something out of themselves. They could do nothing but employ a remedy which God had provided for them. Their cure depended on nothing in themselves. They were utterly helpless. They could do nothing toward effecting their cure. All the efficacy to heal lay, by the divine appointment, in the serpent of brass. Believing God, they were to look to that, and that made them whole.

Thus is it with the type. We see a perfect cure gained simply by a trustful look at that in which the power of healing lay. Now how is it with the Anti-type—with Christ, whom the brazen serpent, ages before, had been so strikingly prefiguring? In Him we have salvation, just as the Israelites had healing in the serpent. Salvation, then, is something entirely without ourselves. We cannot save ourselves. There is Another set before us who is to be our Saviour; who saves to the uttermost all who come unto God by Him; whose Name is the only name given under heaven whereby we can be saved; whose gracious promise is, "Him that cometh unto me, I will in no wise cast out." All saving power is not in ourselves, but in Him. Salvation is that which He has provided for us, and which we are simply to receive.

What is it that we want in order to salvation? In

the first place, we want guilt taken off. It is on us all alike. All we, like sheep, have gone astray. There is a plague in us deadly as that poison which was working in the Israelites. Unless it be staid, it must end in death—in the second death. For who is there of us who has not sinned? And the wages of sin, is it not death? Would you dare, any one of you, to say that you have no sin? If, as in the sight of God, you make a true confession of what you know yourself to be, will not your acknowledgment be, "I have sinned against heaven and before Thee"? We know not ourselves the depths of the sin that is in us; the "excess of riot" into which our corrupt nature is capable of running. If, then, we have sinned, we are guilty. The wrong that we have done has brought a penalty upon us. We are under condemnation; as really so as the criminal on whom the judge passed just sentence of law. And unless this guilt can be taken off us, the penalty be borne for us, we must sink beneath it; for the penalty of death, of course, we have no power to bear. If it come upon us, it must crush us.

But this want of ours, that Saviour, to whom we are bidden to look, even as the Israelites to the brazen serpent, has power to meet. He died to take away transgression. On Him was laid the iniquity of us all. As of old, the victim at the altar was regarded as dying under the guilt of him who laid his hands upon his head in token of the transference of guilt to him, so Christ has once been offered to bear the sins of His believing people. He has provided for the taking away of that guilt of which we cannot free ourselves. He has borne it in His own body. And

to those who are in Christ Jesus there is no condemnation. Guilt no more attaches to them. The precious blood of Christ has cleansed it all away.

Besides guilt taken off, we want *righteousness put on*. *Human* law merely asks that we do not do the things that it forbids. It restrains from the commission of certain wrong acts. The *divine* law goes deeper than this, and asks, not merely that we do not disobey, but that we *perfectly* obey; that we *always* obey; that we obey, not *in the outward act alone*, but with a *cheerful heart-service*. It asks of us, in short, that we have a *perfect righteousness*. But this we have not. Forgive us our guilt, and still that does not leave us righteous. One sin committed makes it for ever after impossible that we should have a righteousness of our own. We cannot ourselves replace the one lost link of the golden chain.

But the Saviour, to whom we are bidden to look for the supply of all our need, has fulness of grace to meet this want also. He took our sin. Dying the Just for, or instead of, the unjust, He gives us His righteousness—a fair garment, in which we may clothe ourselves, and be resplendent in the snowy whiteness thereof. He was “made sin” for us, not only for our forgiveness, but that we might be made “the righteousness of God in Him.” Just as, in the ancient offerings, the animal was first slain as in just judgment for the sin that had been transferred to him by the laying on of the hands of the offerer; and, after that guilt had thus been borne, the flesh, laid upon the altar and burned, went up with acceptance before God, a sweet-smelling savor, well-pleasing in God’s sight; so is Christ presented to us in the two-fold

aspect of the Bearer of our guilt, and of the Righteous One, perfect in God's sight.

And His perfectness is all ours. Every believer is in Christ Jesus. We are identified with our Offering not only in its submission to death for us, but the fragrance of it also is upon us. As Christ is well-pleasing unto God, so are we who believe, because we are covered over, adorned, with His perfectness. In God's sight we are even as Christ is ; righteous in our Righteous Advocate.

There is, then, in Christ, to whom the eye of our trust is directed, virtue to meet this want of righteousness. He takes that which is odious, guilt, from off us ; and then puts that which is beautiful, righteousness, upon us. And no fuller on earth can give us a robe white as that with which Christ covers us. The Lord Himself being our Righteousness, clothed upon with Him, we are more divinely glorious than we should be if we could appear before Him in our own innocence ; more glorious by as much as the righteousness of the second Man, the Lord from heaven, exceeds that of the first man, who is of the earth, earthy.

But all this, glorious as it is, is not enough. We want yet more : more than forgiveness ; more than righteousness. Spiritually we are dead, and we want life.

This is the very blessing that the Israelites found through the brazen serpent. Any man, when he beheld or looked upon it, lived. And Christ has been lifted up, to what end ? To the end that whosoever believeth in Him should not perish, but have everlasting life. To every believer, in place of death, there is

life. Looking unto Jesus, he not only finds forgiveness and righteousness—he lives. This is the uniform testimony of Holy Scripture, that life is found in Christ. “He that heareth my word,” the Saviour saith, “and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life.” And again, “He that believeth on the Son hath everlasting life.” And St. John saith, that “God hath given unto us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.” Thus, looking to Christ, we live, becoming new creatures in Him. As another says, “It may be certainly affirmed that new life is communicated to us the moment we believe;” for there is then formed within us “the new man, created according to God in righteousness and true holiness.” Such is the description given in the Scripture, and it is enough. We are not concerned with accuracy of metaphysical definition; nor do we desire to be wise beyond what is written. All who have any spiritual consciousness can very easily apprehend the difference between our old nature—the old man, inherited from Adam, which is “corrupt according to the deceitful lusts,” neither having, nor capable of having, any good thing: we can easily recognize the difference between this, and that new principle of being, “the new man created according to God”—the embryo, when first it is created in us, of that perfect condition of holiness and glory which is finally to be ours, when we are changed into the “risen likeness of Christ.”

Thus, then, there is a quickening power in that Saviour who is typified by the brazen serpent. In Him,

at the same time that we become "dead unto sin," God breathes into us the breath of life, and we become "alive unto God." As every one that looked unto the serpent lived, so does every one that looketh unto Jesus live also.

A look! Is that enough to make us who are dead alive again? Can so simple a thing as looking unto Jesus save? God says that is enough. His word came true of old, when He said of the serpent, "It shall come to pass that every one that is bitten, when he looketh upon it, shall live." Not one who looked died. Will His word be any less faithful when He saith of the Son of Man, who has been "lifted up," "Whosoever believeth in Him shall not perish, but have everlasting life"? He was faithful to the promise made in the type: will He not be alike faithful to the promise made in the antitype?

A look is enough, because all healing efficacy is not at all in ourselves but wholly in the object to which we look; and that efficacy comes flowing down into our hearts when, with uplifted eyes, we simply trust in Him who is presented to us as the One for us to trust in. That look is like the extending of the hand to take an offered gift. It is simply the letting Jesus be our Saviour. And so it is enough; because it is the acknowledgment of our own wretchedness, the committing of ourselves to Christ as "able to save."

The Israelites were entirely helpless. They could not stay the tide of that poison which was coursing its way through their veins to the seat of life. Their hope lay in an object wholly external to themselves, to which they were to look, and which could give them life.

And our helplessness is as entire as theirs. We are powerless to effect our own healing. We cannot forgive ourselves; we cannot make ourselves righteous; we cannot quicken our souls into life. And yet all these three things—pardon, righteousness, life—we need. If we are to be saved, we must have them all.

Now the unspeakable blessedness of the Gospel consists in this; that these things which we *must* have, and which yet we cannot have in ourselves, we may yet have fully, perfectly, everlastingly, in Christ. He has them all for us. "In Him we have redemption, through His blood, even the forgiveness of sins." We may be "found in Him, not having our own righteousness, but the righteousness which is of God by faith." And we also, each of us, may say, "I no longer live myself: Christ liveth in me!" "I am alive unto God in Jesus Christ our Lord."

Here then, in Christ, is full healing power. In Him is life. Dead with Christ, risen with Christ, quickened together with Christ—all this we can be. And we have God's promise that we shall be all this; thus perfectly made whole, when we simply look—nothing but look—trustingly to Him who gave Himself for us. We are told by our Lord Himself that a look to Him in faith shall have the same efficacy that it had of old, when every one who beheld the serpent of brass lived. Now, surely, we want no more than God's promise to rest upon. That must be a sufficient warrant for our fullest confidence. He has said, "Whosoever believeth . . . shall have everlasting life." What can we do but, in answering trust, exclaim, "Lord, I believe!" and then "go in peace"?

knowing that, though we hear no voice, yet the Lord hath said, "Thy faith hath saved thee!"

The testimony of a truthful man you would not think of doubting. You would confidently expect the fulfilment of any promise such a person might make to you. You would act upon the supposition that his word was true, if you have full trust in him, even if by doing so you were to put your property, your good name, your life even, at stake! Will you have less confidence when it is God who promises? God, who cannot lie! Will you dare to distrust Him? When He tells you that a look shall save you—pointing you to a time in the past when a look did actually save multitudes; when He says that, whatever your unworthiness is, a look shall bring you into living union with One who is worthy, all whose worthiness shall be put upon you—can you, dare you doubt? Rather, will you not, conscious that you do look, that your needy heart does go out in trust toward Him—will you not honor Him by that full confidence that says, "I know whom I have believed"?

If it seem impossible to you that so simple a thing as a look can bring such blessings with it, remember that it does so solely on account of the excellency of the object toward which the look is directed. It is because of what Christ is; it is because of the treasures that are hid in Him—of the unsearchable riches that are His—that looking to Him has such efficacy. We may look for ever at any other object than our glorious Lord, and our looking will effect no change in us. But as soon as faith's eye is directed unto Him, the Lamb of God, the Lord our Righteousness, Christ our Life, that very moment, as the immediate result of our

believing look, there comes perfect "acceptance in the Beloved." And all, not because of any virtue in our looking, but because He to whom we look is so divinely excellent and glorious. The blessing comes to us as a gift, freely bestowed when we are willing to receive; ours when we look. But can we, oh! can we forget the costliness to Jesus of that which He makes a gift to us? When we remember how worthy He was—when we call to mind Gethsemane and Calvary, the Agony and Bloody Sweat, the Cross and Passion; when we thus see all that He was, and all that He did for us—can we wonder that a look is enough to save? that we have no part in our own deliverance from death, except to receive it as procured for us by our suffering Surety? that all that is asked of us is simply, in the consciousness of our need, not to do, but to trust in what has been done?

Perhaps, now, you admit all this: that merely looking to such a Saviour—our Propitiation, our Righteousness, our Life—is enough to save, to make the dead in trespasses and sins alive again. But you keep asking yourself, "How may I know that I look?—that I look aright? I want to look, I try to look; but yet I do not feel that I am healed; I cannot discern in me the vigor of spiritual life. My feelings are not very deeply stirred within me. I am not duly sensible of my poisoned state. I cannot be borne down under the consciousness of my unworthiness as I should be. Sorrow for sin will not come. I cannot get and keep near enough to Christ to see Him clearly. If sometimes I think that I am indeed looking, at other times clouds and thick darkness seem to be between me and Him, shutting Him out of my sight."

Did the Israelites ask just how they felt about the poison, or just what they thought about the remedy? Did God restrict the healing "to those who felt acutely the pain of the bite, and deny it to others who felt it less"? Did He "prescribe what should be the nearness of the look, or its steadiness, or its clearness"? No! As has been said, "He made no such distinctions either as to the character of the look, or as to the degree of the apprehended pain; but He commanded all who were bitten to look." All that He asked of them was that, knowing the poison to be in their veins, they should look at the object in which He had put the power of healing. If they would merely believe God, and show their belief by doing that one thing which they were bidden of Him to do—look! then they had His promise that they should live.

So is it with us. Just as simple as this is the way of our salvation.

"Faith is not what we feel, or see:
It is a simple trust
In what the God of love has said
Of Jesus as the Just."

What you have to ask yourself, then, is not just how much you feel your misery, not whether it is with a strong, steady, unwavering look that you turn to Him, but only whether you have a conviction that, on account of your sin, there is no hope for you except in God; a conviction strong enough only to make you look away from yourself, and receive as God's free gift Him who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption. However feebly, in whatever weakness of faith,

do you yet look only to Him? If so, God Himself declares that you are alive. Whosoever looketh, believeth—it does not say with what degree of faith—whosoever doeth this at all, hath everlasting life; is passed from death unto life.

And is this a question difficult to decide—in whom your trust is? Do you not know whether or not your heart has turned to Jesus Christ? Can you not tell whether you are looking to any other for salvation than to Him? Sure, then, that in your heart's deepest consciousness you do hope in Him, and in Him alone; will you not believe Him when He tells you—as he does tell you—that thus trusting, you are complete in Him; perfect in Christ Jesus; justified from all things; brought into the condition of sons?

What we want then, above all things, as Christian people, is, to have done with frames and feelings, which are so changing and so deceptive, and to trust only in God's testimony concerning those who believe in Christ; that we are saved perfectly—not on account of any thing there is in ourselves; not on account even of any thing the Holy Spirit has wrought in us; but solely because we are, by faith, brought into connection with the saving power that is in Jesus, the antitypical serpent of brass. Your frames and feelings never will fully satisfy you: they vary so, from reasons not at all in your control, that, if you trust in them, you will often be cast down. But if you rest only upon God's promises, and confide without wavering in the healing "grace that is in Christ Jesus," then you will never be cast down. Your feelings will vary; you will have from your faith different measures of satisfaction at different times; but the firm

rock will always consciously be beneath your feet. Says one, in describing the difficulties through which he came to the perfect rest of simple faith: I was told that "Christ's death was sufficient in God's sight to atone for all my sin; and that, if I only relied on this, I should be saved, independently of my own wretched good works, which could not even help to save me. All this was a sad blow to my castle of good deeds, in which I had so long been fortifying myself. Satan, however, told me that I must first give up many things which I might think were wrong. I found that I could not give them up. Satan then told me I could not be saved. Alas! I wanted pardon and life. Then I thought I would come to Christ just as I was, trusting Him to save me from death in the first place, and leaving the future entirely in His hands. At once He took me as I was, and has ever since nourished and cherished me as a member of His Body. For a long time I wanted to feel something; but I found I had nothing to do but to believe on His death as sufficient for all my sins, and to rely on His word; and the moment I did so, I found in the Word of God that I had everlasting life, and consequently could never perish; for I stood justified from all things. This relieved me of my load. My life was at once changed from one of servitude to one of gratitude, and being justified by faith, I now had peace with God, through my Lord Jesus Christ."

And this is always the result. All who find rest, find it by simple reliance upon the Blood and Righteousness of Christ, our Substitute. To this we must all at length be brought—to an utter renunciation of all but Christ. If we were dying to-day, would not

that be our attitude? "Nothing in me—Christ; only Christ!" Can we not have this spirit living as well as dying?—and now, day by day, have the confidence of our perfectness in Christ, because we look to Him?

There is one comfort for the faint-hearted and the distrustful, and that is that, however they regard themselves, however many doubts they have about their own acceptance, God never changes in the estimate He puts upon them. By the weakness of your faith you may destroy your peace of mind, you may shut yourself out from all comfort; but all your doubts, if God sees that you do really cleave to Christ, cannot cause Him for one moment to cease regarding you as His own eternally-accepted child. Whatever you may think of yourself, He thinks of you, and looks on you, as always abiding under the power and value of the perfect sacrifice of Christ. Every one who looks is thus sheltered and protected, however little they may be able to realize the fact. Our realization, or want of realization, will affect ourselves, and determine the amount of peace that we shall have; but it cannot affect the way of God's regarding us. He sees us in the perfectness of another; clothed in a righteousness which is not our own, but which is spotless; and He loves us intensely, unchangeably, even as he loves Christ, in whom we are—with whom we are one.

Such is our highly privileged state. Looking, we live! Oh! that all we who believe might mount up with wings as eagles to these heights, and walk in the full power and blessing of such truths as these!

And you who believe not, what shall we say to you? They, of old, who looked at the serpent of brass, lived—and only they! Those who did not look

did not live—they died! There was no other object than that that could give them life. That alone had power of healing in it. And so for sinful men there is no other Saviour than Christ. He alone can give life to those who are dead. His own words are: “He that believeth and is baptized shall be saved!” Blessed promise! “He that believeth not”—fearful alternative! “shall be damned.” Which will you choose, the blessing or the cursing? the life or the death? He has been “lifted up” for you! Will you not, oh! will you not look? And LOOKING, YOU SHALL LIVE!

SONSHIP.

1 JOHN III. 2.

WITHOUT dwelling upon the inadequate conceptions of the grace of God, which have been common in all ages, or on the misrepresentations of it which are peculiar to this age, we desire in simplicity to examine the testimony of the Word of God regarding the relationship into which it has introduced us in Christ. “Now are we the sons of God.” The term must not be lowered to signify the common relations of creature to the Creator; and most evidently it does not express a fact of our original condition, for we are called to adoring wonder of the manner of love the Father hath bestowed on us that we might receive the name. If such a display of love as is here indicated were necessary to bring us into the place of sons of God, we may judge how far from this was our original place, and how great obstacles needed to be overcome in order to our transference from the one to the other.

But since such a display of love has been made to accomplish the transference, we may justly infer that the relationship thus established is as exalted as our original condition is degraded.

Let us, first of all, clearly ascertain who they are of whom it is attested, "Now are we the sons of God." The epistle is addressed to believers. "These things," says the Apostle, "have I written unto you that believe on the name of the Son of God." It is, therefore, believers of whom this relationship is affirmed; and this agrees with the testimony of the Spirit of God in another place, "To as many as received Him, to them gave He power to become sons of God, even to them that believe on His name." This, then, is the distinction of all believers, and of believers now as well as then. If they received power to become sons of God, it is again evident that this was not their original condition; and in order to a fair understanding of the subject, it is necessary to consider what their native state was.

The Apostle says, in a preceding verse, "If we say that we have not sinned, we make him a liar, and His Word is not in us." They were then sinners, and if sinners, they were under the curse. Love found them in the guilt and vileness and ruin of sin, far off from God, dead in trespasses and sins, children of wrath by nature even as others. These terms, so familiar to us, describe a condition which might well appall us by its terrors. So far from being children of God, it might well seem that the obstacles in the way of any friendly relations between us and God, were insurmountable. Such a character would seem to be necessarily and for ever abhorrent to every perfection of His character,

and on the side of the sinner it is certain that "the carnal mind is enmity against God." Every thing seems to array the perfections of God in solid unity against the sinner, and to bind Him to the sinner's everlasting destruction from His presence. It is just this that brings the love of God into such glorious manifestation. There was not only a wretched being to be rescued from ruin. We could easily understand how pity might undertake *that*. But there was guilt to be removed, vileness to be cleansed, deserved wrath to be endured, enmity to be overcome, and new life to be bestowed, before any help could be brought to the sinner. All this could come only from God who is infinite in holiness, justice, and truth. But then it must be added God is love; and *all this* love undertook to accomplish, in the execution of the cherished purpose of an eternity past, that we, who were thus guilty, vile, and undone, should be called sons of God.

To say that the love of God is a depth unfathomable by any of His creatures, in any relationship we may sustain to Him, were the veriest truism. But that which now calls for our adoring wonder is the *manner* of love the Father hath bestowed on us, from whom it might have seemed all love was for ever alienated; the manner in which love met the exigencies of our desperate condition, in order to the accomplishment of its cherished purpose. "In this," says the Apostle, in a subsequent verse, "was manifested the love of God toward us, because that God sent His Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." We could live through Him only as He was

the propitiation for our sins. For the love of God is not indifference to sin, nor a weak fondness which overlooks it. The sentence under which we lay was one which could neither be evaded nor abrogated. It could not be got rid of by any expedient or compromise. When God sent His Son, and the Son took our place, the sentence was actually executed upon Him; the wrath which was our doom was poured upon His blessed head; He was made sin for us, that we might be made the righteousness of God in Him. He was made a curse for us to deliver us from the curse. Who shall say which is most gloriously manifested, the love of God, or His righteousness and holiness? But this we can say, that every claim of righteousness is satisfied by such a manifestation of love to us; every claim against us was satisfied when He who bore our sins in His own body on the tree, bowed His head and gave up the ghost.

It were worse than foolish to speculate as to what the results would have been to us, had the Lord then laid aside for ever the nature He had assumed for the suffering of death; and if, having satisfied the claims of justice against us, He had returned to the form of God and the glory which He laid aside when He became man. This was not God's plan. That same Jesus who died on the Cross, and was laid in the tomb of Joseph of Arimathea, rose from the dead; God thus attesting the sufficiency and acceptance of the sacrifice for sin. He rose indeed to new and unending life; but He rose in our nature, and rose for us. The sins He bore were ours; the life He had obtained is for us. All had been done that we might live through Him. He has died for our sins, and thus we have

died with Him ; He lives for us, and we live in Him. He stood in our place, and we stand in His. On the other side of death and judgment, He makes the full acknowledgment of our common relationship. Nor can we pass unnoticed the grace displayed in the person chosen of all others to receive the acknowledgment—Mary Magdalene, out of whom He had cast seven devils. “Go,” said the risen Jesus to her, “Go,” not to my disciples, servants, or friends, but “to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.” He who was revealed as the “Only-begotten Son of God” is now the first-born from the dead—the first-born among many brethren—and announces that the object of an accomplished redemption is attained—“that we might receive the adoption of sons.” It can now be said to the believer, “Wherefore thou art no more a servant but a son ; and if a son, then an heir of God through Christ.”

“Now are we the sons of God.” It is not a prospective but an existing relationship—not yet manifested indeed, but as real as it will be when we shall appear with Him in glory. “And because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying, Abba.” By the Spirit of His Son, we look up to the God and Father of our Lord Jesus Christ and cry, “My Father.” The word adoption, in its ordinary, earthly signification, very imperfectly expresses our introduction into this relationship. In adoption among men, a child is taken into a family to which he does not naturally belong, and may be invested with the legal rights and with all the privileges of a child. He may also be tenderly loved by the

adopting parents. But the fact of his original birth and parentage cannot be changed. In this divine relationship the word adoption may express the fact that the believer is introduced into a family to which he does not by nature belong ; but it is not only true that he receives the name, rights, and privileges of a son of God — he actually becomes a son of God by being born again, by receiving a new life, and that life in Christ, by being made a partaker of the divine nature—one in and with Christ—so that it is concluded not only that “ we are sons of God ; and if sons then heirs, heirs of God,” but, moreover, “ joint heirs with Christ.” This is the marvellous significance of the testimony, “ Now are we the sons of God ”—that we are one with Christ. He indeed is the elder brother, but is not ashamed to call us brethren, as He owns the common relationship to the Father — “ My Father and your Father, my God and your God.”

We are almost staggered by the vastness of this grace, because we are still disposed to measure it by our deserts, or to seek our claim to the title in our love to God. But it has its origin in the love of the Father, and its explanation in the “ manner of love the Father has bestowed upon us.” There is nothing too great for that love to bestow or achieve — the love which spared not His own Son. If we believe that He gave His Son, it is surely easy to believe that He makes us His sons, especially since love is made more glorious the lower it stoops to its objects and the higher it raises them. From the manner or manifestation of that love, it follows that our standing and relationship is Christ's. We are made the righteousness of God in Him, and that is a ground far above

all mere creature righteousness. We are one with the risen Jesus, and He is our life. He is from above, and we are born from above. In name and in nature we are sons of God through Christ. And this explains the last clause of the first verse—"therefore the world knoweth us not, because it knew Him not"—a clause which otherwise seems disconnected and irrelevant.

The world cannot see that which is spiritual and heavenly. The eye of sense saw only the humiliation of the Son of God, and supposed that He was the son of Joseph the carpenter. But how then can it know us to be the sons of God? "Beloved, now are we the sons of God; but it doth not yet appear what we shall be." We are not what we seem, and in our case it is not only true that the world sees only a humiliation which appears to contradict the claim—for who would expect to find sons of God in such circumstances as those which encompass us?—but there is much in our apparent character that too well justifies the world's sneers and taunts. The Lord, in speaking to Nicodemus of the necessity of being born again, said, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." Regeneration is not the transmutation of flesh into spirit—that were impossible—but the communication of a new nature, of which the Apostle testifies, "We know that whosoever is born of God sinneth not." That which is born of the flesh is flesh still, and this is what makes up the conflict of the Christian life—"the flesh lusteth against the spirit and the spirit against the flesh." Now the world sees not only a mere frail body like their own, placed in circumstances like their own, but, alas! how much do they see of their own character! for that

which is born of the flesh is flesh still. Yet beyond all that, they cannot see that that which is born of the spirit is spirit, and we are now the sons of God, though it doth not yet appear what we shall be. Yet it is a reality now, and the Spirit witnesseth with our spirit that we are children of God.

Not only does the world fail to see the truth that we are born of God, the children of God often pass one another in the thick mists and deep twilight of this present world, unnoticed and unrecognized. In the conflicts of the flesh they may even deny their relationship. Nay, it may be that the testimony and acknowledgment of the relationship may sound faintly in the ear of the believer himself, amidst the din and tumult of this Babel. But a day is coming when the acknowledgment will be so loud that the universe will hear it. The Lord will confess us before His Father and our Father. The sons of God will be manifested. We shall be done with all that is born of the flesh; the weary conflict will be over, and the real will be the apparent also. We shall seem to be what we are; for "we know that when He shall appear we shall be like Him, for we shall see Him as He is."

This longed for consummation, as it is here announced, is in harmony with what we have said of the nature of the new life and relationship "in Christ." For the occasion of our manifestation as sons of God is His appearing; the manifestation itself is our likeness to Him; the immediate cause of it is that we shall see Him as He is. We shall be like Him visibly also, for our vile body shall be changed and fashioned like unto His glorious body. We shall be done with all that is born of the flesh. The earthly house

of this tabernacle shall be dissolved, and we shall be clothed upon with our house which is from heaven. Whether we be among those who sleep in Jesus and are raised from among the dead, or whether we are among those who are alive and remain unto the coming of the Lord and are changed in a moment, in the twinkling of an eye, at the last trump, it is true of all of us that we shall bear the image of the heavenly. This corruptible must put on incorruption, and this mortal shall put on immortality. And thus, "when He who is our life shall appear, then shall we also appear with Him in glory."

This is not matter of curious and delightful speculation, it is practical truth. "Every one that hath this hope in Him purifieth himself as He is pure"—takes Christ's place in a world that crucified Him. It is important to notice that the hope is said to be in Christ, not in the believer himself, as seems to be commonly understood; for it is this being "in Christ" that gives it the character of absolute certainty. In human relations hope is so uncertain that the word has become almost a synonym for doubt. But of this hope it is said, "We know that when He shall appear we shall be like Him." The knowledge of this, in other words, this hope in Him, implies our assurance that "we are sons of God," and *that* in the exalted sense in which we have viewed the terms—while that assurance also implies that we know and believe the love God hath to us. Such knowledge, belief, and hope cannot but be influential in determining our whole course and attitude in the world. The prevailing want of a clear knowledge of these truths, uncertainty about our relationship to God, or miscon-

ceptions of it, and the neglect of this blessed hope, sufficiently explain the failure of believers to separate themselves from the world, and to live as pilgrims and strangers here. I can occupy the *place* of a son of God in the world only as I know that I *am* a son of God. I can love Him only as I know and believe the love He hath to us. I can relinquish my hold on earth only as I know that I have a heavenly inheritance, and live as a pilgrim and stranger here only as I am looking for a city which hath foundations. I can abandon the delusive hopes of earth only as I am looking for that blessed hope. As my outward assimilation to Christ will arise from seeing Him as He is at His appearing, my spiritual conformity to Him here is the result of my believing contemplation of Him, now when He is unseen. "Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, even as by the Lord, the Spirit." But my unsatisfied longing still presses on to the day when we shall be like Him, for we shall see Him as He is; and every one that hath this hope in Him purifieth himself as He is pure.

We press this as practical truth on all believers. Sonship is not the distinction of a few, or the reward of rare attainments in spirituality. It is a relationship common to all believers, whether they acknowledge it or not—it belongs to the least and youngest as much as to the most mature—to the thief on the cross as truly as to John when he penned this epistle. "For whosoever believeth that Jesus is the Christ is born of God." We therefore urge upon all believers to bring it home to their own hearts in all its practical power, and to take the assurance simply on the word

of God—to trace it all up to the love of the Father—to find the ground of it in the *manner* of love bestowed upon us—and to find the reality of it in our oneness with Christ.

Our identification with Christ in every thing finds many wonderful expressions and illustrations in the Word of God. We could take the assurance of it on no inferior testimony. It is not only true, as to our standing in righteousness before God, that “as He is, so are we in this world.” It is also true, as we have seen, that in actual life and in relationship to the Father we are one with Him. So that in its grand results we shall be found as joint-heirs with Him, who is appointed heir of all things, reigning with Him, glorified together; seated with Him on His throne, partners of all His joy. But we must not put it all off to the future. We are now sons of God, we are now seated together in heavenly places in Christ, and even now it can be said to believers, “All things are yours.”

Even now He admits us into fellowship with Himself. He does not, as a benefactor, send gifts or alms to us, from a lofty place, to which we are not admitted; He makes us His partners in all that He has. He does not merely leave us peace; He says, “*My* peace I give unto you.” His desire is not merely that we may have joy, but He says, “That my joy may remain in you, and that your joy may be full.” That peace the storms of earth cannot ruffle. That joy is from a spring that never runs dry. But more than this, whatever glory He has gotten He makes ours, as He said to the Father, “The glory which thou gavest me I have given them.” And to sum all up in an assurance so full of wonder and blessed-

ness that no lips but His own could have uttered it, we are made His partners in the love of the Father. As He said in the close of that prayer before He suffered, "And I have declared unto them Thy name, and will declare it, that *the love wherewith Thou lovest me* may be in them, and I in them." Children of God, is not this enough? What can be added? Lie down in the everlasting arms, embraced by the love wherewith the Father loves the Well-Beloved, whose peace, whose joy, whose glory—all are yours; nay, who Himself is yours.

THE EARTH, BEFORE AND AFTER THE FALL.

THE alleged discoveries of geology have furnished the grounds of the most insolent attacks on the historic truth of Genesis; and these attacks have been the occasion of the most humiliating attempts of professed defenders of revelation to explain away its plain statements, or to accommodate them to the claims of science so-called. We blush to recall the names of those who have thus betrayed the truth, and the humiliation is complete when the more recent geologists have themselves repudiated the alleged discoveries to which these unworthy concessions were made. There is another service which the more recent and the most arrogant of the geological assailants have inadvertently rendered to the truth; in so pressing the issue between their science and Scripture as to admit of no alternative but to reject the testimony of Scripture if their supposed facts and their theories to account for them are accepted. We willingly accept the conclu-

sion to which they think they drive us reluctantly, that Moses meant six days when he placed it on record that "In six days the Lord made heaven and earth, the sea and all that in them is ;" and we acknowledge the justice of their scorn of the apologists who would evade the conclusion. But surely they cannot, with a good grace, demand that we should regard the testimony of Scripture as false, till they are agreed as to the facts which are to overthrow its testimony, and offer something in its place more stable than the vain speculations in which they are from day to day contradicting one another.

They allege that the earth was created long ages before the time at which God testifies that He created it. They base this allegation on the discovery of certain appearances which show that the earth once existed in a very different condition from that in which it now is, and which show that some great act of destruction has spread ruin over it. The believer in revelation will be the last to deny or question the truth of the premises. On the contrary, the believer did not wait for the researches of geologists to lead him to a knowledge of a great change in the original condition of the world. Faith, long ages ago, acknowledged it on the same testimony by which "we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." In the book of Genesis, which the geologists despise, we have this statement regarding the original creation: "And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day." In this perfection, it was made the home

and dominion of man, created in the image of God. But when man became a sinner, and forfeited all that the goodness of God had bestowed, God said to him, "Cursed is the ground for thy sake;" and thus, as we see, "the whole creation groaneth and travaileth together in pain until now." "The Hebrew writer" gives, what geology has not pretended to give us, not only a testimony of a great change, but an account of the pristine condition of things and a reason for the change, both worthy of the character of the glorious Creator. Creation originally perfect, without a trace of death, decay, or ruin, was adapted to the condition of man in innocence and blessed in communion with God. He whose Almighty fiat called it into being, when man sinned, pronounced the curse which penetrated the whole fabric, and changed it to meet the condition of man as fallen; "even the very dislocation of the earth's strata and their arrangements (the place of coal-fields metalliferous districts and the like) being, doubtless, appointed with anticipative reference to the need of man as fallen, and with a certain reference, too, to the destined place which each nation and tribe should hold in human history, till the great end shall come."

The words quoted at the close of the last sentence are from the "Occasional Papers, by B. W. Newton," referred to in a previous article. The writer reviews the theory of Hugh Miller, and quotes his eloquent description of the gorgeous flora of the earth's green and umbrageous youth, "when even to distant worlds our earth must have shone through the enveloping cloud with a green and delicate ray; of the huge creeping things, the enormous monsters of the deep,

the gigantic birds, the mammoths and mastodons, and huge mammals, vastly exceeding those of the present time both in bulk and numbers." Accepting the facts of the description, while repudiating the conclusions based upon them, Mr. Newton asks what would these facts show? "That the primeval condition of the earth was one of surpassing loveliness. The whole earth flourished and rejoiced. From pole to pole it was covered with a mantle of verdure and beauty. Seas, earth, air, were tenanted with life, and creation in all its parts existed in developed perfectness."

And now we may ask whether there be any thing strange—any thing improbable in the thought, that when sin entered, and when creation, once known as the home of perfectness, was appointed to receive the impress of judgment, and to bear witness to the reign of death—is there any thing improbable in the thought that the plants and trees and flowers, and all the paradisaical loveliness of the earth, should, as to the principal form of their perfectness, disappear, and be for the most part entombed; and that black coal-fields should remain as their memorial, to tell us, in charred and mutilated forms, of an excellency of beauty and strength that once was, but has departed, swept away because of human sin? "If it was fitting that the home of man's innocency should be marked by all excellency of perfectness and beauty, it was no less fitting that the abode of his banishment—the earth which he has ruined by transgression, should present him with memorials which he may disinter; and contemplate and read in them a record of what his sin has wrought."

"The same Almighty hand that in judgment took

from the earth the perfectness of its primeval verdure and beauty, did also cause the animal world, teeming as it was with life and great forms of strength, to share the general ruin. Whilst man unfallen stood in honor and dignity as the head and lord of creation, it was meet that earth and air and seas should abound with living forms of giant might; for the greater their strength, the more complete was the attestation of the superior greatness and lordship of man, who was set over them all." There was no terror in their vastness. Innocence and peace reigned. There was nothing to hurt or annoy—nothing that had in it the power of death. But when sin, and with it the power of Satan, entered, all was changed. Fierceness had become the companion of strength, terror of weakness; and fierceness became armed with power to destroy. What if the earth had remained full of these mighty monsters after their nature had been changed? Would not the earth have become untenable by man? On every account, therefore, it was to be expected that the hand of Almighty power, without indeed making a full end, should yet be stretched out against this part of creation also, and the earth should be made the grave of a greatness for which it was no longer the suited sphere. The same miraculous power that in one day caused the earth to teem with these matured giant forms of life, could in one day, if it so pleased Him, cause them to disappear, and entomb the memorials of them in the rock. We cannot tell whether these results were slowly or rapidly accomplished. All that we are concerned to maintain is, what Scripture attests, that death, destruction, and ruin, followed the fall of man.

One cannot suppose that the earth itself, when pronounced "very good," contained within it those violent and destructive agencies of which we have now the most impressive proofs. Nor that it was then deformed and laid waste by the action of these destructive forces. Dr. Lardner says, "We are to regard the earth as a spherical shell of solid matter, filled with liquid fire;" and ascribes the formation of such vast ranges as the Andes, Alps, and Himalayas, to the violent outburst and overflow of the central fluid (fiery) matter. Speaking of these inward fires and their destructive effects, as being among the marks of the curse, Mr. Newton says, "A direct intervention of God, not less miraculous and possibly not more prolonged than that which first called the earth into being, smote it with the stroke of judgment—a stroke that in all probability penetrated like an electric shock to its lowest part."

In connection with the formation of these internal fires, Mr. Newton mentions the formation of Sheol or Hades within the earth's bowels. And our readers may desire to know the proofs which are offered to show that Hades is subterranean. The opinion was universal among the Jewish Rabbis and the early Christian Fathers as well as in the heathen world. But this is of no weight, even if it be admitted, as Bishop Pearson claims, "that there can be no argument to disprove it." We still ask, Is that opinion in conformity with the Word of God, and derived from it?

Mr. Newton answers this question in the affirmative, and in support of his view quotes the remarkable passage in Numbers xvi. 29, where it is said of Korah

and his company, that they "*went down alive into Sheol,*" or Hades; the numerous passages in Job where the expression *going down* into Hades; and such passages as Isaiah xiv. 9, "Hades *from beneath* is moved for thee to meet thee at thy coming;" and Amos ix. 2, "though they dig into Hades." In the New Testament he finds corroboration of these proofs from the Old Testament; such as Phil ii. 10, where the three classes are mentioned, those *in heaven*, those *on earth*, and those under the earth; and regards it as a strong proof of the position that *Hades* is to be destroyed along with the Adamic earth at the close of the millennium. Rev. xx. Mr. Newton also quotes the text from the Psalms quoted by Peter in the Acts, "Thou wilt not leave my soul in Hades," strengthened by the Lord's own words respecting His being three days and nights *in the heart of the earth*. But Mr. Newton correctly holds that the sufferings of the Lord were ended on the cross, and then concludes that a part of Hades was separated off from the rest, and allotted to the righteous. This he regards as the division referred to in the parable of the rich man and Lazarus, where Abraham and Lazarus are spoken of as separated by a vast chasm from the place of torment in which the rich man was. And this, he thinks, explains the expectation of Old Testament saints to "go down to Hades, (*Sheol.*") He adds, regarding the present condition of those who sleep in Jesus:

"Since, however, the ascension of our Lord into His glory, it is very evident that the souls of all believers at death depart to be with Him in Paradise: and that Paradise is not Hades (as some of the fathers

thought) is evident from this, that St. Paul speaks of Paradise as the third heaven. Compare second and fourth verses of 2 Cor. xii. Nor did St. Paul speak of Hades, when he said, 'To depart and be with Christ (*συν Χριστῷ*) is far better;' nor when he spoke of absence from the body being presence with the Lord. 2 Cor. v. 8. These texts put it beyond a question that the souls of believers do not now go to Hades, but are with their Lord in heaven, awaiting the resurrection hour.

"Nor can there be any doubt that the souls of the saints of the Old Testament are also in the heavens. The Apostle, in speaking of the one family of faith, speaks of it as divided into two parts only; namely, those still militant on earth, and those who are in the Heavens. 'For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and on earth (*ἐν οὐρανοῖς καὶ ἐπὶ γῆς*) is named.' Eph. iii. 14. He would not thus have written if part of that family had still been *καταχθονιοὶ* in Hades.

"Nor is there any reason to doubt that when the Apostle, speaking of the ascension of the Lord, says, 'When He ascended up on high He led captivity captive,' he did by these words refer to the Lord taking with Him into heaven, as an evidence of His triumph over Hades, the souls of all His saints who had till that time been there detained; thus proving that He had the keys of Hades. Soon He will equally prove, by raising their bodies from the grave, that He has the keys of death likewise; death being more especially connected with the grave, seeing that *there*

its power is peculiarly shown in the dissolution and corruption of the body.”

We quote these opinions without adopting them, willing that they should be considered. Mr. Newton accepts the supposition that “the earth is a spherical shell of solid matter filled with liquid fire” almost as easily as the geologists receive their “alleged facts,” unless he understands, as some commentators do, that it is supported by Job xxviii. 5, “As for the earth, out of it cometh bread: and under it is turned up as it were fire.”

“HE that hath Christ for his King and God, let him be assured he hath the devil for his enemy, who will work him much sorrow, and will plague him all the days of his life. But let this be our comfort and great glory, that we poor people have the Lord of life and of death, and of all creatures, clothed with our flesh and blood, sitting at the right hand of God the Father, who ever liveth and maketh intercession for us, defendeth and protecteth us.”—*Luther.*

“BLESSED Jesus! we can add nothing to Thee, nothing to Thy glory; but it is a joy of heart unto us that Thou art what Thou art, and that Thou art so gloriously exalted at the right hand of God; and we do long more fully and clearly to behold that glory, according to Thy prayer and promise. John xviii. 24.
—*Owen.*

LOOK AND LIVE.

“THERE is LIFE for a LOOK at the Crucified One ;
There is life at this moment for thee ;
Then look, sinner, look unto HIM, and be saved—
Unto HIM who was nailed to the tree.

“Oh ! why was HE there as the bearer of sin,
If on Jesus *thy* sins were not laid ?
Oh ! why from His side flowed the sin-cleansing blood,
If His dying *thy* debt has not paid ?

“It is not thy tears of repentance or prayers,
But THIS BLOOD that atones for the soul :
On HIM, then, who shed it thou mayest at once
Thy weight of iniquities roll.

“His anguish of soul on the cross hast thou seen,
His cry of distress hast thou heard ?
Then, why, if the terrors of wrath HE endured,
Should pardon to thee be deferred ?

“We are healed by His stripes ; wouldst thou add to the word ?
And HE is our righteousness made :
The best robe of heaven HE bids thee put on ;
Oh ! couldst thou be better arrayed ?

“Then doubt not thy welcome, since God has declared
There remaineth no more to be done ;
That once in the end of the world HE appeared,
And completed the work HE begun.

“But take, with rejoicing, from Jesus at once
The life everlasting HE gives ;
And know, with assurance, thou never canst die,
Since Jesus, thy righteousness, lives.

“There is LIFE for a LOOK at the Crucified One ;
There is life at this moment for thee ;
Then look, sinner, look unto HIM and be saved,
And know thyself spotless as HE.”

WAYMARKS IN THE WILDERNESS.



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THE present number completes the fourth volume of *WAYMARKS IN THE WILDERNESS*. A title-page and index accompany it. The time has not yet arrived when the monthly issue of the work can be resumed. The first number of Volume V. will (D. V.) be published on January first, 1867. The subscription will be, as at present, one dollar. Our acknowledgments are due to many friends for their efforts to extend the circulation. And they will unite with us in grateful acknowledgment of the grace in which the Lord has owned it to the glory of His name.

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☞ An early renewal of subscriptions to **WAYMARKS** and to **THE WITNESS**, and the payment of arrears, by a few of our subscribers, will confer a great favor.

J. INGLIS & Co.,
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AND
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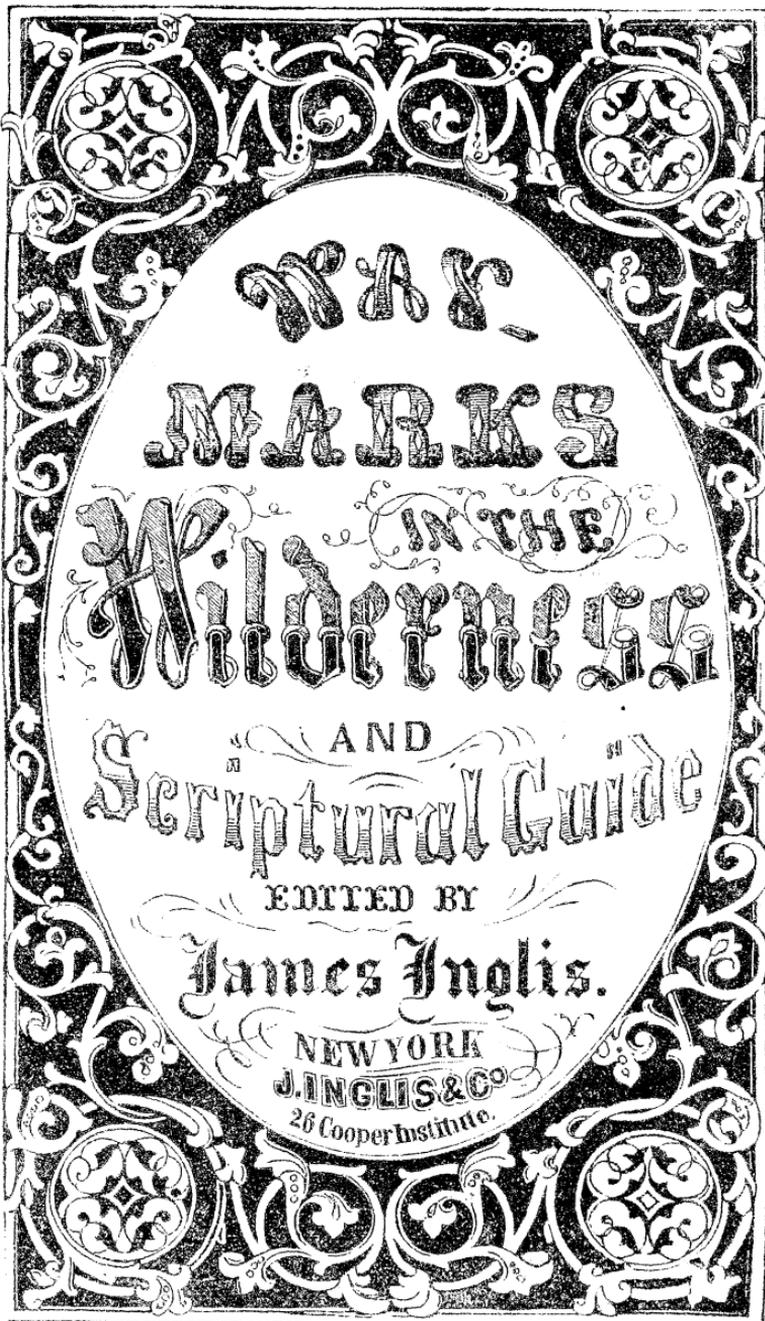
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