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THE SABBATH  
AND  
THE LORD'S DAY

Considered,

IN REFERENCE TO THE PRESENT MOVEMENT  
ON THE SUBJECT.

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"Day unto day uttereth speech."—*Psalms* xix. 2.

"To every thing there is a season, and a time to every purpose under the  
heaven."—*Eccles.* iii. 1.

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"Synagoga diem observat, ecclesia immortalitatem."—*Ambrose.*



# THE SABBATH

AND

## THE LORD'S DAY.

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It is a solemn truth, and one which the present age would do well to lay to heart, that in nothing is Satan's power more seen than in religion and religiousness. By it he accomplishes, as an angel of light, what he could never effect by the spread of open profligacy and wilful sin. The world, in its ignorance of God, is apt to think, that anything which is, or is intended to be religious, must be acceptable to God. The scriptures, from first to last, directly contradict such a notion. They shew us the most accomplished religionists of any age or land, condemned by the mouth of love as the truth's worst enemies. "Verily, I say unto you, that publicans and harlots go into the kingdom of God before you." And awful as it is to see the sinner a willing captive to his lusts, openly rebelling against Him that made him, it is more awful to see religious forms and acts used in the name of the Lord, to shut out God from the conscience and to quench the Spirit.

The fact is, that man's natural religiousness is generally a far greater barrier to the truth than man's sin and irreligion. Christ found it so when upon earth. And from His day to this, His servants have only found the same. And the reason is obvious. The gospel, as it is the truth, shews out both God and man in their true

colours ; that there is nothing but helplessness in man, and nothing but goodness in God. Will such a doctrine as this be palatable to creatures proud as we are, eager to have something of our own to boast, and ever ready to believe that God does not love us, and that our happiness is in independence of Him. The answer is on every hand. Even when God testifies that He is willing to forgive ; that as soon as we take our true place as sinners, He will take His as Saviour ; so terrible to us is it to feel that our hearts and their evil are all known, that we would fain try anything rather than submit to such humiliation. And the natural deceitfulness of our hearts, which makes us strangers to ourselves, and which, even when in measure we know ourselves, makes us strive to appear to others what we are not, hesitates not to attempt the same deceit with God. This is the secret of many a man's religion. It is an attempt to prove to God that we are what He says we are not and cannot be. Alas, that the Church is not more awake to the delusion. Such religion may, and will, vary in its form. It may be seen, here in great zeal for spiritual truths, there in an attempt by ceremonies or traditions to accredit ourselves to God or man, now in prayers, now in works, at all times in something religious, which does not amount to real communion with the Father and the Son. In every case Satan's object is to shut out God from the conscience ; and far more effectually is this often done by what is called religion, than by a multitude of those sins which most stink in the world's nostrils. What God is seeking, is to bring the heart and conscience to Himself, without religion or anything else between, that we may both know ourselves and know Him. Without this, our religion, instead of bringing us nearer to God, will only be so

much more between our souls and Him, so much more to hide from us, if possible, what we really are.

Now these simple truths, truths which lie at the foundation of the gospel, seem not a little to be overlooked by many who are foremost in the popular movements of the day, in reference to religion and morality. Christians now-a-days, instead of witnessing to the world of its ruin and sin, and of God's free love to man spite of all his sin, are busily embarking the world in the Temperance cause, the Peace cause, or the Sabbath cause, in the hope of thus leading the world towards God. I have the deepest conviction that such attempts, though countenanced by good men, and recommended on the authority of God's Word misapplied, are yet a delusion, the worse because so subtle, the effect of which will be very different from the expected end. We are brought to God by our misery, not by our goodness. All these plans for reforming or converting a ruined world, proceed upon the ground of making man better, instead of shewing him that he is lost; on the ground that God is an exactor, and not a giver. Their object, too,—and it is plainly enough expressed at times,—is to make this world more secure, a safer and sufficient habitation for the sons of men. It cannot be; let Temperance and Peace Societies do what they may. Man is only safe in resurrection. Christ died and is risen. All that would in any way or measure hide this comes from beneath, even as it comes short of man's true hope and destiny. Hitherto the Church has ever thus confessed her faith:—“*He was born:—He suffered:—He was crucified:—He was buried:—He rose again the third day:—He is at the right hand of God:—He shall come again.*” What do these words witness of man's portion? Do they speak of an escape from Adam's

course, an improvement of the world that now is? Do they not seal our lot in Adam, even while they express the Church's hope of resurrection and life as sons of God? And wise as the world now thinks itself,—so wise that this creed of our fathers is too defective for the guidance of this enlightened age,—the coming day will prove who is right, those who live to improve this world, or those who die to forsake it and bear witness of another.

Of the religious movements of the day, none boasts to stand on higher ground than that which is zealous for the Sabbath day. If Temperance and Peace Societies quote Scripture, much more does the Sabbath cause use it. It claims to rest entirely upon the Word. For this cause, and because I am assured that the Sabbath movement is but one of the forms,—the least suspected of the forms,—in which the spirit of the age is now working, I choose it, in preference to other popular religious movements of the day, as the more immediate subject of my remarks, and though, of course, the particular errors of any one of these movements may not be applicable at all,—as it would be unjust to impute to the supporters of the Sabbath cause all the error connected with the Temperance agitation,—yet enough of the general tendency of all these efforts may be seen in the examination of one which claims to be among the best. I beseech Christians to give a patient hearing to what I have to say. Let them at least hear, even if it be to judge me. He that will be ignorant, let him be ignorant. But he that hath ears to hear, let him hear.

My testimony then is this,—I wish I could put it in words that would not jar on the ears of many whom I love,—my testimony is, that the present popular movement in reference to the Sabbath is but one of the forms in which the spirit of this age is working, a token of the

state of the Church, telling out unconsciously where she really is, just as the zeal for the Sabbath in our Lord's days told out the true state of those zealots. To make this clear, I proceed to inquire what the Sabbath is, and what the Lord's day,—whether they are the same in purport, or distinct? We shall then be in a better position to understand how far the zeal now shewn upon this subject accords with that which was manifested by the Pharisees when our Lord appeared.

1. *What was the Sabbath?* Some, with only a partial knowledge of the Word, and reading there such exhortations as these, "Let no man judge you in respect of sabbaths;"<sup>a</sup> and again, "One man esteemeth one day above another; another esteemeth every day alike: let every one be fully persuaded in his own mind;"<sup>b</sup>—seeing from these and similar scriptures the Christian's liberty respecting "days and times,"<sup>c</sup> have hastily asserted that the Sabbath was only a Jewish thing. This has as often been answered, and I believe rightly, by a reference to the institution of the Sabbath at creation.<sup>d</sup> Here, it is said, we have proof unquestionable that the Sabbath is not a Jewish thing. It dates from creation. Therefore it is binding on the Church. I admit the premises: I deny the conclusion. The Sabbath does indeed date from creation. It was the rest of the first creation. If the Church were a part of this creation and had her rest here, I grant that the Sabbath might be binding on her; but the Church is not of the old but the new creation: and this one fact involves an important change.

To explain this. The Sabbath was "a sign,"—"I gave

<sup>a</sup> Col. ii, 16, 17.

<sup>b</sup> Rom. xiv, 5, 6.

<sup>c</sup> Gal. iv, 10, 11.

<sup>d</sup> Gen. ii, 3.

them my sabbaths as a sign,"<sup>e</sup>—but a sign of what? Of God's complacency and rest in the first creation. "For He spake in a certain place of the seventh day on this wise,"—(and I would observe, "He limiteth a certain day,")—"saying, And God did rest the seventh day from all his works."<sup>f</sup> He looked upon His work, "And God saw everything that He had made, and, behold it was very good."<sup>g</sup> He therefore "rested the seventh day"; resting with complacency in His work; and the Sabbath was the sign of this, God's rest in the first creation. The commandment puts it on this ground:—"For in six days the Lord made heaven, and earth, the sea, and all that in them is, and rested the seventh day: therefore the Lord blessed the seventh day, and hallowed it."<sup>h</sup>

How then, it may be asked, if the Sabbath was a sign of the rest of the first creation, was it so especially connected with the Jew? For that this ordinance of the seventh day had an especial connexion with that people is clear, not from one but many scriptures.<sup>1</sup> The answer is manifest. The Jew was the last trial of the first creation. God, in the execution of His blessed purpose of revealing Himself, after man had fallen, tried him in many ways, to see whether under any circumstances the creature could recover itself, and again become such as God could rest in. Man was first tried without law. Without law he was only evil. "The earth was filled with violence."<sup>k</sup> For "every imagination of the thoughts of his heart was only evil continually."<sup>l</sup> Then came the judgment, God's strange act; but God could not rest. And the flood was "His work, His strange work."<sup>m</sup> God then committed

<sup>e</sup> Ezek. xx, 12, 20.

<sup>f</sup> Heb. iv, 4.

<sup>g</sup> Gen. i, 31

<sup>h</sup> Exod. xx, 11.

<sup>1</sup> Exod xvi, 22—80; xxxi, 13. Deut. v, 12—15. Ezek. xx, 12—20.

<sup>k</sup> Gen. vi, 11.

<sup>l</sup> Gen. vi, 5.

<sup>m</sup> Gen. vi, 13; Isa. xxviii, 21.

authority to Noah, trying man, not altogether without law, but under the restraints of human authority, saying, "He that sheddeth man's blood, by man shall his blood be shed," to prove whether, with this help, man could recover himself; whether there could be again rest in the first creation. Could God rest even now? The history is very plain. A few ages passed, and the whole world was sunk in idolatry and rebellion.<sup>a</sup> Surely here was no rest for God. He came down to see the city and the tower which the sons of men builded. Then "His strange work" began once more. He confounded their tongues, and man was scattered abroad upon the face of the earth.<sup>o</sup> God then began His last trial of the first creation. And that it might be made under every advantage for the creature, He chose one family, the children of that faithful one of whom He could say, "I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice."<sup>p</sup> And that nothing might be lacking to the creature in this its last trial, God separated this family from the godless world, and gave them a holy law, to see (if I may so speak) whether with this help man in the first creation could be restored. Israel was thus the last trial whether man could be blest in the first creation. To them, therefore, the first creation was the promised blessing, and its rest was the sign of the covenant; though, even then, faith opened better things to those who had learnt the vanity of the creature. Need I speak of the end of this trial? Like all before it, as far as man was concerned, it was failure, and only failure. God could not rest in the first creation, neither could man. God, in the person of His Son, was cast out of His own world by His own people.

<sup>a</sup> Gen. xi, 4.

<sup>o</sup> Gen. xi, 8, 9.

<sup>p</sup> Gen. xviii, 19.



Here ended the trial of the first creation. It was proved that God could not rest in it. It was, therefore, thenceforth condemned as lost ; while the new creation, the kingdom of heaven, was preached, and lost ones by faith entered it. And those who, like the Pharisees, still clung to the sign of rest in the first creation, while the reality was no where to be found, were sufficiently answered for their Sabbath zeal in those forgotten words, "My Father *worketh* hitherto, and *I work*."<sup>4</sup> As though He had said, You judge me for breaking the Sabbath, in healing this sufferer on the Sabbath day. I do so, because it has been proved,—this man's misery proves it,—that this Sabbath, this rest of the first creation, is indeed no Sabbath. There is no rest in it now, either for God or man : for neither God nor man can rest in sin and misery. God did indeed rest in an unfallen world ; and since the fall, before finally giving up the first creation to condemnation, He tried it once and again. But sin works in it, and God cannot rest ; therefore, instead of,—“God *did rest* the seventh day,” the truth is,—“My Father *worketh* hitherto, and I work.”

## 2. This leads us to *the Lord's day*.

And here, I doubt not, that were I to ask,—not only of mere professors, but even of true Christians,—What is the import and meaning of the Lord's day ? Why do you keep it instead of the seventh or Sabbath, while the Jews still keep the Sabbath ? And why have you changed the seventh day for the first ?—not a few would be unable to reply. Alas for the Church ! So low are we sunk, spite of the boastings which are abroad, that any truth beyond the first elements of the Gospel, is now with many “non-essential.” It is true, we are not saved by truth—we are

<sup>4</sup> See John v, 10—17.

“saved by grace ;”<sup>r</sup> but we are “sanctified by the truth ;”<sup>s</sup> and it is because this is so little remembered that we are all where we are, in the knowledge and enjoyment of the things of God.

But to return. What is the Lord’s day ? Is its import different from that of the Sabbath ? And is there any reason for the change of day from the seventh to the first or eighth ? Scripture supplies the answer. The difference between the seventh and eighth or first day, is precisely similar to the difference between baptism and circumcision. The Sabbath and circumcision, in their primary application, are both signs and witnesses of a covenant with the first creation ; a covenant which, because it depended on the creature’s fulfilling his part, could never stand. The Lord’s day and baptism both speak of the new creation, of man delivered out of the first creation, and brought into the kingdom of heaven through death and resurrection.<sup>t</sup> The Lord’s day,<sup>u</sup> the first day of the week, the day after the seventh or Sabbath,<sup>w</sup> was the day on which Christ rose from the dead. On this day, man, unable to find any rest on earth, found it in resurrection. As such, it has ever been kept by the Church, as the memorial of the resurrection, the

<sup>r</sup> Eph. ii, 8.

<sup>s</sup> John xvii, 17.

<sup>t</sup> It is beside my immediate object to speak fully of circumcision and baptism here ; how in the one there was the symbolic “putting away of the filth of the flesh,” of those who in the flesh, that is, in the first creation, were taken into covenant ; and how in the other there is “the burial of the flesh,”—and we do not bury live things but dead things,—the burial of it, because man in the flesh was dead, and his only hope was in resurrection. This, however, I may say : circumcision and baptism will never be understood, till God’s purpose, respecting the old and the new creation, is at least in measure apprehended.

<sup>u</sup> Rev. i, 10.

<sup>w</sup> Mark xvi, 1, 2.

beginning of the new creation, the fulfilment of that which baptism typified—man's entrance into the kingdom of heaven. Christ, to redeem us, came and linked Himself to the first creation, and there taking our place and portion as part of the first creation, He came for us under the curse; death had dominion over Him; and the day He passed in the grave was the Sabbath, the rest of the first creation. And not without purpose did Christ pass the Sabbath in the place of death. His grave was the end of all hopes of blessing for man in the first creation. But on the first day of the week He rose again; on that day, man, in Christ, redeemed from the curse by resurrection, literally entered the kingdom of heaven. Therefore the Church keeps the Lord's day. Were the Church a part of the first creation, or did our membership in that body depend on any of the relations of the first creation,<sup>x</sup> or were our hope a rest in this creation, then we might well be tied by the Sabbath, and willing to make it the sign of our hope. But the Church is built on resurrection:—"Except a man be born again, (or from above,) he cannot see the kingdom;"<sup>y</sup> and we are "begotten again by the resurrection."<sup>z</sup> Therefore is the Lord's day the day of our assemblies, the witness that Christ is risen, and that we are risen with Him.<sup>a</sup>

I said just now that the Lord's day was the *first* or

<sup>x</sup> It is consistent enough that those, who make creation relationships the ground of entrance into the Church, should contend for the Sabbath. The two things hang together.

<sup>y</sup> John iii, 3.

<sup>z</sup> 1 Pet. i, 3.

<sup>a</sup> I would mention here a fact not very generally known, that the early Church, particularly in the East, in consideration of the feelings of many of its members who were converted Jews, had the same religious services on the Sabbath or Saturday as on the Lord's day. This was done in accordance with Paul's exhortation

*eighth*, but not the *seventh* or the Sabbath-day. Those who are tolerably acquainted with Scripture will know how much is involved in this distinction. It is nowhere written in the Word that one day in seven is the Sabbath, or that one day in seven is the Lord's day ; or that a seventh portion of our time is what God now demands from us. Indeed, if this last were true, one man might keep the first day, another the second, and so all the days of the week might be observed, or not observed, without breaking the commandment. Nay, more ; with the same sanction men might set apart the seventh portion of each day, rather than one entire day in seven. The Scripture, however, never speaks thus. It expressly declares that " the *seventh* is the Sabbath ;"<sup>b</sup> and the *first*<sup>c</sup> (or the *eighth*, if we take the typical numbering<sup>d</sup>) is the Lord's day.<sup>e</sup> Seven days, in type, include the periods proper to the first creation. The eighth day, as it takes us beyond and out of these,—that is beyond the limits of the old creation,—brings us, in type, into a new order of things and times ; in a word, into the new creation or resurrection. Of this, man's resurrection-place, the Lord's day is a sign and witness, just as the Sabbath was the sign of the rest of the first creation. The one spoke of a rest in this earth ; the

in Rom. xiv. At the same time it was decreed that if any were found to use this concession to their weakness as an excuse for Judaizing, they should be " anathema," that is, excommunicated.—*See Bingham's Antiquities, and Cave's " Primitive Christianity."*

<sup>b</sup> Ex. xx, 10.      <sup>c</sup> John xx, 19, 26 ; Acts xx, 7 ; 1 Cor. xvi, 2.

<sup>d</sup> Lev. ix, 1 ; xiv, 8, &c.

<sup>e</sup> " The labour to prove it a seventh, or, as some have done, the seventh, is unintelligent labour to destroy the distinctive Christian position, which has its birth-place of blessings in the resurrection of the Lord Jesus Christ, on the first, not on the seventh, day of the week."

other speaks of man's heavenly portion, as dead to the world and risen with Christ.<sup>f</sup>

3. If this be seen we shall be better able to judge how far the present zeal for the Lord's day resembles that of the Pharisees of old for the Sabbath. The Jew was zealous for the *sign* of creation-rest, when the reality was unknown; when it had been proved, again and again, that there was no rest in the first creation. The Church is now zealous for the *sign* of resurrection, of man's heavenly place beyond death, when that heavenly place, only reached through death and resurrection with Christ, is well nigh unknown by us. Time was when the Church knew in truth "the power of the resurrection," for she knew also "the fellowship of Christ's sufferings."<sup>g</sup> Even yet she says, "I look for the resurrection of the dead:" even yet she confesses that "Christ suffered." But it is forgotten that if the Head suffered and rose, so must the members. To "die daily" is out of date. The battle now is to improve this world, to make it a better rest. And in such a day, when the *reality* of our calling and our heavenly place in Christ, of which the Lord's day is the sign, is thus practically denied; in such a day, the *sign* is contended for more than ever, and is made the lever for a popular agitation.

Nay more. Strange as it may appear, it is a fact that the greatest zeal for this sign is shewn among those who profess their horror of pressing on the world other outward signs, though of divine appointment. Many who would be shocked at the thought of urging on the world the ordinance of baptism, on the ground that the out-

<sup>f</sup> I doubt not that in a still future accomplishment, the seventh day foreshadows the earthly, the first or eighth day the heavenly rest in the millenium.

<sup>g</sup> Phil. iii, 10.

ward observance of it would make men better, are zealously engaged in pressing on all classes the observance of the Lord's day, openly asserting that this ordinance is a means to make men better. If one did not know the heart's deceitfulness and inconsistency, this might surprise. Knowing it, we have only another proof of the painful truth. Surely if, in the defence of the gospel, often has a cry been needed, to warn men from resting even in such hallowed forms as baptism and the Lord's supper ; as much is it needed now, when, under the selfsame guise of zeal for God, the selfsame snare, only in another form, is being laid for us. The days have come when Christians can scarcely tell why they keep the first day, and the Jew the seventh. It is to many quite a discovery, to learn that in this act the Jew still clings to the hope of the rest of the first creation, while the Church testifies of her place in resurrection. This is the time chosen by Christians to shew their zeal, in embarking the world in the Sabbath cause, the Peace cause, and I know not how many other causes. I say in the *Sabbath* cause, for with most it is not the Lord's day, but the Sabbath, which is preached. And in strict agreement with this, one chief blessing held out as the result of Sabbath observance, is an increase of ease in this first creation, a better home on earth for man. Indeed this is the aim, secretly or openly, of all the popular movements of the day. A creation still under the curse is, if possible, to be blessed. God's testimony is unheeded. Man wills that on this side the grave, and short of resurrection, his race is to be truly blessed. The attempt, therefore, is again made. Oh! happy they, who still believing those oft-repeated words,—“*He was born, He suffered, He died, He rose,*”—can yet be content to add, as the conclusion of such a creed, “*I look for the*

*resurrection of the dead, and the life of the world to come."*

The fact is, evil spirits are abroad as angels of light, on every hand seeking to beguile: here pleading for the oppressed, there exposing the faults of all things, intoxicating men with new powers and new prospects; in all things testifying a measure of truth, only the more effectually to deceive. Hence Peace Societies, Temperance Societies, and such like. Surely I need not say, that the Lord's day, and temperance, and peace, these are all blessings, true blessings in themselves. It is not in them that the error lies, but in the use, or misuse, which is made of these holy words. The Lord's day, and peace, and temperance, like liberty and fraternity, are now a trap for the unwary; to draw the Church into ungodly unions; to make the ox and the ass plough together;<sup>h</sup> to hide from the world its condemnation. And the strength of the snare lies in the truth which is interwoven with it; and its popularity, in the error which is mingled with the truth. Pure truth will never be popular in this world. "So long indeed (as another has observed)—so long as Christianity keeps the peace, and gives adequate pledges that it will civilize this world, and not bring on the next,—so long as it observes a judicious reserve as to its supernatural character and end, as to the fellowship of Christ's sufferings and the power of His resurrection,—so long as men clearly understand it to be no more than a congeries of meaningless proprieties, soothing to the conscience, lubricating to society, and helpful to the powers that be,—so long it is popular, in any and every form. Men will praise, adorn, endow it, boast of it, serve it with many sacrifices. But let the Spirit of God and Christ

<sup>h</sup> Deut. xxii, 10; 2 Cor. vi, 14—16.

manifest Himself, and operate to convince the world of sin, of righteousness, and judgment,—let Him be really felt to occupy His temple;—let the Church give token of being a divine polity, exhibit a holy vitality which makes no truce with sin, enter into mysteries which pass the ken of man, and exhibit powers which speak a present God;—let her be seen, like Noah, preparing in good earnest for the end, for the resurrection of them that sleep, the change of them that wake, and the return of Christ into the world to judge quick and dead, and make all things new:—then do all, as one man, despise, suspect, traduce, denounce, persecute, and vote the truth away. The prelate superciliously frowns; the pietest sanctimoniously sighs; the theologian orthodoxly condemns; the philosopher convincingly argues; the pious worldling laments its injudiciousness; the impious worldly detects its hypocrisy; the man of the nineteenth century smiles at its exploded folly. By fair means or foul, die it must. And it is well if those who confess it do not share its fate. But truly it were better if they did.”

Here then lies the Church's trial; here is “the patience of the saints;” to bear the reproach of being lacking in philanthropy,<sup>1</sup> because they leave the things that are for the things that shall be, instead of seeking to transform the things that are into the things that are to come. Alas! the Church is lacking in philanthropy. It is too true. But it is not because she gives up the world too much, but because she will not part with it. Surely her

<sup>1</sup> In Titus iii, 4, we read of “*God's philanthropy* ;” ἡ φιλανθρωπία τοῦ Θεοῦ. “The philanthropy of God” is shewn in “the washing of regeneration.” This is true philanthropy, to tell men of their real state, and of their only real hope, and, through grace to lead them to it.



lack of philanthropy springs hence, that she so grudgingly leaves the things that are, for those things which she professes to look for, and which are to come. Were she true to her profession, she might well afford to give all she possesses here, yea even her life for others, in certain hope of the resurrection. Then, though she left the world, the charge now too true against her, of lack of philanthropy, could never truly be preferred. Time was when "with great power she bore witness to the resurrection ;"<sup>k</sup> for of "the multitude of them that believed, none said that ought that he possessed was his own, but they had all things common." Then "as many as were possessors of lands and houses sold them, and distribution was made to every man, as he had need." And whence all this? He whom they had walked with upon the earth, He who had loved them even unto death, was cast out of this world. They knew He was Lord of heaven; and they longed to be like Him, and to be with Him; sharing with Him His portion here, as sacrifices for others; sharing with Him His blessed hope. But the path was hard for flesh and blood; false brethren made it harder. Soon the first love waxed cold. And soon as saints forgot their hope, they began to seek to improve the world that is, that they might improve their own lot in it. Thus the Church's temptation, even as her Lord's, has ever been to anticipate her future glory in a fallen world, to seek a home in a creation yet tainted with the curse. Let her remember sackcloth is her clothing here.<sup>l</sup> Christ's crown and purple robe were the gift, not of His Father, but of His murderers. If the Church be crowned and in purple in this world, let her see to it, and ask,—Is she truly adorned by these things, or is she mocked by them?

<sup>k</sup> Acts iv, 33—35.

<sup>l</sup> Rev. xi, 3.

In conclusion, one word. These pages may fall into the hands of some who as yet are not at peace with God. To such, my testimony is not of Temperance or Sabbaths, but of Christ. Him hath God exalted to be a Saviour. Our real misery is, that we do not know either ourselves or God. Of ourselves we have good thoughts ; of Him, hard thoughts. Christ's life and death meet this : they bring proof that there is no hope for man in himself—every hope for him in God his Saviour. God, however, as He is the true God, can only deal with realities : He occupies Himself with what really is. We must, therefore, come to Him as we really are. Come to Him, pretending to be what you are not, and there can be no true peace. For God will not deal with you on the ground of pretences. Come to Him as you really are : God will go with you to the very bottom of your misery ; and, because He is God, has grace which will meet your every need. Trust Him, and you have peace ; doubt Him and trust yourself, and you can have no peace, though every ordinance in the world may have been observed by you. “He that believeth on the Son of God hath the witness in himself. He that believeth not God hath made Him a liar ; because he believeth not the witness which God gave of His Son. And this is the witness, that God hath given to us eternal life, and this life is in His Son.”<sup>m</sup>

<sup>m</sup> 1 John v, 10, 11.

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