

**THE LIFE
THAT IS
LIFE
INDEED**



G. F. TRENCH

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THE LIFE THAT IS LIFE INDEED

A SETTING FORTH OF THE
Scriptural Doctrine of Holiness

BY
GEORGE F. TRENCH, B.A.,
Author of "Walking with God," "After the Thousand Years,"
"Elisha and the Meaning of his Life," etc.



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PREFACE

IN recent years, throughout the whole of the English-speaking world and elsewhere, the subject of the following pages has been earnestly discussed from pulpit, press, and platform, by persons of all the varieties of truly Christian opinion.

Having had what seemed to me special facilities for hearing and reading these expositions of truth, most of which were necessarily fragmentary and partial in their scope, I have had for several years the desire to present the subject, avoiding controversy, in a more complete form than I have seen from the pens of others; albeit because of the magnitude and complexity of the subject, that form must be a very brief and condensed one.

If it be asked whether the writer can certify from experience the truth of the doctrine set forth, I answer that whether in respect of failures or successes, I have sought to submit my language to that actual test.

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THE LIFE THAT IS LIFE INDEED



PART I

I

INTRODUCTORY

ONE of the greatest and most glorious of the revelations of Scripture is that which deals with the object or ultimate purpose of God in the creation and redemption of man.

Thoughtful minds will surely, if not early, arrive at the inquiry—Why this great scheme of man's being and history; what is its aim; to what end does it point?

The answer is given in plainest terms by the prophet Isaiah:—"Thus saith the Lord . . . the people which I formed for Myself, that they might set forth My praise" (xliii. 16, 21). This declaration is amplified by the Apostle Paul in the Epistle to the Ephesians:—

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Chap. i. 11, 12 : “ In whom also we were made an heritage . . . *to the end that we should be unto the praise of His glory.*”

Ver. 14 : “ The redemption of God’s own possession, *unto the praise of His glory.*”

Chap. ii. 5, 7 : “ By grace have ye been saved . . . that in the ages to come *He might shew the exceeding riches of His grace in kindness toward us in Christ Jesus.*”

Chap. iii. 10 : “ *To the intent* that now unto the principalities and the powers in the heavenly places *might be made known through the Church the manifold wisdom of God.*”

Ch. iii. 21 : “ *Unto Him be the glory in the Church* and in Christ Jesus unto all generations for ever and ever. Amen.”

Truly we men and women of the earth are called to a glorious destiny in Christ, in that God has made Himself dependent on us for His self-revelation, or, in the Scriptural term — His glory. For here He makes it known that it is through man, redeemed man, that, to the rest of creation on earth and in heaven, now and for ever, He will reveal Himself. The glory of God, the honour and reputation of Christ, are placed in our hands. It is clear that in man’s creation, fall, and recovery by grace, God finds His best opportunity to make known to the other in-

telligences of His universe, His own characteristics of Power, “the exceeding greatness of His power” (Eph. i. 19); of Grace, “the exceeding riches of His grace” (chap. ii. 7); of Wisdom, “the manifold wisdom of God” (chap. iii. 10); and of Love, “the love of Christ which passeth knowledge” (chap. iii. 19).

The particular part of this manifestation of God which is to occupy us in this discussion is that which depends on us Christians in this present life, as conveyed in the words of the Apostle Peter:—“Ye are an elect race, a royal priesthood, a holy nation, a people for God’s own possession, *that ye may shew forth* the excellencies of Him who called you out of darkness into His marvellous light” (1 Pet. ii. 9).

We shall therefore take it for granted that unless we so live as to show forth the excellencies of God by our conduct and conversation, we fail of the very purpose of our being.

Now that being so, there are three fundamental propositions which I ask my reader to weigh and to accept:—

1. The first is this, repeating it, that we are here to glorify God and to exalt Christ as our first object in life; that is, to be on earth what we shall be in heaven hereafter as well—God’s exhibit of His glory.

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2. The next is this—that in order to glorify God before men, we must first glorify Him in our own hearts and in our lives.

3. The last is, that in order so to glorify Him in our hearts and lives, He must first and always be glorified to us.

The order of events will then be this—Let the Lord Jesus Christ, the image of God, be ever before the heart, as the object of the eye of faith, in admiration and love, growing to adoration and praise.

The effect of this will be that His image will be reflected in our character ; and as He is the express image of the Father, so we shall, each of us, be the true image and representative of Christ—for “reflecting as in a mirror the glory of God, we shall be changed into the same image from glory to glory, even as by the Lord the Spirit.”

And thus our great end and aim will be attained ; and we shall in character and life, by act and speech, in private life and in public, be able to bring glory to our Lord Jesus Christ, and fulfil here below to some extent the purpose of our redemption. In a word, there will be :—

God's glory revealed to us ;

God's glory revealed in us ;

God's glory revealed by and through us.

My present purpose is to deal with the first and second stages of the above process of spiritual development, and to consider how best that likeness of Christ, which is commonly called holiness, may be reached; and from what source or sources, by what means, and with what results we ought all to seek that adaptation to the Will of God, by which alone He will, so to speak, be able to justify His methods in the great Salvation.

To illustrate the above thought—It is as though some great musical composer, having conceived and thought out some magnificent scheme of harmony, and having written it out in all completeness and perfection, and now requiring a vast number of voices and instruments to express his great thoughts, were to go forth to search the world, and every nation of it, for the men and women, the organs, harps and other instruments that were necessary for its expression; looking forward to the hour of his triumph, when after long training and infinity of individual labour with each member of the great company, he should at last, before thousands, hear for the first time and make others hear the expression in its fulness of his great thought. Should it not be the intensest desire of every individual of that great company so to study,

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practise, learn and perform, as that the great composition should be adequately rendered, and nothing of discord or error appear ?

That I should be even the feeblest voice in the great anthem of God's praise, or but a string in the harp, a little pipe in the organ that shall sound His praise, here and hereafter, will be, if He bless me, the highest ambition and longing of my soul.

Thus and thus only can we lay hold on, realize, enjoy, and turn to best account that which St. Paul calls "the Life that is Life indeed" (1 Tim. vi. 19, R.V.), which phrase gives its title to this book.

II

DEFINITIONS

THE various terms used in Scripture descriptive of the blessed life, and those in common use, may be here briefly epitomized, to make clear to my reader the senses in which they are or ought to be employed.

I. *Righteousness*. — This word is used in two wholly different senses. In the first place, it means our purification before God, not by virtue of reformation, but of grace righteously remitting all our sins. It is a forensic term, having to do with the acquittal and discharge of culprits by the Judge. It relates therefore primarily to the believer's standing before God in Christ, "who is made unto us righteousness" (1 Cor. i. 30), "even the righteousness of God through faith in Jesus Christ unto all them that believe" (Rom. iii. 22).

The second sense is the one with which we are now concerned, that is, righteous living; and refers to the outward conduct, expressing the

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inward condition. "The kingdom of God is . . . righteousness and peace, and joy in the Holy Ghost" (Rom. xiv. 17). "Every one that doeth righteousness is begotten of Him" (1 John ii. 29).

2. *Holiness or Sanctification.*—These words have also the double meaning. First, as descriptive of our standing in Christ, and then of character and conduct. If righteousness has to do with the Court of Justice, holiness has to do with the Sanctuary. And Christ, who is made unto us righteousness, is also our sanctification (1 Cor. i. 30). In this sense "we have been sanctified through the offering of the body of Jesus Christ once for all" (Heb. x. 10). It is a work of grace completed for us, in which there is neither repetition nor progress, and which constitutes our title to come boldly to the throne of grace, to draw nigh unchallenged within the veil even to the Holiest of Holies, as made meet to be partakers of the inheritance of saints in light.

The second sense is that with which we are now concerned, namely, the subjective or experimental sense. It is separation from evil in its primary application, which in the Old Testament includes things inanimate set apart unto God. In the New Testament it means con-

secration of heart as well as life ; it is founded in reverence and fructifies in love.

Sanctification must be distinguished from purification. The Lord Jesus says, "For their sakes I sanctify Myself." He could not have said, "I purify Myself," for that would imply previous sin. But He separated Himself unto God and His service, to show us an example that we should do the same.

Righteousness is moral rectitude as seen in the life and conduct of men ; holiness also includes the love of it in the heart. In the words of another, rectitude of conduct we call righteousness ; holiness is rectitude of character.

For Christians, righteousness is Christ magnified in our lives ; holiness is Christ magnified in our hearts. Moral living is happily seen in vast numbers of civilized peoples ; they are outwardly righteous. But withal there may be in many of them "a secret sympathy with certain forms of sin." The holy are they who abhor as well as abjure sin ; who not only detest evil, but who delight themselves in God.

The conventions and amenities of civilized society, that is, of Christendom, render righteousness both convenient and profitable. Holiness runs counter to the spirit of the age, and is only possible in those who are lovers of God.

3. *Godliness*.—This is the energy and activity of the visible life that results from the good and careful cherishing of the fear of God. It differs from righteousness and holiness in its definite reference to God objectively. The godly are ever actuated by piety of heart Godward. They set the Lord always before them, in all their ways acknowledge Him. This is blessedly conveyed by the Greek word employed in 1 Tim. ii. 10 (*θεοσέβεια*).

4. *Christianity*.—Loosely though the word is often employed to mean the whole doctrine of the New Testament, or even mere philanthropy, I prefer to use it strictly as that in character which is Christlike—"Christliness" is nearer to the thought. It is the life that flows from occupation with Christ; from faith in and love to Him personally; and the resultant reflection of His image in us.

5. *Spirituality*.—As the latter two terms refer to the Father, and the Son, so this relates to the Holy Ghost. It means the state of heart and life that emanates from the Spirit's indwelling, active leading, and constant filling.

6. *Consistency*.—This term is frequently used by itself, to convey the sort of life that is free from declension and offence. But it is in fact a

relative expression and refers to a standard. The Christian's standard is his standing in Christ. Consistency of conduct is described in Eph. iv. 1 as "walking worthily of the calling wherewith ye were called." The *child* of God walks worthily of His Father (1 Thess. ii. 12).

The *Citizen* of heaven is a stranger here (Heb. xi. 9, 10).

He who is a *temple of the Holy Ghost* mortifies self (Rom. viii. 13).

The *forgiven* forgive. They walk in love whom Christ has loved (Eph. iv. 32, v. 2). That is, we do not reach our place in Christ by our godly conduct; but being blest in Him through faith to begin with, we seek to conform our walk and life to what we are, endeavour, that is, to be consistent—*noblesse oblige*, as the French proverb has it.

7. *Obedience*.—This is the attitude and behaviour of a loving child towards his father (1 Pet. i. 14–17). It reaches farther than either righteousness or holiness. It is expressed by the words of our Lord: "I delight to do Thy will, O My God" (Ps. xl. 8). It has reference, of course, to morals, but goes beyond them. Take, for example, the precepts of Ps. xxxvii. 1–8; the teachings of the Sermon on the Mount; and the exhortations of all the Epistles of the

New Testament. It includes the observance of the sacraments of the Lord's Supper and Baptism ; the ordinances found in Scripture regulating Church order and ministry ; and the preaching of the Gospel (Acts iv. 19, 20).

It also governs individual conduct, when the path of duty or service seems to be made clear by the leading of the Spirit, which is the present counterpart of the Divine guidance in the past through dream or vision, angel's or prophet's voice. The obedient seek no reasons, recognize the absolute, unexplained will of the Father even when His commands seem to run counter to reason and to have no moral sanction at all. See Gen. xxii. 2 ; 1 Sam. xv. 3, 22 ; 1 Kings xiii. 26 ; Acts viii. 26, 27.

8. *Service*.—This word often stands for the whole responsibility of men and Christians to God. But it is here used for the work of the Gospel, and of ministry to the bodies and souls of men (Rom. i. 9 ; 2 Cor. ix. 12). It is, as we shall see, in this sense, the principal present purpose of our salvation and sanctification ; the propagation of God's glad tidings, the glorification of His Son in the world, and the manifestation, in kindness and love, of His grace towards His children in all their present need, and of His sympathy towards all men in their sorrows.

III

SATAN

NO adequate apprehension of our subject is possible without first grasping the truth that the field of operations is a field of battle, and that at the head of the contending armies are God and Satan ; that holiness is the resultant of contending forces, of which those found in possession of the field are not the forces of good but those of evil. It is therefore a war primarily of expulsion, since Satan won the heights at his first assault in Eden. The army of occupation is commonly and conveniently classified as consisting of the world, the flesh, and the Devil. But in truth and in fact, the power in possession is Satan, and he works through the flesh in us, and the world around us. And as the world is but the flesh under another name, the flesh socially considered, it comes to this—that Satan, exciting sin in the individual and the community, is the real enemy with whom we have to deal. It is he before whom man fell ;

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it is he whom Christ has challenged by His coming.

We shall presently see that in one respect holiness is the victory over self by the Spirit of God, which is doubtless a most important aspect of it. But if any one will read the third chapter of Genesis, and then the earlier verses of Eph. ii., he will see that both in origin and effect, Satan is the prime mover in the cause of unrighteousness, albeit he finds effective support in human lust and lawlessness. It is not that Satan's aim is the misery and ruin of our race ; these, terrible though they be, are but incidents ; his aim is a far greater one. It is nothing less than the overthrow of the Divine authority in the world, the conquering of Christ. And the reason he tempts men to sin, crime, and blasphemy, is that thus best he accomplishes God's dishonour, thus best defeats the object of Christ's mission, of His death, resurrection, and ascension.

The temptation in the wilderness exhibits his method. Primarily, the assault is one of enmity against the Seed of the woman. Instrumentally, the needs of nature and the world's attractions are employed. And so is it with the followers of Christ. The ultimate object is the same, and the means are the same.

If the Devil can lead Christ's servant into sin,

he has succeeded in getting in a home-thrust at Christ ; and to bring about this he employs the flesh to provoke it to excesses, and the world to lure the soul by its glories, gaieties, or gains. We shall have something to say hereafter upon the methods and details of Satanic assault ; but here we only seek to remind ourselves of the power behind them, and to intreat the reader not to be blind to the true origin and source of all his temptations.

Let us take the following passages for our Scriptural authority in this :—

“Satan cometh and taketh away the Word” (Mark iv. 15).

“Simon, Simon, behold, Satan asked to have you” (Luke xxii. 31).

“Why hath Satan filled thine heart, to lie to the Holy Ghost ?” (Acts v. 3).

“That Satan tempt you not because of your incontinency” (1 Cor. vii. 5).

“The Prince of the power of the air, the spirit that now worketh in the sons of disobedience” (Eph. ii. 2).

“Let not the sun go down upon your wrath, neither give place to the Devil” (Eph. iv. 27).

“That ye may be able to stand against the wiles of the Devil” (Eph. vi. 11).

“Withal, taking up the shield of faith, where-

with ye shall be able to quench all the fiery darts of the Evil One ” (Eph. vi. 16).

“ Resist the Devil, and he will flee from you ” (Jas. iv. 7).

“ He that doeth sin is of the Devil ” (1 John iii. 8).

“ The old serpent (Gen. iii.), he that is called the Devil and Satan ” (Rev. xii. 9).

“ The god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them ” (2 Cor. iv. 4).

It is the experience of many, and is well-founded in the nature of the warfare, that when any one of the warriors of God takes it upon him to wield with effect the two-edged sword of the Spirit, lunging and slashing at error and sin, he must expect to have to use the shield of faith ; for doubtless he will himself be made a special target for the fiery darts of the wicked one. The Christian’s assault on the strongholds of wickedness is always open, public, above-board ; but Satan’s reply is in the thoughts and intents of the assailant’s heart, to inflame his imagination, and exalt him in pride, against the knowledge of God, and to bring his every thought into captivity to the disobedience of Christ.

IV

HOLINESS: WHAT IT IS NOT

IN what follows we shall assume, from the start, that our readers consist of regenerate persons, sincere and earnest disciples of Christ, with whom the question of Salvation is already settled; whose chief desire is to show a grateful return for the infinite love that has, at the cost of Calvary, so blessed and saved them; and who are inquiring how,—in what direction, by what inspiration, and with what available powers,—they may express this indebtedness of theirs to Him who loves them and gave Himself for them.

It is necessary to make this explanation, for unless the reader carry it with him throughout, he may find himself often confused; mistaking the fruits of life and salvation here set forth, for the means or grounds thereof. Those grounds are simply and clearly expressed in Tit. iii. 4-6. “When the kindness of God our Saviour, and His love toward man, appeared, not by works done in righteousness, which we did ourselves, but according

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to His mercy He saved us, through the washing of regeneration and renewing of the Holy Ghost, which He poured out upon us richly, through Jesus Christ our Saviour; that, being justified by His grace, we might be made heirs according to the hope of Eternal life." No works or goodness or holiness of ours can effect or even contribute to our Salvation. That is wholly the gift of God. It is the work of Christ. By faith we apprehend it; and thereupon though every way guilty and condemned, we are for His sake justified, forgiven, regenerated, and endowed with life everlasting.

Our present inquiry is limited to those who have already entered upon that state. It is an attempt to show how they may behave on earth consistently with their new condition; how best express their grateful praise for such abundant grace.

There is another matter of fundamental importance to be settled before touching detail. It is that holiness of life must not be made an object in itself, the end to be sought. It is a means to an end, a way to the object of all Christian pursuit. Were it otherwise, were our own improvement, sanctification, character, the aim of life, it would follow that man and his interests ought to be considered as the object of God's works.

It would be a confusion and subversion of truth. The Creature is not the object of Creation. The Creator is His own objective, and will be the creature's in so far as he becomes conformed to the Divine mind. As our subject is developed this will become more clear. But it must here be repeated that God's Salvation has put the believer under an infinite obligation ; and the pursuit of holiness, rightly taken up, is his effort so to adapt himself to the mind and image of God as that God may be honoured—or, as the Scriptures have it, *glorified*—in his character and conduct, and some worthy expression be thus given to his grateful praise. The true motive of holiness is personal love to Christ. "If a man love Me, he will keep My words." Infidels may be left to the cultivation of virtue for its own sake ; with Christians every such motive is swallowed up and lost in the higher one of pleasing Christ. This foundation principle ought always to be clearly apprehended, or great loss and failure will result.

Christ must fill the eye of the hunter.. For he who, going out to the field, is occupied with the cut of his clothes, the make of his weapon, or the track of his path, shall surely miss his quest.

We are here to fight the battle of righteousness as God's witnesses in the world. We are

the only agents He has by whom to maintain the cause of Christ, and win the souls of men.

Drill may be, and is, essential for the making of soldiers ; but woe be to him who, in the day of battle, is occupied with himself, his progress, or equipment. And so with all respect for good intentions, Wordsworth fell short of the truth when he said, "The happy warrior is he who makes his moral being his prime care." The following pages will show that our moral welfare is indeed essential, but only as a means to that prime concern of ransomed and rescued souls, the exaltation of Christ, first by His enthronement in each man's heart and in his active life, and then by making Him known and loved of others.

V

THE SOURCE OF HOLINESS

THE plan on which I propose to consider the subject is to seek first the true source whence Holiness originates, then the channels or means through which it works, and then the destination or object in view to be attained.

First, then, as to Source. This is not at all obvious. It is mysterious, even as the source of the motions of vehicles or machines worked by electricity. For holiness is not natural. It is contrary to all the tendencies of human nature. For human nature is depraved in every part of it. That is what is meant by "total depravity." Not that all men are wholly depraved—possibly none are—but that all parts of man's nature have suffered from the taint of inherited and indwelling sinfulness. It is so of every one; albeit even the least and lowest of the race are capable of exhibiting noble and worthy qualities; for example, courage, self-control, maternal devotion, compassion, etc. But in all sin has

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wrought havoc in varying measure or degree. Whence, then, comes holiness of desire and conduct into the human life ?

If sin be a law of life, even as gravity in things physical is a universal law, how hopeless it may seem to conquer it ! But consider. Even the physical law of gravity can be counteracted. It is only the careless servant who breaks things and then pleads that they fell. Of course they fall, if we fail to provide otherwise, obedient to the law of their nature. But if we can provide against their fall, so also is it in things spiritual.

When at the Lord's command Peter came to Him walking on the water, there was no invasion of natural law ; but faith laid hold for a time of a power that could conquer gravity, and the sea was like strong ice beneath him. When faith failed, natural law prevailed, and he began to sink. But there was no failure of the power that upheld. It was quite almighty for him while he made use of it.

The seventh chapter of the Epistle to the Romans unveils the inward moral conflict of an outwardly blameless person in colours so true to life as to command the sympathetic consent of all mankind, and to require no further argument. "When I would do good, evil is present with me." "The good that I would I

do not ; the evil that I would not that I do.” Sin then is natural.

There is a law of sin, a reign of sin, in our members. Holiness is supernatural, contra-natural. It is a foreign plant. Its source is external to man. It is a new creation. Whence comes it ?

Now, as Satan is the source of sin, so God is the fountain of holiness. Sanctification is His work—as absolutely so as Creation and Salvation. This may seem to some a platitude ; but it is very commonly denied, if not in word, in fact. That very chapter, Rom. vii., is the striving of a man with himself. It is not true Christian moral effort. It takes no account of God as the source of holiness, except in the sense of law-giver. But God is more than law-giver. He is strength-giver. People forget this, and seek to lift themselves, as if a man should stand in a tub, and try to lift himself by the handles.

Look at these references from many parts of Scripture.

“ Fear not, Abram : I am thy shield ” (Gen. xv. 1).

“ I withheld thee from sinning against Me ” (ch. xx. 6).

“ Keep back Thy servant from presumptuous sin ” (Ps. xix. 13).

“ Clear Thou me from hidden faults ” (v. 12).

“ Create in me a clean heart, O God, and renew a right spirit within me ” (Ps. li. 10).

“ He giveth power to the faint, and to him that hath no might He increaseth strength ” (Isa. xl. 29).

“ The Spirit lusteth against the flesh . . . that ye may not do the things that ye would ” (Gal. v. 17).

“ If therefore the Son shall make you free, ye shall be free indeed ” (John viii. 36).

“ God hath spoken once, twice have I heard this, that power belongeth unto God ” (Ps. lxii. 11).

“ Sanctify them in the truth ” (John xvii. 17).

“ Now unto Him that is able to guard you from stumbling ” (Jude v. 24).

These are but sample passages, supported by the uniform teaching of the Bible. It will be observed that sanctification is associated with and traced up to each of the persons of the blessed Trinity.

To the Father, in the words of 1 Thess. v. 23 : “ And the God of peace Himself sanctify you wholly.”

To the Son, in the words of John viii. 36 : “ If the Son shall make you free, ye shall be free indeed.”

To the Spirit, in the words of Gal. v. : “ The

Spirit lusteth against the flesh . . . that ye may not do the things that ye would."

In what respects the sanctification work of the three Divine persons differs, and by what means the end is gained by Each, will appear to some extent as we advance. At present we merely emphasize the great foundation fact, that holiness, like salvation, is the work of God.

There is another agent in the work whose part in it is no less clearly set forth, of whom we shall have to speak later on, but not as the source of power, which is our present study. The source of power is in God. He is the fountain head, whence flow "the healing streams." He is the almighty living engine, generating the electric current, whose effects extend to all the regions and latitudes of the human spirit, soul, and body.

He is the husbandman on whose skill depend, and to whose honour redound, the garden's cultivation and the fruitful harvest.

How plainly is this set forth in the words of John xv.! These in their turn foreshadowed by those of Isa. v. The work is God's; the glory of success is His; and, terrible to contemplate, the shame, the dishonour of failure, falls upon His blessed name. "My Well-beloved hath a vineyard in a very fruitful hill.

He fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it and also hewed out a winepress therein, and He looked that it should bring forth grapes.” “What could have been done more to My vineyard, that I have not done in it ? ” (Isa. v. 1-4).

It is all the work of the Lord of the vineyard. The vines do nothing ; theirs it is to live, theirs to receive, theirs to grow. If they prosper, the credit of that will not be to them. If they bring forth *wild* grapes, the shame will be to the husbandman. So speaks our Lord. “My Father is the husbandman.” “Every branch in Me that beareth not fruit He taketh away, and every branch that beareth fruit He cleanseth it that it may bear more fruit.” “The branch cannot bear fruit of itself.” Holiness is not from man, “For, apart from Me ye can do nothing.” “Abide in Me, and I in you.” “Herein is My Father glorified (herein is the gardener honoured) that ye bear much fruit.”

Oh, that Christians could be led to understand the deep meaning of this parable ! Then would they see themselves poor, helpless twigs, and God their gardener. They would seek to abide in the Vine, whence flow into every vein the vivifying, fructifying powers of the

soil of truth, the atmosphere of liberty, and the sunshine of love. Here is the secret of holiness. It is self-dethronement and the exaltation of God. For the power comes from without, not from within; from above by gift, not from self by effort.

PART II

VI

THE CHANNELS OF HOLINESS

(1) KNOWLEDGE OF SIN

HAVING started at the source, it will now be our care to follow the stream to see by what channel it advances to its destination. What, to change the figure, are the links which connect us with the almighty power thus discovered? Can the sinful man be brought into such contact with the infinitely Holy One, as to derive some virtue, strength, health from His touch? The answer is not doubtful. He can. And this in four ways. (1) By knowledge; (2) by faith; (3) by hope; and (4) by love. These are the links that attach the human soul to the Divine. Let us take them one by one.

(1) *Holiness by knowledge*.—This, the first step in the upward way, is taught by our Lord when

He said : "The truth shall make you free." The immediate suggestion came from the scene¹ in John viii., where the accusers of the woman taken in adultery had, by declining the Lord's challenge to the righteous among themselves to become her executioners, confessed themselves the slaves of sin. Here was the way of emancipation for her and them. "The truth shall make you free." It will be recalled that in the terrible disclosure of sin's excesses in Rom. i., the Apostle connects these directly with wilful ignorance. "Knowing God, they glorified Him not as God (ver. 21), and changed the glory of the incorruptible God for the likeness of an image of corruptible man," etc. "Exchanged the truth of God for a lie." "Refused to have God in their knowledge." "Wherefore God gave them up unto a reprobate mind." "God gave them up in the lusts of their heart unto uncleanness." The knowledge of God, of the truth, is what sanctifies ; its rejection or neglect leads directly to subjugation to sin. This is further taught in Eph. iv. : "That ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because

¹ The incidents and teaching of the chapter are closely dependent on, and the result of, the scene described in vers. 1-11, and cannot be well apprehended if the connection is broken.

of the *ignorance* that is in them, because of the hardening of their heart; who being past feeling, gave themselves up to lasciviousness, to work all uncleanness with greediness."

Sin is a work of darkness; but God is light, and if we say that we have fellowship with Him, and walk in the darkness, we lie and do not the truth. Therefore it is by the entrance of light, that is, the knowledge of God, that sin is exposed and dispelled—not the knowledge of science, philosophy, or religion; but by the knowledge of God in Christ. So saith Peter. "Ye have purified your souls in obeying the truth;" and again, "He hath granted unto us His precious and exceeding great promises, that *through these* ye may become partakers of the Divine nature, having escaped the corruption that is in the world by lust."

But one will ask, "How is this? Come to particulars, and show how knowledge can conquer sin; what knowledge, and how operating?"

To whom I answer: First, the knowledge of sin. This knowledge of the truth which liberates is more than intellectual acquaintance with the doctrines of the Bible. It is a revelation to the soul. "I have heard of Thee by the hearing of the ear"—that represents the one; "but now mine eye seeth Thee"—that is the

other. The result is self-discovery—"Wherefore I abhor myself, and repent in dust and ashes" (Job xlii. 5, 6). So is it always. When Isaiah saw the King upon His high and lofty throne, and the seraphim cried one to another, "Holy, Holy, Holy," then said he: "Woe is me, for I am undone; because I am a man of unclean lips" (Isa. vi.).

Four times over, when Ezekiel saw visions of God, he fell upon his face. So did Abraham, and so did Joshua. When Daniel saw the visions and heard the revelation, he set his face toward the ground and was dumb; there remained neither strength nor breath in him. When Habakkuk heard, his heart trembled, his lips quivered at the voice; rottenness entered into his bones, and he trembled in his place. So was it with Peter, and John, and Paul, and many others.

This is not intellectual research or study, it is God revealing Himself to the sinner, revealing the sinner to himself.

There is no true work of sanctification begun till we discover our own deformity. And there is no progress in the soul wherein the process of further like discovery has ceased. It is the paralysis of Divine life in me when I think I have need of nothing, not knowing that I am

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“the wretched one, and miserable, and poor and blind, and naked.” The true foundation of God’s work in the soul is the expectant attitude that waits on Him for revelations: revelations of self, revelations of Himself.

The knowledge that sanctifies is then primarily the knowledge of my sinfulness. When Adam and Eve partook of the forbidden fruit, it was at once to discover their nakedness. It was the tree of knowledge; but they did not become as God, they became what the tempter intended, and fled from the presence of God. For Eve’s curiosity was not indeed to know good, with which she was on all sides surrounded, but to know evil. And she found that which she sought. What *they* learned in disobedience, to their ruin and the ruin of the race, we must learn afresh in shame and confession, for our redemption and restitution to the lost inheritance. The seventh of Romans unfolds the soul’s tuition in this school of God. “I am carnal, sold under sin,” is the lesson that the soul learns. “In me, that is in my flesh, dwelleth no good thing.” “The evil that I would not, that I practise.” “Sin which dwelleth in me.” “Bringing me into captivity under the law of sin which is in my members.” “O wretched man that I am!”

Teachers of perfection, if such there be, need themselves to be taught in this school of God. They have built upon a false foundation. Sin is in this life ineradicable. The moral springs have been poisoned incurably. In the oldest and maturest of God's saints the flesh remains alive, though ever in subjection, more or less complete, to the Spirit, right on to the last chapter of their lives. And it is not by changing the nature of the old man that the Spirit gives us deliverance. It is by implanting a new Divine nature by its side. Of this we shall have to speak below. Here we only pause to repeat that to the eye of the seeker after holiness, must first be unveiled the hideous, the revolting, the overwhelming spectacle of sin's havoc within. If he has not passed this way, let him pray for self-discovery as the first stage of the journey on which he has started.

VII

(2) KNOWLEDGE OF SALVATION

AFTER this revelation, painful, humiliating, terrible, comes that of salvation. "To give knowledge of salvation unto His people in the remission of their sins, that being delivered out of the hands of our enemies we should serve Him without fear in holiness and righteousness before Him all our days" (Luke i. 74-77).

If the discovery of sin is not thus followed by that of salvation, the latter end will be worse than the first.

For Satan has no surer, more reliable ally in the city of Mansoul than the sense of guilt and of the superimpending condemnation of the Judge.

"What good is it to try?" its victim cries. "I am lost and helpless; God is against me, and no wonder: let us eat and drink and play and lust and revel and glide down with the stream; to resist it is hard, and moreover perfectly hopeless."

To whom comes the preacher telling of sin's pardon, of peace with God, and of certain salvation by faith in the Crucified. To him that believeth hope springs up. He bursts his bonds, nay, Christ cuts them from his limbs. He lifts his head. He sees liberty within reach. He begins to assert his new condition, to rebel against his former master, to dispute his authority, to question his claims. A new personality has arisen in his vicinity; to Him he reaches out a feeble hand; he feels the grasp of One mighty to save. Was it drink? He loathes it now for the sake of his Benefactor. Was it vice? A new affection begins to expel the old. Was it pleasure? To please God is now his pleasure, pure, ennobling, satisfying. All this change is wrought by the simple knowledge of salvation. This is the truth that sets us free: "Sanctify them in the truth: Thy word is truth."

The grace of God is not only a Saviour, it is a teacher. It teaches the way of holiness. "Instructing us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present age" (Tit. ii. 11, 12).

Strange it is, but true, that many exponents of religion fail to make this connection between peace and holiness in the soul.

It is very commonly held that to make a man

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sure, "too sure," they call it, of his salvation, is to make him careless of his conduct. They will let him believe that just now he is in favour with God, if penitent for the past and steady in walk; but that he should be assured of his ultimate salvation, this they forbid as perilous and presumptuous. They consider fear a useful help, and doubt a salutary check. But Scripture is against them, and so is all enlightened experience. For Heb. vi., which opens with the most solemn warnings to those deceivers and self-deceived who fall away and crucify the Son of God afresh, insists that true believers (ver. 9) should hold fast their full assurance to the end, and appeals to the immutability of God's promise and oath as the ground of it. This also is a "truth" that makes us free from sin's power. Not known in the ages past, the words of Christ and the Spirit's teaching in all the Epistles have now revealed it: that the sheep of Christ shall never perish; that the life which He gives is eternal, that is, imperishable; that our ultimate salvation as believers in Christ rests not at all upon our walk, but altogether upon His death and resurrection.

"These things have I written unto you, that ye may know that ye have *eternal* life." The assured, rejoicing, undoubting soul is ever the

holy one. The ministry that cultivates doubt cultivates that weakness of spirit, and that hesitancy to confess Christ, which ever precede a fall. The knowledge of our security in Christ is our best aid to fight His battles. Who, let me ask, may best be depended on to preserve and improve his holding,—the weekly tenant liable to dismissal for misconduct, or the tenant under a lease in perpetuity? If a doubt of his sonship should creep into your child's breast, would it make him, think you, more or less loyal and loving to you? In short, is fear, "bondage to fear," God's best harness of control after all (Rom. viii. 15); or shall we not boldly cry, "Abba Father," as children whose title is inalienable? "Ye shall know the truth,—the indisputable truth of your security in Christ,—and the truth shall make you free." That is, no longer bondmen, held by the lash, but free and happy children, serving God in love; whose life is hid with Christ in God, whose "inheritance is reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. i.).

VIII

(3) KNOWLEDGE OF REGENERATION

“ **W**HOSOEVER is begotten of God doeth no sin, because His seed abideth in him ; and he cannot sin, because he is begotten of God ” (1 John iii. 9).

When this truth was revealed to Nicodemus, our Lord added, “ Art thou the teacher of Israel, and knowest not these things ? ” Meaning thereby not that all Israel ought to have known the necessity for the second birth, but that a teacher might have discovered it underlying the law and the prophets. But now it is publicly and plainly declared, “ Except a man be born again, he cannot see the Kingdom of God.” This, though connected with it, is by no means the same knowledge as that of salvation. For the work of salvation is historic. This is present and creative. That was done outside me in the past, at Calvary and the garden of Joseph ; this is done within. When faith has apprehended, appropriated the work of redemption, this follows,

whether known and realized or not, by the Holy Ghost's operation. It is the creation of the "new man, after God, in righteousness and holiness of truth." The first Creation was also "after God"; but sin defiled it, poisoned it, and death is its doom. This is the re-creation, the re-generation.

Man henceforth becomes a triple being. He has all his identity, character, idiosyncrasy, as a human being, of such or such a nation, tribe, family; of such or such colour, stature, mien, and features. But animating, prompting his moral part, if he be a Christian, are two natures, one good, one evil. The evil is the natural, the good the supernatural. "And these are contrary the one to the other." He, the man in question, is liable to influences arising from each. If the old evil nature prevail, he is described as walking after the flesh. If the new, the Holy and Divine prevail, he walks after the Spirit. He may even exhibit an alternate or variable habit—yielding now to one, again to the other. The seventh of Romans shows a sadder state still. It is that of one whose desires are prompted by the new nature, but whose will is ever conquered by the old. Who has learned his natural state of bondage, but has yet to learn the way of liberty. It is a transition state of

knowledge, but imperfect knowledge. Rom. viii. is the next and complementary stage. But of this we cannot now stay to speak.

This truth of the two natures is doubtless denied by some; but it lies at the root of true sanctification. To learn it is to "learn Christ." "If so be that ye heard Him, and were taught in Him, even as truth is in Jesus" (see Eph. iv. 20-32). The man in Christ is commanded to "put off the old man," and "put on the new," that is, the Christian man is presented to view as a *triple* being. He is not told to reform, or cleanse, or wash the old man, but to put it off, to deny it, mortify it, cross it, and disown it altogether. And as for the new, it is incorruptible, it needs no cleansing, being "created in righteousness"; and he is to put it on, to yield to its promptings and suggestions, to adopt it as his habit, to be conformed to its character. No more can the old man be improved by its proximity to the new, than the new can be corrupted by the old. But I, the person thus drawn in contrary directions, will be moulded, fashioned, in character and conduct, according to the power to which I yield.

Thus the passage proceeds to exhort, not the old man in me, but *me*, the person in question, against thieving, lying, anger, corrupt speech,

bitterness, and malice, to which the old man prompts me. And exhorts, not the new man in me, but *me* in favour of industry, beneficence, truthfulness, patience, kindness, forgiveness, and edifying speech, to which the new man inclines me. In the measure in which each of us obeys the exhortations, in that degree shall we be changed into the image of Christ from glory to glory. This is the conflict of Gal. v. : "Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh ; and these are contrary the one to the other, so that ye may not 'do the things that ye would.'" That is, in order that ye may not do the bad or sinful things that ye would, the Spirit lusteth. That ye may not do the holy things that ye would, the flesh lusteth. It is war to the knife, and there is no possible compromise. Moreover, it is constant. For this is no description (as in Rom. vii.) of a past or transitional condition. It is in the present tense ("lusteth"), and describes a permanent, continuing, unceasing warfare.

To hold that sin is eradicated is to deny the truth, and become sin's slave at last. To receive and own that sin survives, active, alluring, ensnaring to the last, but conquerable in daily walk by the Spirit, this is the way of victory.

But how then, my reader will ask, about the text at the head of this section? "He cannot sin, because he is born of God." This is true in two senses. First the seed is sinless, for as Peter declares, ye have been "begotten again, not of corruptible seed, but of incorruptible, through the word of God which liveth and abideth." The origin of the new life is incorruptible. "The good tree *cannot* bring forth evil fruit" (Matt. vii. 18). The word of God is the living and permanent vehicle and fructifying agent of that seed. He that is so born of God therefore sinneth not. There is an absolute incompatibility between sinful living and the incorruptible seed. The Apostle in his bold and striking style is propounding this grand truth in its utmost simplicity. It is true that the abiding in Him, insisted upon in chap. ii. 28, is necessary for full realization of this in practice. But the seed is incorruptible absolutely, and the man who walks under its influence will be sinless while he does so.

Secondly, "He cannot sin" in another sense, of which I take the case of Joseph for illustration. Sorely and frequently tempted by one, whom his situation as a subordinate would naturally incline him to obey, he steadfastly refuses the temptress. And how does he explain his contumacy?

“Behold my master knoweth not what is with me in the house, and he hath put all that he hath into my hand, neither hath he kept back anything from me but thee, because thou art his wife, how then *can I* do this great wickedness and sin against God?” “He *cannot* sin because he is born of God,” and he *cannot* so sin against his master who has honoured, favoured, enriched, glorified, and almost crowned him. The obligation of great indebtedness so controls his evil nature as to make it *impossible* so to sin against his benefactor. We are not less indebted than he. And when sin in its grosser forms is presented, or solicited, in our case also it is true that, as every believer has no doubt proved, we are repelled, outraged, disgusted at the attempt—we *cannot* so sin against Christ.

IX

(4) KNOWLEDGE OF SONSHIP

A GAIN, the truth that makes us free, is that which results from this new birth, I mean our having become children of God, our *Sonship*. This is our new relation with God, resulting from regeneration, a truth of mighty power for holiness, but only to those who know it. In the past dispensation it was but dimly perceived, if truly perceived at all (Ps. ciii. 13); now it is plainly revealed. And yet how few hold it in any experimental power! We hear much of the universal Fatherhood, which is true in the sense of Creatorhood, but only so.¹ The right to call God "Father" in Christ is only that of the regenerate, the new-born, re-created, sons of God by faith in Christ Jesus. "But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name." To the rest the Lord

¹ In Israel God was occasionally spoken of as Father (Isa. lxiii. 16 and lxiv. 8), but this refers to national not personal relationship, and to that nation only.

Jesus says, "If God were your Father, ye would love Me." "Ye are of your father the devil, and the lusts of your father it is your will to do."

The Fatherhood of God in relation to holy living has several aspects. First, it keeps the soul in sunshine, so to speak. This is the argument of Rom. viii. and Gal. iv. 1-6. It is a standing in love; not in duty as a legal bondage, but in love. "I have not called you servants." "Thou art no longer a bond-servant, but a son." And because we are sons, God sent forth the Spirit of His Son into our hearts crying, "Abba, Father," bearing witness with our spirit that we are children, actual sons and daughters, of God.

It is the power that brought the prodigal home from his riot and revels. "I will go to my father and say unto him, 'Father, I have sinned.'" It is the power that turned the rebellious son who said, "I will not go work in thy vineyard"; but afterwards he repented and went. It is the personal link of love that even in the world conquers all resistance. Of this we shall have to speak again, so now pass on.

In John xvii. holiness of life is directly connected with the knowledge of the Father. In this chapter the servant-son of Jehovah is rendering an account of His earthly stewardship, and as He lays it down He commends His charge

in prayer to the Father. In ver. 6 He says, "I manifested Thy name unto the men whom Thou gavest Me," and again (ver. 26), "I made known unto them Thy name, and will make it known." It is the revelation of the Father by the Son to His people. In connection with this revelation there is sanctification. "Sanctify them in the Truth. Thy word is Truth. While I was with them I kept them in Thy name. Holy Father, keep them in Thy name. Keep them from the Evil One." The name of the Father means His character as Father, which is the union in the one God of infinite wisdom, of almighty power, of perfect holiness, and unsearchable, incomprehensible Love. And of such a God as this we are sons. An eternal, indissoluble relationship unites us spiritually with Him. For being begotten of Him, we partake of His nature, and abiding in the communion of the Spirit with Him, we become in character like Him, sanctified in this truth, and kept in His holy name. A very glorious and wonderful illustration of this is found in the record (Matt. iii., iv.) of the baptism scene and subsequent temptation of our blessed Lord Himself.

For there on the bank of Jordan as a preparation, no doubt, for the coming ordeal of Satanic assault, there came to His ear, from the open

heaven, the Divine voice He knew so well, bearing witness to His Sonship, "This is My beloved Son, in whom I am well pleased." As though the Father, knowing the nature of the devil's subtle device, would fortify beforehand the very place in the armour of His servant, against which the fiery darts of doubt were about to be launched. He must enter the arena strong in the conviction of the Father's Fatherhood; of His own, the Son's Sonship.

Accordingly, no sooner does He close with the enemy in moral conflict, than His suffering the hunger of forty days' abstinence is made the ground of the suggestion that He had good reason to doubt His Father's Fatherhood. "If Thou be the Son of God, command that these stones be made bread. If a son ask bread of his father, will he give him a stone? Clearly He means you to turn the stones into bread, if indeed you be His Son." Amazing skill of wickedness! What shall be the Lord's defence? Instantly recalling the word of God at His baptism, like lightning comes the answer, "Man shall not live by bread alone, but by every word of God. I have His word ringing sweetly in My ears, 'Thou art My beloved Son.' I live by that. By that I conquer. I need no

miracle to prove it true." So will it ever be with us, for whom this most real and terrible experience is ever our present example for warfare and victory.

Satan foiled, retreats dumbstricken, but soon returns to the attack, unwilling to lay aside the weapon of doubt, so successful against the first Adam, in his struggle with the second Man.

"If Thou be the Son of God," again he whispers, "cast Thyself down from hence."

It is the plainest, most convincing, and unmistakable testimony possible, that the firm conviction of our relation to the Father is the impregnable rock of our defence in the hour of trial. And so to the end of time, as from the beginning, the devil's arts will be employed in vain, unless he can shake the faith of the tempted in his sonship. On the other hand, the shield of faith, of *this* faith, will ever quench the fiery dart, when we are enabled to fall back on "it is written"; to rest our souls in our Father's love and faithfulness. There was once a boy whose companions amused themselves by telling him he was a foundling and not a true son of his parents. By slow degrees the brightness went out of his young life, he became soured, reserved, discontented, disobedient, and

rebellious. Till his mother in infinite distress searched and found out the cause, and very lovingly and patiently re-established the broken faith, and so reconquered the loyalty and love of her darling child.

X

(5) KNOWLEDGE OF THE SPIRIT'S INDWELLING

A SECOND resultant of new birth is the indwelling Spirit. The scene of the presence and work of the Spirit is here below in our hearts, as the scene of the presence and work of Christ is above in the Most Holy Place. Having prepared a place in us by the new creation fit to be His palace and tabernacle, as the Divine Comforter He has come, according to promise, to reside in our souls. "He dwelleth with you, and is in you." "Know ye not that your body is a temple of the Holy Ghost?" This is true of all believers. But how few know it! Those who know the truth, know also its liberating, sanctifying power, for wherever they go, whenever they speak, in whatever society they move, this stupendous fact is present, controlling, suggesting, ennobling, sanctifying, that they carry with them in the sacred ark of the new man the "real presence" of God the Holy Ghost. When some years ago

the Viceroy of India was charged to present the heir apparent of the empire to the Queen's subjects there, he devised means to do so worthily of the crown royal to which the prince was destined. If it were possible to conceive that during the course of that royal progress and pageantry the viceroy could have overlooked or forgotten or denied by any public act that he was the guardian, the trustee, the introducer of the prince, then we should be able to realize what it is for the living temples of the Holy Ghost to forget, to overlook or to deny the commission entrusted to them (the exaltation of Christ), and the power they carry about with them, as against all sin, in the presence of the Holy Ghost, tenant of their souls and bodies. But all this privilege of possession and power, this responsibility as the witnesses of God comes to nothing in the soul that either knows not the truth, or having known has let it slip from his memory and present enjoyment. "Ye shall know the truth, and the truth (when known and drawn upon) shall make you free."

XI

(6) *a.* KNOWLEDGE OF DEATH AND RESURRECTION

IT is necessary for brevity in the treatment of so large a theme to pass over some branches of the Divine revelation, the knowledge of which makes for holiness. But the truth of our moral death and resurrection with and in Christ Jesus is not of the number. For without this teaching as to the method by which sin may be overcome, the truths which have been already discussed would, to a large extent, fail of their proper effect.

Here we are confined to the Pauline Epistles for our instruction. In no part of the Old Testament is the teaching discovered, and nowhere else so plainly in the New.

Without doubt it constitutes one branch of those revelations of which Paul was made the vessel and vehicle, by direct communication to himself. It is of such a character as to be wholly outside and above the range of even sanctified reason, working upon other departments of

Christian revelation. That is, it is not deducible from other truths. It is a distinct unfolding of truth different from them all. With reverence and, so to speak, unshodden feet, let us draw near to its study.

It will be necessary to review briefly the holiness teaching of the four chapters of Rom. v., vi., vii., and viii., the sixth chapter being the central one of the series.

It is not part of our purpose to go into the doctrine of chapter v. at any length. But in it the first hint is given of the aspects of sin and holiness about to be revealed in the subsequent chapters.

For there we find two kingdoms—that of sin and death on the one hand, that of grace on the other.

In a series of striking contrasts the ruin of the one is compared with the glory of the other, and each is marked by the words “much more,” always pointing to the same conclusion, that, great as the disaster and misery of the one have been, much greater are the blessing and joys of the other.

Ver. 9. “*Much more* then being now justified by His blood, shall we be saved from the wrath of God through Him.”

Ver. 10. “We were reconciled to God

through the death of His Son, *much more*, being reconciled, shall we be saved by His life."

Ver. 15. "For if by the trespass of the one the many died, *much more* did the grace of God and the gift by His grace of the one man, Jesus Christ, abound unto the many."

Ver. 17. "If, by the trespass of the one, death reigned through the one, *much more* shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ."

Ver. 20. "But where sin abounded, grace did abound *more exceedingly*."

From this springs the cavil. "If then grace abounds so much as a result of sin, let us continue in sin that grace may abound." In other words, "Let us do evil that good may come" (chap. iii. 8).

Out of this devil-shaft of hypocritical licentiousness the glorious doctrine of chapter vi. originates. The Spirit of God will show that no true believer ever reasoned thus. The facts of his history make it impossible.

The idea started in chapter v. 21, that sin is a reigning sovereign, is kept up in chapter vi., for we read there, "Let not Sin reign (ver. 12) in your mortal bodies, that ye should obey the lusts thereof."

“ Neither present your members unto Sin as members of unrighteousness.”

“ For Sin shall not have dominion over you ”
(ver. 14).

“ Ye were servants of Sin ” (vers. 17, 20).

“ The wages of Sin ” (ver. 23).

In all these and other passages sin is personified as if a living Ruler, served by slaves, and in the end paying them their wages.

The relation of man, in his natural state, to this ruler is one of bondage. He is “ sold under Sin.” Sin rules him by right.

Eve voluntarily gave herself into bondage, and her natural seed, so born, so remain. The Adamic life or nature is forfeited to this power. We sin because we are not free agents, being held in the thralldom of a legal possession by another. Even the believer, when first he awakes to righteousness and Christ, does not experience liberty from this. Then indeed it is that many discover for the first time the contrary to be true. “ When they would do good evil is present with them.”

Rom. vi. describes the way of deliverance. It is accomplished by Christ.

By His death unto God He saves us from hell.

By His death unto Sin He saves us from bondage.

In the first He offers Himself as our substitute, and stands in the gap for us wholly alone: "And of the people there was none with Him."

In the second He takes the believer into association with Him; His death is counted ours, and "How can we, who died to sin, live any longer therein?"

In that He died as our Redeemer from the penalty of Divine justice *He died unto God once*, the just for the unjust.

In that He died as our liberator from Sin's dominion, *He died unto Sin once*, and we are commanded to "reckon ourselves to be dead indeed unto Sin, but alive unto God in Christ Jesus." For, according to ver. 3, "As many as were baptized into Christ Jesus were baptized into His death." We were buried therefore with Him through baptism into death. "We have become united with Him by the likeness of His death." Our old man was crucified with Him, "that the body of sin might be done away, that so we should be no longer in bondage to Sin."

That is as clear as words can make it. Christ has, by associating us with Himself in death to Sin, enabled us to die out of the bondman state, and so by death set us free from our master

(Job iii. 19). Thus the liberty which people often long for by the death of the body, we gain beforehand, by our moral death and resurrection in Christ. It is a strange and wonderful revelation.

XII

b. THE TWO MASTERS

IT may help us to apprehend the Apostle's standpoint if we refer to the parable of the prodigal. He was under two obligations, that to his father, and that to the far-country citizen.

To the one he was indebted as a son, to the other as a slave who had voluntarily entered into bondage. Suppose, then, that after reconciliation to his father, and during the music and dancing with rejoicing friends, the local police had appeared at the paternal mansion, presenting a warrant for the arrest and deportation of the prodigal back to his master's service; it might be that under the contract made between them, that young man would have had no answer to give the police, and amid tears and entreaties might have felt bound, though even with loathing and a breaking heart, to go back to servitude.

The parable does not explain; but while Rom. v. shows us the reconciliation of the

prodigal to God, and the righteous ground on which it rests, this sixth chapter shows the emancipation, also righteously, of the slave from his old master.

The legality of that old master's claims, its justice in a sense, is admitted. But escape is provided by way of death, death with the substitute Christ, and so we read, "He that hath died is justified (A.V. "freed") from sin," that is, he is justly, legally, and quite regularly discharged from obligation to his first master.

This, then, is the explanation of Paul's brave words in chapter viii. 12 : We are *not debtors* to the flesh, to live after the flesh. "Debtors not to the flesh." There is no obligation to King Sin—none henceforth can truly plead that he cannot help sinning because of the flesh. "For ye are not in the flesh, but in the Spirit, if the Spirit of God dwell in you " (ver. 9).

It is a wonderful and joyful revelation. A secret still to many otherwise spiritual people. For what do they say ? That the words, "He died unto sin," mean Christ's atoning work for our salvation—forgetting that we also are stated to have "died unto Sin," by which view we should be partners with our Lord in the work of redemption ! But it is not so. He died *unto* Sin vicariously, even as He died *for* our sins

vicariously. He recognized our state of bondage to King Sin; and though He never served Sin, nay, because of this, He willingly died *to* Sin that He might reckon that death to us, and so deliver us by death out of bondage, and now commands us to reckon ourselves to be dead to Sin, in fact, to assert our liberty. Salvation from the penalty of sin is not the subject of the chapter, it is deliverance from its power.

Then they say that "men must bring self to the Cross and die." "It may be a long process," "must put self on the Cross that it may be crucified—morally, experimentally, subjectively as we call it." "The nails can never be taken out till the action of death is fulfilled."

Now we have seen that all that these extracts present as necessary to be done by us, was done by our Lord for us, at the Cross, and our death is revealed in this chapter of Romans as a completed thing, which we are to believe and act upon as fulfilled. The Authorised Version is, no doubt, partly responsible for this confusion.

The following series of parallel passages will show what I mean. The change of tense as shown in the second column is one of the many inestimable advantages given us by the Revision.

It places the whole truth of sanctification on a new and sure foundation of *fact and history*,

instead of on the shifting sands of *experience and sentiment*.

| <i>Authorised Version.</i> | <i>Revised Version.</i> |
|---|---|
| Rom. vi. 2. We that are dead to sin. | We who died to sin. |
| „ „ 4. We are buried with Him. | We were buried therefore with Him. |
| „ „ 6. Our old man is crucified. | Was crucified. |
| „ „ 7. He that is dead. | He that hath died. |
| „ „ 8. If we be dead with Christ. | If we died with Christ. |
| Gal. ii. 19. I . . . am dead to the law. | I . . . died unto the law. |
| „ „ 20. I am crucified. | I have been crucified. |
| „ vi. 14. The world is crucified unto me. | The world hath been crucified unto me. |
| Col. ii. 11. Ye are circum- cised. | Ye were also circumcised. |
| „ „ 12. Also ye are risen with Him. | Ye were also raised with Him. |
| „ „ 20. If ye be dead with Christ. | If ye died with Christ. |
| „ iii. 1. If ye then be risen with Christ. | If then ye were raised together with Christ. |

In every one of these twelve passages the mind is directed back to the Calvary scene, not to some internal experience. The work done is presented objectively, not subjectively. Why this repeated “with Christ”? Is it not that we may see

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ourselves on His Cross then and there, and so see the Adam life of servitude judicially ended, and our souls set free from Sin's control, so that we may boldly say, "We are not debtors to the flesh to live after the flesh"? To be sure we may do so if we please; but obligation to do so there is none. Death, my death, has ended it.

It is true that a new life in Christ has begun. "I have been crucified with Christ, *nevertheless I live*;" and it might be argued that this new life is also liable to fall under bondage of sin. But the Apostle's argument is that, as a matter of fact, it is not. It is the natural, not the resurrected or supernatural life that was enslaved by the fall of Eve and Adam. As one risen from the dead in Christ, the chapter reasons that you are free to serve righteousness and God.

Baptism illustrates the change. The immersion¹ represents the breach, by death, with all that is of the old life, the old man, the old master. The emergence represents the beginning of the new life, under a new master, and in wholly new conditions. For in this new life we are not alone, Christ is our life, and here

¹ Dean Stanley says: "For the first thirteen centuries the almost universal practice of Baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'—that those who were baptized, were plunged, submerged, immersed into the water."—*Stanley's Christian Institutions*.

the doctrine of Paul as to resurrection, and that of John as to regeneration, merge into one. The regenerate man is the man who has died and risen with Christ.

The change is beautifully illustrated in nature by the aquatic grub, which, after its early career of grovelling in the mire, rises to the surface and in due time reappears as a dragon-fly, darting, hovering, glittering in the sun, all energy, activity and beauty, the same and yet another, as much at home in its new world of air and light as it was before in mud and darkness; no longer subject to former laws of grub-life—but free for the exercise of the powers and liberties of its regeneration.

XIII

(7) KNOWLEDGE OF DELIVERANCE FROM LAW

A GAIN, Rom. vii. applies to the Law the same doctrine of our death and resurrection with Christ. It shows that by human law death dissolves and annuls the strongest bond it knows. The widowed are free to remarry. Death has severed my marriage with Law as husband; for I have died. In resurrection I am no longer linked with the Law, and am free to be united to another, even to the risen Christ.

This is not deliverance from the ceremonial or Levitical law. For the Apostle says in the same chapter, "I had not known lust except the Law had said, 'Thou shalt not covet.'"

Nor is it deliverance from its moral precepts as the guide of conscience in serving God. For it is "holy, just, and good" (ver. 12).

But it is deliverance from the Law as the covenant or condition of life; from the certain and inevitable penalty of disobedience, the crippling and paralysing sentence upon guilt.

The Law defines the course of righteous living, but gives no power to walk therein, nay, even hinders and hampers the soul in its efforts thereto (ver. 8).

The new-born soul, unemancipated yet, is as the outward-bound sailing ship of the merchant, slipping downstream with the tide. The skipper reads approaching tempest in his barometer, and warnings of peril from the shore. He changes his purpose and would return to harbour. But now in the dead calm that precedes the gale, though wisely warned, he has no power to go against the stream. He lowers his lifeboat and mans the stout oars, and bids his men row for their lives, and tow the little ship upstream to safety. But they labour in vain. The will to do well is present in all, but how to perform they find not. Rowers and vessel only move together more slowly downstream. But now a strange thing occurs. The descent is stayed, the rowers seem to gain power, the ship seems to answer to their efforts. Every moment things improve, steadily upward and homeward the ship and her helpers are carried; presently the boat is slung up on deck again and the crew return on board—their efforts are no longer required. What happened? Whence and why this great change? It reads like a miracle!

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Simply this. The tide has turned, and the first breezes from the sea are felt in the widespread sail, and ere the storm breaks, the vessel is safe at her moorings once more. But the laws of meteorology were not her saviour. Those laws but gave her warning: the rising tide was her saviour.

The last verse of Rom. vii. and the following chapter give the spiritual counterpart of this natural phenomenon.

The most earnest labours of the new-born soul to stem the tide of sin are all in vain. For he finds a law in his members (the ebb-tide in the figure), warring against the law of his mind, the new-formed purpose to do well.

Power must come from without. The rising tide is the resurrection life and power of Christ with which we are united, and yielding to which the soul is carried upward, against stream, as smoothly and automatically as downward before.

“For what the Law could not do, in that it was weak through the flesh, God sending His Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the ordinance (or righteous requirement) of the law might be fulfilled in us, who walk not after the flesh but after the Spirit” (viii. 3, 4). Ah! *that* is the secret of power, not known in the struggle of

chapter vii. God has sent His Son, and the Spirit that raised up Jesus from the dead dwells in you. And so "the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death." Just as in our figure, the law of the flood-tide and breezes from the sea had made that good ship free from the law of ebb and river.

The first three verses of Rom. viii. contain a summary of the preceding chapters of the series.

Ver. 1. Is the short substance of chapter v.

Ver. 2. Is that of chapter vi.

Ver. 3. Is that of chapter vii.

The condemnation of the sinner is annulled in Christ.

The reign of Sin in the soul is ended by its emancipation through death and resurrection.

The infirmity of the Law to produce righteous living is recognized, and the death and resurrection of Christ, and ours in His, have severed our bondage to it.

The ground is thus cleared for the revelation of the positive or constructive side of holiness truth. The remainder of the chapter contains the charter of the Christian's liberty to do the will of God.

XIV

(8) KNOWLEDGE OF THE SPIRIT'S WORK

CHAPTER VIII. of the Epistle to the Romans is the discovery to man of the power, and the operations of the Holy Ghost, in the children of God.

These were first indicated by our Lord to Nicodemus (John iii. 6-8) in the words "The Spirit (R.V. margin) breatheth where He listeth, and thou hearest His voice, but knowest not whence He cometh nor whither He goeth, so is every one that is born of the Spirit." Note that the Greek words which are the first and the last in this verse, are the same, namely, the word "pneuma" (*πνεύμα*), translated "spirit" 385 times in the New Testament, and never, except here, translated "wind."¹ There is no reference to the "wind" (*ἄνεμος*). The Lord is teaching that, as he that is born of the flesh is

¹ See Author's tract, "The Wind Bloweth." A like unfortunate error occurs in the A.V. at Acts ii., where another Greek word meaning breath (*πνοή*) is also mis-translated "wind." It was the breath of the Holy Ghost.

flesh, so he that is born of the Spirit is spirit, that is, he becomes a "partaker of the divine nature," inspired by a will that is divine, going and coming under this foreign, celestial leading; observed by men, heard but not understood; even as the Holy Ghost Himself.

This keyword of our Lord's is amplified by the Holy Spirit in the eighth chapter of the Romans.

Up to this point the Apostle has not named the Holy Spirit's work except once (in chap. v.). But now that the doom of the flesh has been declared, the yoke of Sin broken, and the man in Christ risen from the dead introduced, the Spirit's platform (so to speak) of operations is prepared, and twenty times in the first twenty-seven verses the Holy Spirit is named, and His work explained.

He is the Spirit of life in Christ Jesus (ver. 2). The Christian's walk is after, or according to, the Spirit (ver. 4). "The things of the Spirit" are our proper occupation (ver. 5). The mind of the Spirit (in us) is life and peace (ver. 6). The Spirit dwells in us, and we are in Him (ver. 9). The Spirit is life (ver. 10). The indwelling Spirit is the earnest of the resurrection of the body (ver. 11). By the Spirit only can the deeds of the body be mortified (ver. 13). Those whom

the Spirit leads are sons of God (ver. 14), and He is the Spirit of adoption in them (ver. 15), for He witnesses that we are *children*, sons of God (ver. 16). These are the first-fruits of the Spirit (ver. 23). The Spirit helps our infirmity in prayer (ver. 26), and makes intercession also for us (ver. 26) according to God's will (ver. 27).

What a magnificent disclosure we have here of the source and secret of practical liberty from sin, and of power to overcome it, and to walk both inwardly and outwardly in conformity with the mind and will of God !

In section xx. below we refer more particularly to this chapter of Romans. But mark that, although this presence and power of the Spirit is the portion of all who are Christ's, it is the *knowledge of it* that gives practical result. To others it is as though a million of money had been lodged in the bank to your credit by a friend without your knowledge. You may be passing in misery through the bankruptcy court, wasting your heart in contention with creditors, and sinking slowly to utter poverty, unless you *know* that you are thus enriched. It is, to return to our first text, the truth that maketh free. "Sanctify them in Thy truth ; Thy Word is truth."

And this knowledge that sanctifies is not an

acquisition once made and done with. It must be in constant enjoyment to be effectual for victory. "The mind (or minding) of the Spirit is life and peace ; the mind (or minding) of the flesh is death."

For, complete and glorious as is our emancipation, as here set forth and summed up in the words, "So then, brethren, debtors we are not to the flesh, to live after the flesh." The whole chapter indicates the presence and activity of that conquered enemy in the soul of the Christian ; ready, always ready, if the flood-tide of resurrection life and Spirit-power fails, to resume its sway for the time, and harass the unwatchful with all the old temptations, of their subjection to which they are now ashamed. Thus we have as the concluding words of this part of the subject, "For if ye live after the flesh, ye are about to (μέλλετε) die, but if by the Spirit ye mortify the deeds of the body, ye shall live." It is a constant work, not done once for all, but needing to be repeated daily as long as this life lasts.

In Gal. v. 16, 17, we read : "But I say, Walk by the Spirit, and ye shall not fulfil the lusts of the flesh, for the flesh lusteth against the Spirit, and the Spirit against the flesh." How clearly do these words teach the presence and

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activity of the carnal nature even to the end of life! For note, the Apostle says *not*, “Ye shall not feel, be conscious of, suffer from the lust of the flesh,” but, “ye shall not *fulfil*”; that is, ye shall not let such desires *take action* if ye walk by the Spirit. Again, “the flesh lusteth” is as continuous and present a fact as “the Spirit lusteth”: otherwise the balance of the teaching would be broken. We should handle the Word deceitfully if we denied it. But victory in this perennial strife rests with him or her who habitually takes sides with the Spirit.

Here it is necessary to distinguish the words “crucify” and “mortify.” The old man was crucified with Christ (Rom. vi. 6); that, as we have seen, is a finished thing; it happened, in fact, and was made applicable to us in God’s purpose and election when Christ was crucified. You and I who are believers died there with Him as to the flesh, and are to reckon ourselves to be dead men (*νεκροὺς*) unto sin. When we come to know this truth and consent to it, and obey the precept just mentioned, we are stated to “have crucified the flesh with its affections and lusts” (Gal. v. 24). It is a thing, once done, never to be repeated. “Christ having died unto Sin dieth no more;” and the Christian who has died unto Sin with Christ

dieth no more. Then and thenceforward he becomes a new man in Christ, but nevertheless subject to assault from the old master, and on that account is commanded to mortify (not crucify) the deeds of the body, that is, to check, control, subdue, stamp upon, quench, conquer, and frustrate the uprisings of the old nature, so often as it seeks to reassert its power, or regain its lost position in the City of Mansoul.

The one expression, "crucify," relates to standing, the other, "mortify," relates to walk. Standing, that is, and walk in relation to Sin as a ruler. And the fact of this exhortation, continually to mortify the flesh, is further proof of what we have learned elsewhere, that there is no such thing possible to man as a condition of soul in which he shall be free, in the present life, from the temptations, attractions, and allurements of the flesh. For though he is no longer indeed "in the flesh," the flesh remains in him to the end (1 John i. 8). And the purpose of all the revelations which we have been considering, is to enable the believer to live without sinning, in a perpetual series of victories, contending indeed, but unconquered.

For to argue that because we have often sinned in the past, and because the old man clings to us still, therefore we must expect to continue

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sinning to the end, is, as John boldly puts it, “to make God a liar,” and to cast utter discredit and contempt upon the truth of which the object is to make us free (1 John v. 10).

For the foe is inveterate, yet not invincible.

XV

HOLINESS BY FAITH

WE now come to a fresh branch of our study, distinguished by a heading which, for more than thirty years past, has been more or less familiar to earnest Christian people.

When first adopted, the expression aroused no little curiosity and inquiry, the result of which has been to enlist in a very lasting sympathy a large number of true and devoted Christians, whose aim is to deepen the spiritual life of all the children of God, and awaken them to a new perception of the possibilities of faith in God as against sin, self, and the world. Faith is one of the links by which the soul is enabled to appropriate power ; and, given a well-established knowledge of the New Testament teaching of holiness, of which we have sketched an outline, spiritual progress is certain, provided that the link of faith is in use. But without this, knowledge of truth will do more harm than good, puffing up the

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mind with pride, and leaving the soul weaker than before.

Now in the heading, “Faith” means faith in God or faith in the Lord Jesus Christ, and the meaning of the expression “holiness by faith” is holiness by trust, not in self-effort, but in the power of the Father, the Son, and the Holy Spirit. That is, distinguishing knowledge from faith, knowledge, in a figure, lays the rails on which the train is to run—faith links it up with the steam engine. Faith associates, attaches, connects the soul, thus instructed in the truth, with the personal God, and is the ever-living organ, so to speak, by which Almighty power flows into that soul for its maintenance in fruitfulness and victory.

Examine the following passages :—

“If thou canst believe, all things are possible to him that believeth” (Mark ix. 23).

“There was no hurt on Daniel, because he had trusted in his God” (Dan. vi. 23).

“As thou hast believed so be it done unto thee” (Matt. viii. 13).

“Withal, taking up the shield of faith” (Eph. vi. 16).

“Putting on the breastplate of faith” (1 Thess. v. 8).

“That He would fulfil every work of faith with power” (2 Thess. i. 11).

“Fight the good fight of faith” (1 Tim. vi. 12).

“This is the victory that hath overcome the world, even our faith” (1 John v. 4).

“By faith Moses refused to be called the son of Pharaoh’s daughter” (Heb. xi. 24); “choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season” (ver. 25).

“Abraham wavered not, but waxed strong through faith” (Rom. iv. 20).

“By faith even Sara herself received power” (Heb. xi. 11).

“Who through faith wrought righteousness” (ver. 33).

In connection with the above, numerous passages occur in the Psalms, which, though not always connected with danger from *spiritual* enemies, present to view the man of God who, in and from every kind of danger, takes refuge in the power of God, upon which faith alone, or “trust” as the word is, enables him to draw.

So also in the history of God’s people Israel, in their wilderness journeys and battles, and in the Canaan wars and tribulations, faith in God is ever the resource of the feeble against the

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strong; by faith the weakest became invincible, and one could chase a thousand.

From all which examples, teachings, and exhortations it is manifest that the same power of faith which saves the soul is also that which sanctifies.

XVI

IS THERE A HIGHER PLATFORM?

BUT here a question is at once suggested. If the faith that saves is the faith that sanctifies, and if by one look of faith to the crucified Redeemer we pass from death into life, may we also say that by one look of faith to Christ, the Liberator, we enter upon a higher spiritual life, immune from sinning? The one not only turns me to God from idols, it gives Eternal life; does the other also introduce me to a permanently higher, holier state? In short, are we to seek and expect faith to do for Christians some such thing as it does for sinners, namely, to raise the soul to a new platform; this time one of sanctification, consecration, or spirituality?

To answer this in the affirmative, would at once lead to the conclusion that Scripture recognizes two classes of believers, both saved for ever, no doubt, but differing permanently in spiritual grade. Call them, as some have done,

the consecrated and unconsecrated ; the Spirit-born and the Spirit-filled ; the saints and the faithful brethren ; are there any such distinctions made in the New Testament ? I can find none. For, on the one hand, the highest attainment is to be the aim of all, and is within the reach of all ; for the weakest and most depraved may rise to the highest plane of fellowship and holy living. On the other hand, the most advanced in the divine life may fall the lowest into sin ; as did David, the sweet Psalmist of Israel, and Peter, the specially chosen friend, companion, and associate of our Lord in the joy of transfiguration and the sorrow of Gethsemane.

If such distinction were true, some word of God would surely be found to guide one how to pass from the one class to the other ; but I find none. The same exhortations and instructions are given to all, and are the heritage of all. And as for such passages as—"Them that look for Him," "Those that love His appearing," "If a man love Me," "If ye then be risen with Christ," and many other such, they point to no special grade attainable by any single act of faith or consecration, but are the common possession, or the common object, of all believers without distinction,

XVII

TO ENTER FOR THE RACE

THAT which many have mistaken for a higher platform, or plane of immunity from sin, is the fact that there is in almost all faithful lives a critical time at which some known sin, habit, or practice that hindered spiritual life has been definitely brought to light and put away, thus enabling the soul to run the race more perfectly.

What, then, does faith in the God of our sanctification secure to him who has it? First of all, it enables the weak and self-distrusting soul to enter upon a wholly new and otherwise impossible career of consecration and victory. It does not make him immune from attack, nor does it save him from defeat, unless the same faith in which he started is, every instant, sustained in activity. But there is such a thing as the beginning of faith for holy living, and that is the experience which to many has appeared to be like a "second conversion."

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It is that genesis of faith in God's *power to keep* which does not always coincide in time with the birth of faith in His *power to save*.

And when the learning of the lesson of the truth that liberates is accompanied by this exercise of faith in the *keeping* power of God, a real and Divine work of sanctification is begun in the Christian, truly comparable with the work of regeneration.

I have known instances where, as the result of a short series of addresses on this subject, Christian persons, theretofore unemployed in Christ's service, have thrown themselves at once and for life into work in the Gospel, and have so continued to this day. On the other hand, there are those whose discovery in early life of the holiness doctrine in Rom. vi., which at first had all the apparent force of a permanent blessing, was marred by their failure to perceive that it must be "mixed with faith" in them that learn it, if it is to be of lasting and complete effect.

Truth apart from God is vain ; in touch with Him it is all-powerful.

The electric tram-line, the wire overhead, the cars, the conductors, and the passengers may be all in readiness, but if the mighty generator cease to work, or the connection fail, they wait

in vain—a hopeless fiasco and laughing-stock for men.

The distinction between the faith that initiates and the faith that sustains is seen in Heb. xi.

1. “By faith Abraham, when he was called, obeyed to go out” (ver. 8). This was what I call initial faith. It gave him his start in the Divine pilgrimage, but nothing more.

2. “By faith he became a sojourner in the land of promise, dwelling in tents with Isaac and Jacob,” “and confessed that they were strangers and pilgrims on the earth”; and “if indeed they had been mindful of that country from which they went out they would have had opportunity to return.”

This was the faith that sustains. So Christ is described as the Author (the initiator, that is) and Finisher (sustainer to the end) of faith (Heb. xii. 2). And in the war with sin, as in the pilgrim career, there must be the act of faith that emboldens the timid soul to start on the path of victory over sin and the world; but this is worse than useless unless he continues from moment to moment to employ the same faith for Divine power over his perennial foe. There is therefore no higher platform of holy living to which an act of faith will lift him in any permanent sense; but a living and constant faith

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will both lift him up to and sustain him in the walk with God. "He that abideth in Me and I in him the same beareth much fruit" (John xv. 8).

Now, it may be asked here, what is faith's way of working? How does it help? To what is it directed objectively?

It will be remembered that at the beginning of this book holiness was described as the work of the Triune God, the Father, the Son, and the Spirit. This we must now examine more particularly.

XVIII

(I) FAITH IN THE WORK OF THE FATHER

THE way in which faith works is, that it lays hold of these revelations of the varied operations on our behalf of the three Persons of the Trinity, and, appropriating them, by trust in the faithfulness of God to His promise, instantly acquires all their benefit and blessing.

1. For example, a man feels convinced that if temptation were presented to him in circumstances that were favourable to his fall, he could not resist it. He recalls the word that he was taught to pray—"Our Father, lead us not into temptation"—and looking to God to prevent such combination of circumstances, finds himself preserved. He can even look back over his past life, and perceive that occasions occurred when but a little change as to outward conditions, or in his own spiritual health, would have brought him low, and traces to God—that God who "withheld Abimelech from sinning against Him"

—his protection, providential protection, as men say, from temptation.

2. Again, all the circumstances are favourable to a fall, and yet the net is spread in vain in the sight of him who walks by faith. For with the temptation God has made the *way of escape* (1 Cor. x. 13) that he may be able to bear it and to conquer. So it fell out with Joseph; and, restrained by that faith, he *could* not do that great wickedness and sin against God.

3. The work of the Father in its positive aspect is summed up in the well-known passage, "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to work for His good pleasure" (Phil. ii. 12, 13).

This is the categorical answer to the complaint of the sufferer in Rom. vii., to whom to *will* was present, but how to perform he found not. Faith lays hold of divine power to work as well as to will, and all things are possible to him that believeth.

But the passage covers also the more subtle evil of the heart that has so yielded itself to the "pleasures of sin" as not to *desire* complete emancipation. God works both to *will* and to work. Faith, when any such discovery is made, looks up to God to create or re-create a will in

us to be conformed to His own will. For while there is any reserve of self-indulgence, be it in pride, in anger, in sloth, in revenge, in carnal imaginations, in levity, in worldly society, or evil associations, which the will refuses to surrender, God's work is needed ; and faith in its moments of activity will link itself with God for victory everywhere.

This has been strikingly illustrated by the case of an athlete whose wish is to enter for a race. He dislocates his ankle, and goes painfully lame. What must he do ? To run is impossible, even to walk is distressing ; he must seek surgical aid and get his joint set, and then in course of time he will be fit at least *to enter* for the competition. There are many whose whole Christian course is marred by some one dislocation in their lives. They need help, teaching, an awakened conscience, confession, prayer, faith in the uplifting and restoring power of God ; which often comes instantaneously, with lifelong result of blessing.

4. This brings us to what is really the foundation work of God the Father in the field of holiness. It is His voice, His word spoken to us.

“Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God.”

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“Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word.”

There are three main departments of holiness work that depend on God’s Word, and God’s Word alone.

(a) First, the *revelations of truth* with which we have already been occupied, the principles, so to speak, which define our condition, relationship, and deliverance from bondage, but not only these.

(b) There are also *His precepts* for the guidance of His children in a thousand particulars of thought, word, and act, by which His will is made known to all who seek conformity with it. Faith waits as the eyes of servants look unto the hand of their master, and as the eyes of a maiden unto the hand of her mistress, hearkening to the voice of His Word. “He wakeneth morning by morning, He wakeneth mine ear to hear as the taught ones. The Lord Jehovah hath opened mine ear, and I was not rebellious, neither turned away back.” This is the attitude of faith towards all the precepts of God in which the Blessed One Himself was enabled to quench all the fiery darts of the wicked one in the hour of His temptation, and is that in which we too shall conquer.

(c) The third action of the Word is that of the two-edged sword (see Heb. iv. 12). It is the voice of God, in His Word, by His Spirit, convicting, exposing, discovering to itself the unclean places in the sanctuary of the soul, "piercing even to the dividing of soul and spirit, and quick to discern the thoughts and intents of the heart."

If we always maintained the watchful eye of Ps. cxxiii. 2, and the listening ear of Isa. l. 4, 5, this action of the Word would never be required.

Faith is never more deeply and manifestly in exercise than when the Word lays bare before conscience and the searching eye of God all the secret desires, motives, imaginations, and reserves of the soul, with purpose to bring all into subjection to the obedience of Christ, to foster the right and to wither up the wrong.

The further operations of the Father which faith apprehends are principally those of strengthening, chastisement, and restoration. Faith acts in each of them variously. For strength it is receptive ; in chastisement, submissive ; and for restoration, self-condemning. But in all three alike its eye is on the personal God in active owning that the power is His and His alone.

5. Of the action of God in giving strength to the weak, all parts of Scripture might be brought under contribution of examples, which

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the reader himself will search out or recall; but here we may quote just one. "The God of all grace shall Himself perfect, stablish, strengthen you." If "holiness by faith" has one meaning more clear and important than another, it is the victory of the weak and sin-inclined over the mighty powers of the flesh, the world, and Satan, by the strength of God poured into the soul, through the link-arm of faith touching (that is in permanent contact with) Himself. The measure of our possible success against evil of all kinds is nothing less than that of God's ability. But we must be receptive. If contact is neglected, or only occasional, with long interruptions, we shall be as other men are.

From Ps. xix. we may learn three of the main features of the work of His Father—teaching, cleansing, and restraining.

(a) "Who can understand his errors" (ver. 12) is the confession of ignorance of his own heart by the awakened soul. As said Jeremiah (xvii. 9, 10), "The heart is deceitful above all things, and desperately wicked, *who can know it?*" David appeals here for instruction, for the light of the Word, which is "a discerner of the thoughts and intents of the heart," exposing error and presenting truth.

(b) "Cleanse Thou me from secret faults."

Error undiscovered soon develops "secret faults," but when detected, by the teaching of the Spirit, there arise both a sense of sin and an earnest desire for cleansing. This work of God for which the Psalmist prays, is the purging of the mind from all unholy thought, imagination, and desire, and its diversion towards all that is pure and lovely and of good report. See also Ps. li. 6, 7, 10 ; and Ps. cxix. 37, 133.

(c) "Keep back Thy servant from presumptuous sins, let them not have dominion over me." If we fail in the previous petition, we may soon have to utter this. It is no longer a matter of thought, purpose, or desire ; now it is a question of open presumptuous offence.

The story of Achan exhibits the several stages thus culminating in "presumptuous sin." "When I saw among the spoil," that is, saw and looked again, occupied my mind with and admired what I saw—that was his "error."

"Then I coveted them"—that was his "secret fault."

"And took them"—that was his "presumptuous sin," that brought thirty-six of his fellows to defeat and overthrow, and himself and his family to stoning and the grave.

"Keep me back ! keep me back !" David cries in his distress. He knows he is inclining to

evil action, and feels himself powerless to resist, but faith does not fail in the crisis. And the prayer of the Great High Priest, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil one," is echoed by the prayer of His tempted one, "Lead me not into temptation, but deliver me from evil." And the prayer of faith God never disregards.

(d) "Then shall I be upright and shall be innocent of great transgression"—only then. For history and experience prove that, left to himself, the child of God is capable of descending to every depth of iniquity and crime—even to great transgression. And then follow the guilty conscience, the broken character, the miserable home, the hating and hatred of the injured, and the haunting, blighting memory of sin. "Out of the depths" so touched, the soul of the transgressor can only be recovered by painful processes of shame, penitence and confession to both God and men, probably through heavy chastisement and great affliction (Ps. lxvi. 10-12), until, with broken and contrite heart he returns to the Father whose outraged love for His child survives through all, unchanged and indestructible.

6. As to chastisement, it is to be remembered

that, as well as in the matters of precept and self-revelation, it is declared to be the operation or function of both the Father and the Son. "What son is he whom the Father chasteneth not" (Heb. xii)? "As many as I love," saith the Lord to the churches, "I rebuke and chasten." "Every branch in Me that beareth fruit He (the Father-husbandman), purgeth it, that it may bring forth more fruit." In this action the branch or twig is in very near relation with the gardener. He grasps it firmly, he examines it carefully, he thinks for it tenderly, and if He must smite, He wounds it sharply, but not destructively. So the child of God, when under correction, may realize the Father's presence, His power, compassion and wisdom, His faithfulness and love, as at no other time. Faith will subdue the spirit of rebellion at such a time, will soften our hardness of heart, mould the stubborn will, enlarge the field of spiritual view, expose the cause of the discipline, and for all its bitterness and pain, draw forth the affections toward the Father and the Son with an all-yielding fervency and grace.

7. Finally, God works *to restore* those that have fallen or wandered from His way. This part of His work may be said to be involved in those previously enumerated, and so it is. At

least it is true that in this all the others have a place. But it is specially mentioned here to bring out the action of faith, our present theme, in co-operation with that of the Father.

Holiness by faith would be a poor affair indeed if it took no account of sins committed, of failures, falls, and backslidings. "For in many things we all offend" (Jas. iii. 2), "and if we say that we (believers) have not sinned we make Him a liar and His word is not in us." In such cases then is there any characteristic of God the Father upon which faith can rely for recovery? Oh yes, indeed there is. Read Jer. ii. containing the deeply pathetic charge of Jehovah against His people for their neglect, unfaithfulness, and sin, and read through to chapter iii. 15. "Go and proclaim these words and say, Return, thou backsliding Israel, saith the Lord; I will not look in anger upon you, for I am merciful; *only acknowledge thine iniquity*. Return, ye backsliding children, saith the Lord, for I am a Husband to you." "I will take you. I will bring you to Zion. I will give you shepherds according to Mine heart, which shall feed you with knowledge and understanding. And I said ye shall call Me 'My Father,' and shall not turn away from following Me" (ver. 19),

This is the Old Testament portrait of the God

of restoration. In the New, it is, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The work is God's, not ours. Man can by no means recover himself. But faith reveals to him his fall, prompts his confession, and takes hold of the mighty, lifting hand reached down to the sinking one to raise him up (see Ps. iv.).

XIX

(2) FAITH IN THE WORK OF THE SON

THUS far, and in the foregoing seven particulars, we have seen that Holiness is the work of the Father ; like that of the husbandman in his field, in that all the skill and care that originate and maintain the processes come from above ; unlike it, in that ill-will and unbelief in the subject may defeat the great Worker's aim and render all His labour fruitless.

But the work of Holiness in the soul of man is also that of our Lord Jesus Christ. The work of the Redeemer includes sanctification. Not that there is any confusion ; but He who has saved us by His death and resurrection from the penalty of sin has also undertaken to liberate us from its power, and, as Shepherd of the flock, to keep us to the end.

Now, before investigating the details of His working, let us recall the fact that our Lord, in the presence of the sinner and of the audience in the Temple who heard her accusation

(John viii.), and after He had refused to condemn her, and charged her to "sin no more," distinctly claimed to be the Liberator, as He had already proclaimed Himself the Saviour. "If the Son," said He, "shall make you free, ye shall be free indeed." The whole troop of the accusers, at His suggestion that the first stone should be cast by him among them who was sin-free, had fled, self-condemned, from His presence. His comment to the crowd on their disappearance is this, "Every one that committeth sin is the bond-servant of sin," and yet He adds, "If ye abide in My word ye shall know the truth, and the truth shall make you free" (John viii. 7, 11, 31-36). Thus the apparently impossible command to the erring woman, sin's bond-servant, becomes possible to her and every poor slave of the flesh. Made free by the Son, they shall learn how to sin no more, so long as they stand fast in the liberty wherewith Christ has made them free.

I. Now, as to the method in which Christ employs "the truth" to deliver us from the power of sin. We have already discussed it when treating of His death and resurrection as applicable to the reign of Sin, destroying it and delivering us from under it, and we need not further expand this here beyond pointing out that

that aspect of our Lord's great work is at the very root of all Divine sanctification. He sanctifies men by breaking the yoke of the tyrant, in His death, and ours in His. There the bond-servant of sin was legally set free, to live henceforth for God and righteousness. It was the work of the Son—and he that has been the subject of it, is “free indeed.”

2. There is another branch of our Lord's work falling under the like category—I mean His work *as our example*. By His perfect life as man on earth He provided a model for our imitation, available for all, and shedding its sweet fragrance and gentle light down all the ages, that we should “follow His steps,” and be changed into His image.

In 2 Cor. iii. 18 it is the *Glory of the Lord*, that is, His unveiled manifestation in perfect beauty, holiness, love, and power, which we are said to reflect as in a mirror, and so to become transfigured into the same image “from glory to glory.”

The figure is derived from nothing known to us in itself, but apparently from a uniting of the two ideas of a mirror and a seal. The mirror conveys the thought of a reflection of glorious light, the seal that of permanently impressing its own image on the wax. The seal reflects no

light, the mirror receives no lasting impression. The two ideas are necessary in order to understand the illustration (see 2 Cor. i. 22).

But in the art of photography, of which we may be sure that the secret was unknown in the Apostle's day, we find a very beautiful parallel to the passage under consideration.

For that art combines the reflection of the original on the "negative," and its permanent reproduction in the "print." The negative may be understood to signify the moral glory and beauty of Christ as represented in the Gospels, the print is His reproduction in our lives and characters. The negative is practically imperishable, the prints that may be taken therefrom are numberless. The exactness, clearness, depth, colour, and detail shown in the print depend upon proper exposure to the rays of the sun. So in the spiritual photograph there must be quiet resting in the sunlight of Christ's presence, undisturbed contemplation of Christ with stillness of spirit as we sit at His feet, look upon His face by faith, and hear His word—Mary's "good part" which shall not be taken away from those who choose it. It is not mere reading of Scripture. That may be and is an intellectual pleasure of the highest kind. There must also be conscious realization of God,

of the presence of the Lord Himself, and direct, if simple, communication with Him. This is specially feasible at the Lord's Supper, properly ordered, but is also to be enjoyed in the privacy of home, or amid the many avocations of a busy day, when the inevitable intervals occur.

The effect is a gradual and constantly increasing likeness to Christ. The photographer will often go to the window, take down his printing frame, open the half shutter and examine the print, until at last he finds the image perfect and the original represented in all its parts. So with those who are abiding in the light. Little by little defects of character will be remedied, and faults disappear. The rough will become gentle, the excitable quiet, the irascible patient, the censorious charitable; children will become more respectful and loving to parents; parents more firm, wise, and forbearing with their children; the mean and dishonest will hate their old habits; the untruthful will be detected watching their tongues; the self-indulgent will become temperate, the impure chaste, the hard loving, and the lax, the gossiping and the trifling serious and self-restrained.

The moral glories of Christ's character will reappear in His people, not all at once, or by a single magical act of faith, but here a little and

there a little, line upon line, line upon line, they will be "changed into the same image from glory to glory, even as by the Lord the Spirit."

Therefore we have been given the four Gospels, so that, under different conditions, from several aspects, and in various connections, we may have ample means of surveying and studying the actions, language, bearing, behaviour, character of the blessed One, and so become daily, increasingly, acquainted with Him, and moulded to His image.

The action of faith in this department is not the same as in previous ones. Here it operates to call up the person of Christ to view, as "A living bright reality,

"More present to faith's vision keen
Than any earthly object seen.
More dear, more intimately nigh
Than e'en the sweetest earthly tie."

To those who open the Gospels, expecting the revelation of Christ, and waiting for it, to them it will be given. The astonishment with which we read that His actions and words were often observed by the crowd around Him will be repeated in us, as discovery after discovery of the moral glories of His person are made in the simple records of the Evangelists. And thus

the work of Christ as our example will be no longer a mere record of history, but a living present thing, a revelation by Himself to our souls, delighting, transporting in its joy, and transforming the whole life.

The holiness work of Christ consists largely of presenting Himself as the object of our faith ; living again His beautiful life as man before our eyes ; revealing Himself, not visibly, as He did to Saul and Stephen and John, but no less really to those the eyes of whose heart are enlightened.

3. Then there is the intercessory work of our Lord. He has passed from the scenes of His loving labours, cruel death, and glorious resurrection, but He has not ceased to work for our sanctification as Great High Priest in the heavenly sanctuary. He appears on our behalf, and prays for us that our faith fail not, in every time of temptation and fall.

In temptation, His prayer avails for strength to overcome ; in falls, His advocacy re-establishes our souls in God's sight as cleansed by His blood, and in our own sight as once more forgiven and still beloved. And here again faith is the living link between the suffering and sinning souls on earth, and their interceding, pleading Advocate above. And therefore the Lord's first prayer for us all is that our faith fail not (Luke xxii. 32).

Pride may be overthrown, reputation may be damaged, courage may falter, self-respect may be grievously diminished, but if faith stand, recovery is sure, for that keeps my sinking soul in touch with Almightyness itself.

The office is a threefold one.

The Lord is revealed to be the Mediator—that is, for the sinner who is far from and at enmity with God (1 Tim. ii. 5).

He is also the Intercessor—that is, for the suffering, the tried, the martyr, and the tempted believer (Heb. vii. 25).

He is also the Advocate—that is, for the child of God who has sinned, that he may be restored (1 John ii. 1).

Faith in every case gives the benefit or enjoyment of the intercession to him for whom it is made. To seek growth or advance in the holy life without cognizance of a living communion with the Great High Priest is to court failure and disappointment.

In the thirteenth chapter of John we are given, in the Lord's lowly service of washing the feet of the disciples, a visible presentation of His sanctifying work. "The washing of water by the Word" (Eph. v. 26), is shown to be the Lord's own service for His saints—that is, the application to conscience, intelligence, and heart,

of the words spoken by Himself on earth, and given by Him from heaven through the Spirit. It is the fulfilling of the lesson of the laver of Ex. xxx. 19, and xl. 31, with the added fact that only by the hands of the Lord Himself, bending in gentle grace to human need, can the washing be effectual. "If I wash thee not thou hast no part with Me," no communion in spirit, no fellowship in service.

So long as the feet of those whose souls are clean every whit (ver. 10), tread the earthly path of pilgrimage, so long will they need this cleansing, to rid them of defilement gathered by the way.

The result of this work of Christ is given in the Hebrews. He is able to "*succour* them that are tempted," and to give "*grace to help* in time of need" (Heb. ii. 18, and iv. 16) to all who come boldly to the throne of that grace to seek it.

The reason given for His ability thus to help is that He Himself hath suffered being tempted, tempted in all points like as we are, without sin, or sin apart.

Some, with more audacity than reverence, have sought to deduce from these words that our blessed Lord possessed a nature like our own, a fallen nature, and that He was, as we are,

drawn or attracted to sin from within, though, they admit, never yielding to temptation. I find it impossible even to allude briefly to the passage, as our subject requires that I should do, without a few words in denunciation of such a doctrine.

The words "tempted like as we are" are objective, the like sins were suggested—not subjective, for here there was no likeness, He was "yet without sin." How then did He "suffer being tempted"? He suffered, not as we do from sin's attractiveness, but from the horror stirred in Him by its abomination.

The ability of Christ to succour the tempted, depends upon His own absolute sinlessness. He is *able to succour*. But the sin-polluted Christ of some otherwise gifted teachers, would need, Himself, a succourer; would be helpless to succour others. As well might the blind seek to lead the blind; the drowning to rescue the drowning; or the sick to heal the sick. My faith for succour rests upon this that "He knew no sin" (2 Cor. v. 21). He was "holy" (in nature), "harmless" (in walk), "undefiled" (by association), and being so, faith has something to lean upon. The hand outstretched to succour is strong. I can grasp it without doubt, and find it mighty to save. "That holy thing," to whom

Mary gave birth, possessed a human nature that was absolutely immaculate as well as impeccable.

4. Another and most precious feature of the work of our Lord Jesus Christ for our sanctification is His *companionship*, if one may use such an expression. He vouchsafes to abide with us. "Lo! I am with you alway." "I will not leave you orphans, I will come to you." "Abide in Me and I in you." "I will come in to him and sup with him and he with Me." "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."

It is an active, constant, or repeated presentation of Himself to the soul, for the purpose of communication by *Him*, of enjoyment of His presence by *us*—*communion*—and of the fruit-bearing of holiness that must of necessity result. The acts of His life on earth which foreshadowed this spiritual presence are within the recollection of all. When the disciples were well-nigh exhausted in toilsome rowing, He appeared to them walking on the sea. At Bethany He often came in to visit the three whom He loved (John xi. 5), and to speak to their hearts. To the two who walked to Emmaus He drew nigh, taught them and revealed Himself. On the first day of three successive weeks, after resurrection,

He showed Himself to His disciples, encouraging, comforting them, and strengthening their faith—receiving worship and renewing love. To Stephen, Peter, Paul, and John, He revealed Himself in the moment of their greatest need, or in highest and most glorious communications.

By all these acts of grace may we not conclude and say that He was preparing men for the exercise of that function which, in all the ages of His absence, has enabled believers to enjoy communion with Himself—to “practise the presence” of Christ, and to know the fulness of joy, the peace, the victory, the fruitfulness, flowing from the vision and revelation of His Person?

When we speak of “holiness by faith,” it will be perceived that in respect of this as of every part of the work of Christ, faith is not an act once done and ended, but a practice of frequent and constant repetition. It has its beginning when first we learn our privilege of perceiving and enjoying the presence of our Friend, but it has or ought to have no end. This is conveyed by the word “abide.” “We will come unto Him and make our abode with Him.” When faith is thus in exercise it is possible to continue in a sort of sustained conversation with the Lord, in all humility and self-distrust, no doubt, but

yet such as shall fill the soul continually with sweetness, heavenly transport, and divine love, and this even while often engaged in earthly business, or the occupations of daily life. For Christ delights to manifest Himself to those who wait for Him.

It will be profitable for those who wish to pursue research into our Lord's work of sanctification, to study carefully in this view the seven Epistles to the Churches in Rev. ii. and iii., where various further operations of His love, wisdom and power are disclosed. In all it will be seen that the benefit, the blessing, the healing, the overcoming are limited to those that have an ear to hear what the Spirit saith unto the Churches; that is to those who exercise a living faith to make and to maintain the contact with the Divine source and power.

XX

(3) FAITH IN THE WORK OF THE HOLY GHOST

THE sanctification work of the Holy Spirit next demands reference. It will be safest for us to be guided here mainly by the Epistles of St. Paul. For the Acts of the Apostles, to which some turn for guidance on this subject, is the record of a period of transition, and gives us the beginnings rather than the permanent features of the work of the Holy Ghost.

Starting then with the Epistle to the Romans, we light upon the words "the Spirit of Holiness," in chapter i. 3. Christ is declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead. This verse, which I shall not attempt to expound, explicitly connects the testimony of Christ with the Spirit of Holiness (compare Rev. xix. 10). The Spirit that was in Him was of this character, and that Spirit is also in us.

From this opening passage forward we find

no mention of the Holy Ghost's work, except the allusion to Him as the active agent of love to God in the redeemed soul (chap. v. 5), till the ground has been cleared for His operations, till the foundations of redemption have been laid, the emancipation of the soul from bondage to sin proclaimed, and the new man in Christ risen from the dead, brought forth, as the vessel and vehicle in which that Divine Spirit is about to work.

But then, after showing the miseries of the man whose mind has been led to desire holiness, but whose flesh is still unsubdued (chap. vii.), the Apostle unfolds in chapter viii. the magnificent provision for life and victory which the Holy Ghost has brought to the man in Christ. This in several respects.

1. The Spirit beareth witness with our spirit that we are children of God. This is the prime necessity for successful conflict with sin. If a man lose his sense of sonship in the field of battle, it is all up with him. On the other hand, if his faith respond to the Spirit's testimony in the written Word of God that he is now a son of God, though he fall he shall not be utterly cast down. That faith will raise him to his feet.

The force of the passage lies, not in any

witness that we, as distinct from others, are forgiven, saved, cleansed : emphasis is wholly on the word "children." The Spirit witnesseth to those who have already learned their justification, in chapters iii. and iv. ; their reconciliation, in chapter v. ; and their emancipation in chapter vi. ; that, over and above all this, they are *children* of God, adopted, born again of God, beloved, cared for, cherished, kept—all, all that is implied in a Fatherhood of love, a new relationship unknown to Old Testament saints. The Spirit's work is to make this revelation constantly present to the Soul's experience in the battlefield.

This fundamental equipment for encountering temptation corresponds exactly with that of the Lord Jesus Himself at His going forth to the fight with the Prince of Darkness. For immediately before He did so, He was given, at His baptism, to receive the Spirit, who descended upon Him in the form of a dove, and to hear His Father's voice saying, "This is My beloved Son, in whom I am well pleased." The one thing needful for the faithful Servant when entering the fiery ordeal of the wilderness was that He should be assured of His sonship and acceptance with the Father. How needful this was, is made manifest by the character of Satan's

assaults—"If Thou be the Son of God," and again, "If Thou be the Son of God." These were the shafts of doubt with which he assailed his present Victim and future Victor. And as it was in the beginning with the Master, so it is now, and so it ever shall be with His disciples. To shake faith in God's Word, to instil the doubt, to sow the lie, is Satan's way. The Spirit dwelleth in us to counteract him. "As many as are led by the Spirit of God, they are sons of God." "He beareth witness with our spirits that we are *children* of God." (The article in both cases should be omitted.) This is our shield to quench the fiery darts of the wicked one withal. Faith thus fed overcomes doubt, and Satan succumbs.

2. Then the Spirit leads. There is an active, constant, inward prompting or restraining, kindling or cooling, suggesting or warning, as each hour requires, as each changing scene demands, according as the Christian is influenced by his old nature or his new. The indwelling Spirit is present in power to lead, but always in the accents of the language, and with the still small voice that only the spiritual understand or even hear.

3. Also the Spirit lusts against the flesh (Gal. v.). And so we have here (Rom. viii. 13), "If ye through the Spirit do mortify the deeds

of the body, ye shall live.” There we have the missing link of Rom. vii. The “wretched man” of that picture wanted to mortify his evil dispositions and was powerless, but now “through the Spirit” dwelling in him he finds victory where before there was always and only defeat.

4. The Spirit prays for us, making intercession according to the will of God (ver. 26), and prompts the prayers that we cannot utter of ourselves. For we know not what to pray for as we ought, but the Spirit helpeth our infirmity, “and He that searcheth the heart (that is, the scene of the Spirit’s action) knoweth what is the mind of the Spirit,” and grants us accordingly. The intercession of Christ as our High Priest goes on above in the Heavenly Temple and Holiest of all. This intercession of the Spirit goes on in our hearts; and the upper and the nether correspond. Faith alone can make and keep us *en rapport* with this wonderful and perfect adaptation of Divine grace to human need. In some cases we may be conscious, if walking sensitively in the Spirit, of the internal prayer-promptings here described, but probably in the greater number we are quite unconscious of them as an experience of the soul, and faith in this revelation is the only (but the almighty)

link by which we are enabled to experience and enjoy the result of both the inward intercession of the Spirit and the heavenly intercession of the ascended Christ.

Before leaving this subject, and as an answer to the inquiry, "Is not prayer the great defence of the soul against sin?" I would say that prayer is undoubtedly the most effectual action of faith, and so used is a powerful aid to holiness.

In the 19th Psalm David prays as we have seen, "Keep back Thy servant from presumptuous sin."

In the 119th we find the following passages:—

"Remove from me the way of falsehood" (ver. 29).

"Make me to go in the path of Thy commandments" (ver. 35).

"Incline my heart to Thy testimonies, and not to covetousness" (ver. 36).

"Turn away mine eyes from beholding vanity" (ver. 37).

"Order my footsteps in Thy word, and let not any iniquity have dominion over me" (ver. 133).

All these petitions recognize as their motive the fundamental truth that God is the Author of holiness, not man, even the most saintly. God the Spirit keeps him back, removes the

temptation, makes him go aright, inclines his heart to holiness and not to lust, even turns his eyes away from evil, and orders his steps. In short, all the powers of the soul and body are dealt with as under external control, as though he were an infant, incapable of willing or walking safely by himself. But comparing these petitions with the many others in the Psalms, and searching the Scriptures of the Old and New Testaments generally on the subject of prayers for holiness or prayers against sinning, we shall be struck rather by their rareness than by their frequency.

The reason of this seems to be that prayer against sin has by itself no certain effect. Many will tell you that they have been praying all their lives against some one or two sins, without manifest result. Prayer is only effectual, however, when supported, like the hands of Moses on the mount, on both sides—by faith and obedience. We must trust God for the answer, expect it, and give thanks for it even as we pray. We must also cease to feed the foe, that so he may become weaker and weaker; and begin to feed the new man better that so he may become stronger and stronger. “If I regard iniquity in my heart, the Lord will not hear me” (Ps. lxvi. 18).

That is the reason why the greater number

of the prayers of David are directed to the quickening of the Spirit and to his due understanding of the Word of God. God answers prayer for holiness, not always, but generally, by the use of His own means, channels, and instruments. By faith, love, hope, knowledge, communion ; by these, and other means referred to in this book, He hears and answers prayer. But we must not expect Him to answer the prayer while we neglect the means by which the answer is to come, or allow the channel to be choked.

5. Again, "The Spirit teaches the things of God" (1 Cor. ii.), and reveals Christ (John xvi. 13-15).

We have seen above, that the knowledge of the truth is the way of liberation. But the natural man receiveth not the things of God, they are foolishness unto him ; it is the office of the Holy Ghost to teach the wisdom of God to His children ; not only to inspire the sacred writers to make known Divine truth, nor merely to make the manifold mystery of it intelligible ; but so to influence the mind, the will, and the heart, as to bring the disciple into sympathy with the subject of his study, to make him long for its possession and power, love it when learnt, and heartily obey it in his life and action, even at

the cost of much that is pleasant to self and the flesh. Apart from this operation of the Holy Ghost, religious people will become full of knowledge without power, puffed up in their supposed superiority; and being in heart unchanged, unmoulded, unmoved by the things they talk of, they will bring more discredit on the truth and the cause of God than is effected by the assaults of the infidel or the sceptic.

The Spirit also reveals Christ to His people, and makes His example, His work, His death and resurrection, His Priesthood and His Second Coming, mighty realities of sanctifying power. Unseen, unheard, unknown to natural sense and experience, Christ can only become to us the living, loving, and beloved Object of our affections and devotion by the active work of the Holy Spirit in so presenting Him of whom we read in the Gospels, the Epistles, and the Revelation, as one alive and present for evermore.

The result of this particular operation of the third person of the blessed Trinity is that which is described in 2 Cor. iii. 17, 18, "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the

Spirit.” When Moses descended from the mount of audience, his face shone with the reflection of the glory in which he had been immersed. When the Lord held high fellowship with the Father His face did shine as the sun, and His garments became white as the light, even as no fuller on earth can white them. When Stephen saw the heavens opened and the Son of Man standing on the right hand of God—when he saw the glory of God (Acts vii. 55, 56), all that sat in the council, fastening their eyes upon him, saw his face as it had been the face of an angel. And so we, too, shall be the subjects of transfiguration, when, led by the Spirit into the presence and glory of Christ, and kept there all the days of our pilgrimage and walk of faith, and thus we shall faithfully mirror that moral glory of His Person and character, in our own, before the eyes of men.

This aspect of the Holy Spirit’s work is not only the source of the believer’s highest joy, and inspiration of life here and for eternity, but it is without question or dispute the most effectual of all the Divine operations in regard to sanctification.

To present the living Christ, the Lord of Glory, to the eye of faith, imagination, love, and hope, and to keep Him ever thus in view, is

the all-conquering, sovereign remedy for all sinful tendency. It exemplifies in the highest of all spheres "the expulsive power of a new affection."

When in the closing days of King David's life (1 Kings i.) his son Adonijah conceived the ambition of becoming his successor, crying, "I will be king," observe the method of the wise old man. He ordered no proceedings to be taken against the pretender, called no army to the rescue; he simply commanded that Solomon be proclaimed king. Then they blew the trumpet, and all the people said, "God save King Solomon." He filled the eye of Jerusalem with the glory of the true heir to the throne, so that the city rang again, and instantly treason (ver. 49) hid its head without a single blow being struck.

This is deeply significant of yet higher things. Adonijah, in spite of his name (The Lord is Jehovah), stands for self and all its works. "I will be king" is the motive-spring of man in the flesh, as he was in the beginning (ye shall be as gods), is now, and ever shall be. Self is the traitor, the pretender to Christ's throne in the heart, and the Holy Ghost's work exemplified by that of Nathan the Prophet and Zadoc the Priest, is to exalt, crown, enthrone, and openly

present Christ to the heart's eye of His people, and thus drive out His rival and inveterate foe at every attempt to gain their regard or allegiance. So writes the Apostle, "Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof" (Rom. xiii. 14), that is, the Person of the Lord Himself filling the mind's eye will enable you effectually to forsake the feast of His enemy, self (1 Kings i. 41, 49).

When the risen Christ is seen ascending to the very throne of God (Acts i.), the Holy Spirit descends to prolong the vision of Him through the words and witness of His servants (Acts ii.); and instantly the impotent cripple at the Beautiful Gate of the temple springs, at the sound of the Name, to walking, leaping, and praising God (Acts iii.). So will it ever be; and all that we, cripples in sin from our mother's womb, need for a like transformation and victorious walk and worship is, that the ascended Christ should ever, by the Holy Spirit's witness, be before the wondering eyes of our heart.

The prevalent custom among earnest Christians of praying for the Holy Spirit, as if He were still in heaven, is more an error of ignorance than a defect of godly intention. The Holy Ghost is the permanent tenant of our souls, which are His habitation on earth. What we have to

pray for is, that all that is within us may be freely, lovingly, obedient to His influence, that He may not only dwell in us, but lead us, teach us, and fill us with His Divine power. In other words, that such changes of will, of desire, of affection, may be granted us, as that the gentle Spirit, whose voice is a whisper, may meet with a sensitive and prompt response, and may, not impulsively, or occasionally, but as the very habit of our way with Him, become the all-ruling, all-conquering, inspiring motive-power of our lives. Pentecost, like the Ascension, was an era-making event, never to be repeated. Then the Spirit came to make His earthly abode in the Church, and there, in spite of all her sin, He still abides.

6. Finally, the "fruit of the Spirit," as contrasted with the "works of the flesh," is, if not holiness, yet all that accompanies holiness and glorifies it. For holiness as we have considered it is a negative thing. It is separation from evil, which it presupposes; and it is in this sense that we have hitherto discussed the subject. The fruit of the Spirit is the positive, or constructive sequence of holiness, slowly, as in nature, matured. It is love, joy, peace, long-suffering, gentleness, meekness, faith, temperance, *i.e.* self-control. Of these we shall have to say something below; here we only point to the confirmation of our

theme that holiness is God's work, which the word "fruit" conveys.

Fruit is the natural product of life in the tree. The tree, its root, stem, branches, twigs, leaves, blossoms, and fruit, are altogether creative work, wholly divine in their origin.

We have already seen that in holiness work our Lord compares the Father to a Husbandman. But in this case of soul-culture, the Husbandman is also, as in nature, the creator, the lifegiver. Fruit results from the combination of the two departments of energy. The tree must be good, and its treatment good. The Spirit is the author of the new man, and the Spirit which indwells it is the constant energy by which the new life acts and reproduces. God has begotten us, and God is our Husbandman. Faith is that self-conquering, self-denying, self-obliterating power which reposes in God for every good and every perfect gift.

To sum up, holiness by faith means then the transforming, transfiguring effect wrought by God in His people, who believing in that power, and that alone, submit themselves constantly, as the vine to the gardener, with goodwill and desire to be fashioned for His glory, by all the means and processes above detailed, and others set forth in the Scriptures.

XXI

HOLINESS BY HOPE

HOPE in the Scriptures of God is not the impalpable shadow of our every-day experience, the creature of imagination, resting sometimes on a basis of reason or fact, but often no better supported than by our wishes, or affections, and liable always to fail of realization. Hope in the Bible is that faculty by which we substantiate the promises of God, by which things future and unseen become real, so that, being "fully persuaded" of their truth, we fashion our minds and order our lives in their light, and with a view to their worthy enjoyment when hope shall be changed to sight. Hope implies, not an attitude of doubting, but an attitude of waiting, for its objects though still future are sure. Thus the hope set before us is "as an anchor of the soul, both sure and steadfast, and entering into that which is within the veil" (Heb. vi. 19). "Now the God of Hope (says the Apostle) fill you with all joy and peace

in believing, that ye may abound in hope, in the power of the Holy Ghost" (Rom. xv. 13). What a solid thing it is, resting on the rock of divine revelation! "The *substance* of things hoped for, and the evidence of things not seen!"

Now Scripture everywhere employs this certainty of future bliss and blessing as an instrument of sanctification. The way of the world's religions is not so. It rather encourages doubt, and exhorts men to holiness as a means or way to future happiness. In this the Jew, the Mohammedan, the Roman Catholic, and the average Protestant, are all alike at fault. They all put the cart before the horse; mistake effect for cause; and consequently are thrown back upon themselves and their good deeds as the laborious foundation of their hopes. But, according to the divine economy, as we shall see, hope is the living source of good deeds. Sanctification is largely accomplished by our certainty of future bliss in God.

In 1 John iii. 2 we find this taught in the words, "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is. And every one that hath this hope set on Him purifieth himself, even as He is pure."

That we shall be like Him is a certainty. We know it. And this certain hope of being like Christ sets us longing and trusting to be pure as He is pure.

When, some years ago, the Crown of the Duchy of Coburg was secured to the English prince, our King's brother, the Duke of Albany, it was provided that henceforth he should in all things adapt himself to German life, thought and action. He was therefore to be educated there, enter the German army, and reside permanently in a German environment. Because he was heir to the German Duchy, he was to germanize himself in all things, and sever himself from things English as far as possible. Every careful and wise parent will seek to forecast the life he desires his son to lead when a man, and will train him, teach him, and form his habits accordingly. Christians in like manner who occupy their minds habitually with the salvation of God, the enjoyment of Christ's Presence, and their inheritance of glory, will both insensibly and consciously become transformed and sanctified, and will take on them the likeness of Christ in character and conduct. Therefore, as we have seen, the Apostle prays that the Roman saints may "abound in hope." Abounding hope means abundant fruit of holiness.

This great principle is shown in reference to the earthly path of even our Lord Jesus Christ Himself, "Who, for the joy that was set before Him, endured the cross, despising the shame" (Heb. xii. 2).

There was in His case, manifestly, no uncertainty about the future joy. It was not that the endurance of the cross was His only path to glory. He could have asked at any time and His Father would have given Him an escort heavenwards of twelve legions of angels. But confident of His joyful destiny, He was moved thereby to the endurance of the cross, inspired and supported through its agonies, and all along the way that led up to it.

So also in the case of Abraham and the patriarchs of Israel. Hope was the mould in which their pilgrim character was cast. "These all died in faith" (which is "the assurance of things *hoped for*"), "not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth." Stranger-ship on earth is born of the heavenly hope (Heb. xi. 8-16). And every believer knows that, in proportion to his occupation of heart with things to come, will be his release from the entanglement of present things, be they the

cares, or pleasures, or riches of the world. The profanity of Esau who sold his magnificent birthright to become the father of many nations and the progenitor of Christ, and all for one meal of meat, arose from the failure of hope. Had he been feeding his soul in faith on the promises of God, this could never have occurred. Paul, on the other hand, forgetting those things which were behind, sets his whole heart on the resurrection from among the dead, and, stretching forward to those things which are before, pressed on toward the mark unto the prize of the high calling of God in Christ Jesus. With what result? That the highest aims and gains of the world he counted but refuse, suffered gladly the loss of them all, and was ready to die, or even to live and suffer, for the excellency of the knowledge of Christ Jesus his Lord.

Holiness by hope is set forth in almost every Epistle of the New Testament.

In Rom. viii. 19-25 we read that "the earnest expectation of the creation waiteth for the revealing of the sons of God . . . in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." This hope of deliverance from the bondage of corruption extends even to those "who have the

first-fruits of the Spirit," "who wait for their adoption, even the redemption of their body." "For by hope were we saved," and "if we hope for that we see not, then do we with patience wait for it." This hope includes the glorious prospect of our "being conformed to the image of God's Son" (ver. 29). Following upon this comes the Apostle's charge, by the mercies of God, that we present our bodies, which are included in Christ's redemption, a living sacrifice, holy and acceptable to God; and as we are destined "to be conformed to the image of His Son," how powerfully does Paul plead that we be not conformed to this world, but transformed by the renewing of our mind (Rom. xii. 1-2).

In spite of the intervening parenthesis upon dispensational truth, the argument of the Apostle from the premises in chapter viii. is carried to its conclusion in chapter xii. as we have seen. It is the demonstration of the sanctifying power of hope. There are a multitude of arguments from things past and present in favour of holy living, but surely it is our glorious destiny of perfection, and of transfiguration into Christ's image, that gives to this present aim its highest inspiration and most joyful incentive!

Turn now to the Corinthian Epistles, and in 1 Cor. i. 7 we find the Apostle commending the

saints exceedingly, in that they came behind in no gift, “waiting for the revelation of our Lord Jesus Christ, who shall also confirm you to the end that ye be unreprieveable in the day of our Lord Jesus Christ.” What the fear of death could never do, the hope of translation at Christ’s coming had accomplished. Here was a people whose attitude was one of waiting and watching for the revelation of Christ, with great spiritual enrichment as its result.

In the second Epistle (chap. vii. 1), we find the same thought:—“Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.”

What promises are these ?

The promise of resurrection.

The promise of presentation (iv. 14).

The promise of a far more exceeding and eternal weight of glory (iv. 17).

The promise of a building of God, a house not made with hands, eternal in the heavens (v. 1, 2).

The promise of being at home with the Lord (v. 8).

The prospect of the judgment-seat of Christ for reward (v. 10).

The promise of a place in the family of God (vi. 18).

These are the hopes that sanctify; and those who cultivate the habit of hope will find by experience that inveterate evil dispositions, the fires of the flesh, and the passion of sins will be cooled, and damped, and conquered, by the joyful anticipation of the glory, the purity, and the presence and fellowship of Christ and His people to which they are called.

In Eph. i. 3 the blessings in heaven for which we wait in their fulness, and which we enjoy now in faith and hope, are given us in Christ, "that we should be holy and without blemish before our Father in love." This is our calling and our hope. And so, in chapter iv., Paul beseeches the Ephesians "to walk worthily of the calling wherewith they were called, with all lowliness and meekness, with longsuffering, forbearing one another in love, giving diligence to keep the unity of the Spirit in the bond of peace." Nothing could be clearer than that the method of sanctification, the Holy Spirit's *modus operandi*, so to say, is to hold out in all its perfection the Christian destiny of glory with Christ, and to argue therefrom for a Christlike life here below. Thus the process of our religious teachers is reversed.

We have already referred to the Philippian Epistle, so pass on to Colossians. Paul has

heard (chap. i. 3) of their faith and love to all the saints “*because of the hope* which is laid up for them in the heavens” which the Gospel has made known, and which bears fruit and increases—that is, a living Hope of heavenly unity and bliss generates earthly consistency with it.

But next to the passage referred to at the opening of this section (1 John iii. 2) there is none stronger for our argument than that in Col. iii. 4, 5. “When Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in Glory; mortify, therefore, your members which are upon the earth,—fornication, uncleanness, passion, evil desires, etc.” What a powerful inspiration is carried to the mind by that “*therefore*”! It is hope that forms the man. It is hope that sanctifies the saint.

In the First Epistle to the Thessalonians this comes out in more definite connection with the Lord’s Second Coming, which is mentioned in every chapter. In the first, it is that which has drawn them away from idolatry. In the second, it is the day of glory and joy in meeting our loved fellow-Christians again. In the fourth, it is the comforting hope concerning the dead. But in the third and fifth chapters it is the hope that sanctifies. In chapter iii. 13 we

read: "To the end He may stablish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus with all His saints." The Coming is here presented as of such instant and constant hope as to powerfully stablish the heart unblameable in holiness.

In chapter v. 23 occurs the precious passage, so familiar to all whose earnest longing is to know the holy life. "And the very God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved entire, without blame, at the Coming of our Lord Jesus Christ"—that is, as before, *in view of*, in constant hope of the Coming.

How often do we hear these verses quoted without the concluding words, or referred to without allusion to them! But they are essential to its due appreciation. Winer points out that in chapter iii. 13 the words "at the Coming," or more correctly "in the Coming," are parallel with "before our God," the prepositions being the same in each case (*ἐμπροσθεν τοῦ θεοῦ*). The Coming is as truly the sanctifying objective in the one clause, as the eye of God is in the other. And so is it here. The Coming of our Lord Jesus Christ is the only instrumentality mentioned, by which the most complete sanctification ever described in Scripture is

wrought by God in the believer. I cannot pass on from this remarkable passage without pausing to call attention to its terms.

Sanctification is the work of God, not of man—of God *Himself*, mark you; as though the Apostle were jealous of God's prerogative as sanctifier being invaded or lost sight of. It is the work of the God of peace. I believe from the context that the allusion is not to peaceful victories, which would be so contrary to the spirit and letter of verses 6–8 of the same chapter, where the Christian warrior is commanded to arm himself cap-à-pie, in the panoply of God; as sons of light hardly beset by the powers of darkness. The allusion is to peace within the family of God (ver. 13), reflecting the peace of heart which each enjoys, the peace that passeth all understanding, the excellent treasure of those whose sins are forgiven and who know it.

In peace as to the future they find the strong rock of their defence in the conflicts of the present.

But again the sanctification prayed for by Paul is not partial but perfect; not comparative but complete. It pervades the whole man, his spirit, his soul, and his body, of which we shall have to speak more particularly hereafter. What an answer this is to those who are ever denying

the possibility of living without sin, and thus contradicting the Holy Ghost, who declares that they are “not debtors to the flesh to live after the flesh”; and “making God a liar”! Clearly no believer ought ever to commit sin. God Himself is working for His entire sanctification. To aim any lower is to fail altogether.

It is impossible for any one who has followed us thus far to have reached any other conclusion than this, that for the work of perfect holiness in the Christian, God has made ample and adequate provision. Whether we have made equally ample use of it, is another question.

To resume :—the sanctifying effect of the hope of Christ’s Coming is beautifully conveyed in the words of Tit. iii. 12, 13, where we are instructed by the grace of God, which has brought us Salvation, “that we should live soberly, righteously, and godly in this present world, looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ.” And the reason for this effect is given next verse : “Who gave Himself for us that He might redeem us from all iniquity.” If the Lord endured the death of the Cross for our purification, how can any one be looking for His appearing without the necessary result of separation from all that would grieve Him at that day ?

Enough Scripture has now been adduced to establish our position; other passages may be found by those who will seek them. Sanctification is not only by faith, nor only by knowledge, it is accomplished by hope in Christ. This is the helmet of our equipment. "For an helmet the hope of salvation" (1 Thess. v.). Against that the fiery darts of sin will rain ineffectual. It is an impenetrable armour to those who wear it. Long-neglected, in these late days the hope of Christ's return has been revived, and with it the holiness movement. But victory for all of us depends on the reality with which we love that appearing (2 Tim. iv. 8), and the sincerity with which we apply it to test our manner of life.

A second branch of the work of holiness by hope, consists in the promise of the rewards laid up for the faithful. These are conditional upon our fidelity, obedience, and service. The hope of Salvation is, as we have seen, the certain expectation of the glory promised to all believers. In its quality of certainty consists its power. We purify ourselves because we know that when He shall appear we shall be pure like Him. Reward works otherwise. It is only for the faithful. It sanctifies by the element of its uncertainty, inspiring effort, as do the prizes in a race where but few can gain them. Take

the Sermon on the Mount for example of this revelation. The rewards of the Kingdom are held out to the poor in spirit, the meek, those who hunger and thirst after righteousness, the merciful, the pure in heart, and the peacemakers. Some of them are the common possession of all believers, though here held forth as rewards; some the special honour of the persecuted. "Great," saith He, "is your reward in Heaven" (ver. 12). The same may be seen in the Epistles of John to the churches. Some of the overcomers' prospective gifts are common to all, though here for his encouragement held forth as prizes—others are the conditional guerdon of the few. To the former we have referred above; the latter include the "hidden manna," "the white stone," "the new name," "authority over the nations," "the name of God" and the "name of the city of God."

Again and again in Matt. vi. reward is held out or held back according as the act done is found to proceed from the heart sincerely or otherwise. The cup of cold water given to one of the little ones shall in no wise remain unrewarded.

In 1 Cor. iii. 8-14, "Each worker shall receive his own reward according to his own labour," and "if any man's work abide he shall receive a reward."

Throughout all the Epistles and Revelation the same doctrine is found. It is the Lord's appeal to the spirit of hope within us, to enlist it, if He may, in the cause of holy living and faithful serving. "Every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected" (1 Cor. ix. 25-27). Rejected from getting a prize is the evident meaning.

Oh, brothers, come into the ring. Enter the lists. Bethink you of the glory and the recompense. Lay aside sloth and self-pleasing. Lift up your heads and behold the promised land—it flows with milk and honey, it waves with golden grain, its vines bow down beneath the weight of fruit. A crown and a kingdom await you. The time past may suffice you to have lived unto sin and self. Up, I say, and brace yourselves at once as candidates for Christ's smile and reward.

Recall the beautiful allegory of Bunyan, and try to learn its lesson even now.

"This done, and after these things had

been somewhat digested by Christiana and her companions, the Interpreter takes them apart again, and has them first into a room where was a man that could look no way but downwards, with a muck-rake in his hand ; there stood also One over his head, with a celestial crown in his hand, and proffered him that crown for his muck-rake ; but the man did neither look up nor regard, but raked to himself the straw, the small sticks, and the dust of the floor."

It is the heavenly hope of Christ's Coming and Kingdom, and the crown that He offers, that will best serve to wean hearts from the muck and the muck-rake ; by this channel Divine grace flows from the living, coming Christ into the soul of His redeemed—transforming, enabling, elevating, ennobling, and sanctifying.

XXII

HOLINESS BY LOVE

“ **I** F ye love Me ye will keep My commandments ” (John xiv. 15). We have suggested above that knowledge, faith, hope, and love may be viewed as four channels by which the Holiness of God reaches the soul of man. But they are more. They are the several parts of the complex spiritual mechanism, which is in fact one perfect whole, by which the work of sanctification is carried on. For example, if a journey is to be made, the railway line is the fixed road, the engine is the hauling machine, the steam is the power, and the couplings are the connection which links my carriage to the locomotive. The engine would be useless without the rails to run on, the carriage without the engine, rails, and couplings. The whole of the parts are mutually interdependent. By all working together the journey may be accomplished. And yet, unless I take my seat, there might as well have been none of this wonderful

provision, for all the good it will do me. The perfection of result is gained by the harmonious working of all the several parts and the traveller's willing adoption of the system.

Now, if the rails represent Divine truth, and the couplings represent faith, hope settles the direction, and God is the power setting all in motion. But unless the man be moved by love to truly *desire* to please Christ, of what avail is all the mechanism of holy living upon which we have been dwelling?

When Moses laboured for Israel's sanctification, treating them then as a redeemed people, he set before them ten commandments, four for their duty to God, and six for their duty to man. And when, before his death, he would instruct them as to the true inwardness, the short substance and essence of them all, he said, "Thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might" (Deut. vi. 5), "and thy neighbour as thyself" (Lev. xix. 18).

Let love lead, and all the commandments will follow in stately succession. We know how completely Israel failed either to love or to obey. Law can never beget love. And yet "love is the fulfilling of the law." Love begets law-keeping. The mission of Christ to the earth was planned

and carried out for the purpose of love, not merely from the cause or origin of God's love to man, but for the purpose or goal of awakening man's love to God. Therefore the Lord Jesus came. He dressed Himself in the garb of common men that so He might come near unto them. He lay in the Virgin's womb, and was nursed at the Virgin's breast, that He might, in her, figuratively as well as really, attach the heart of humanity to Himself. He laid His gentle hand upon the children's heads ; He carried them in His arms—for no less purpose than to win their love and the love of their mothers. He travelled the hot and dusty roads in the company of peasants. He bore the buffeting of the waves in their slender craft. He sat familiarly at their firesides and partook of their humble hospitality. He ministered to their ordinary daily need, and healed their sick. He climbed their rickety stairs, and sat by the fevered and the dead. He let His holy head be anointed with precious oil, and His holy feet He withdrew not from the sinner's tears and kisses. One He allowed, as typical of all, to lay his head upon His breast at supper. It was all done and permitted that He might so accomplish what Moses' law had failed to do, that men might learn to love the Lord their God with all their heart and all their strength.

And this purpose of Christ's death must not be lost sight of. That it was needful for salvation, for the vindication of the righteousness of God, for the fulfilment of all the prophets and the types, is not here our theme. It was all this, but it was more. For it was the greatest manifestation of divine love ever given. It was suffered by our Saviour that so He might capture our affections for ever. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv. 10). "We love Him because He first loved us" (ver. 19). "Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do the things that I command you" (John xv. 13, 14).

Love is the substance of holiness.

This is largely the theme of the passage from the 13th to the 17th chapters of John's Gospel—the Lord's farewell address to His disciples; the exquisitely beautiful, unutterably precious parting words of the Lord and lover of our souls. In an earlier scene one had asked, "What must we do that we may work the works of God?" "This is the work of God," was Christ's reply, "that ye believe on Him whom He hath sent." There lies the secret of holy living. It is to enthrone the Son of God in the heart, and bring

all the powers of our nature in homage to His feet. This is the prayer of the Apostle in Eph. iii., in which, taking up the *command* of Moses (Mark xii. 30) that heart, mind, soul, and strength, be wholly surrendered to God in love, he *prays* that the same four faculties of the redeemed may be possessed by the surpassing love of Christ, "that ye may be filled with all the fulness of God." The fruitless law of Moses becomes the fruitful prayer of Paul.

For centuries the Church of God was ruled by fear. The dread of death and judgment was the chord on which her teachers strummed to move men to holy living. No assurance of Salvation was possible ; or at least, if apparently taught in the New Testament, it was not desirable. Fear alone was able to counteract the flesh, the world, and the devil. To the fears of men the clergy mainly appealed. If once security were taught and accepted, this weapon would be lost. And as it was in the Church, so it was in the family and the school, in the prison and the ship.

The almighty reign of love was little known. But gradually for over three hundred years the darkness that kept men in bondage to the fear of death has been giving way. Now it is known that the threats of future and eternal punishment

contained in the Bible are meant, not to act as deterrents from sin—they will never do that—but to lead the sinner thus condemned and convicted in conscience to look to his Saviour for pardon and deliverance. Now it is discovered that for believers the mightiest motive towards holiness is love, and that the *gradus* that leads them under that golden yoke is forgiveness, faith, and gratitude, security, confidence, and peace.

For it is true that the principal obstacle to Christ's exaltation in the soul and walk of His people is in the will. People do not *want* to be so very good.

Worldly pleasures are exciting ; pride, anger, and contempt gratify self ; carnal imaginations and actions are pleasant to the natural man, and the will to part with and mortify these is not wholly settled. If at times of spiritual strength and vitality all of them seem base, mean, and loathsome, again there come times of moral relaxation in which " the leeks, the onions, and the garlic " of Egypt (Num. xi. 5) seem desirable, if only for a time.

For this, the " law in my members warring against the law of my mind," there is no remedy but " the expulsive power of a new affection." Theories fail, knowledge vanishes away, the

fear of hell hereafter has ceased, and fear of chastisement here,—well, you will risk it; but where all these avail little or naught, the King of love prevails. “Is this thy kindness to thy Friend?” (2 Sam. xvi. 17) will bow the heart in shame, where argument and fear but stiffen resistance.

In our Lord’s farewell address (John xiii.—xvii.) He introduces the personal pronouns that refer to Himself 300 times, and those that refer to the disciples 237 times, weaving thus a sweet and sacred golden chain of personal attachment between His Soul and theirs, which even the trinity of sin cannot break, for all who yield themselves to the influence of that marvellous discourse. He never mentions His commandments except in immediate connection with His love to them and their love responding to His.

“It is God that worketh in you both to will and to work of His good pleasure” (Phil. ii. 13), and His way of working in us to will, is by working in us to love.

For those who have discovered in themselves a defect of will to be holy, I can recommend no better remedy than a careful collection from the Gospels and Epistles of all the passages that give us examples, exhortations, or arguments for love to the Lord Jesus Christ, and a calm and

steadfast effort to take in the scope and bearing of each before passing on to the next. It is, as we have seen, the work of the Holy Spirit to take of the things of Christ and show or reveal them unto us. But we must on our part take the place of recipients, nay of suppliants, and an attitude of waiting for the revelation if we are to have it. When by these means the Christ has come, or come back into the heart and life, as its supreme Object, to whom all things are gladly surrendered, there will be little difficulty in turning from that which tends to displace Him, or to lower or limit His royal authority. The persons, the places, the pursuits, the reading, the looking, the thinking, all that wars against Jesus Christ, that grieves Jesus Christ, and that tends to dishonour Jesus Christ inwardly or outwardly, will be discarded and renounced, and the victory will be a victory for Him and for the love that passes all understanding.

The plowman or shepherd in the parable (Luke xvii. 7, 8) who has done what it was his duty to do, if he be a mere hireling, serving under law, will hasten at the day's end to sit down to meat for his own refreshment. But where love is, another branch of service will first appeal to him ; and he will make ready wherewith his Master may sup, will gird himself anew, and

will serve Him. And so, though in duty a plowman or herd, he will in love become a personal attendant. "Come and serve Me," expresses our Lord's claim for Himself, above and beyond the claims of duty. It is responded to by all the little personal attentions that love's ingenuity will always joyfully discover and bestow. No adequate conception of "the Life that is Life indeed" can be ours, unless love to our Lord, grateful, adoring, heart-deep love prompt us evermore.

XXIII

ANOTHER AGENT

IT will now be possible without risk of dangerous misapprehension to name the other agent in the work of holiness, to whom we referred above. (See page 25.) It is the Christian man himself. Not the natural man, or old Adam nature. That is capable of nothing but evil. Nor yet the "new man," whose activity and life proceeds from the Holy Ghost, and is the medium of His divine work, already discussed.

But it is the man, woman, or child, in Christ, who is called upon in numerous places in Scripture to act, or co-operate with God in this business. The human being, the person, of such and such endowment, characteristics, mental qualities, and physical form. The Ego, the man.

Now let us make no mistake. Nothing that has been said about the work of God is about to be withdrawn or even modified. The power for holy living is wholly divine, accessible to us by

the four channels we have seen. But let us understand. If knowledge of the truth is to give us liberty, who is to learn it ? If faith overcometh the world, who is to exercise it ? If love never faileth, who is to cultivate it ? Is it not you and I ? Therefore, let it be settled at once that any teaching that represents the believer as inactive, or a mere spectator so to speak, is untrue and perilous. There is danger of "Transcendentalism," pushing to extremes the spiritual and supernatural side of truth, overlooking or disregarding personal responsibility in respect of it. I am far from denying the value of the experiences and doctrines of the "Quietists" so called, who recovered in regard to Christian living the principle of faith for daily victory and inward peace. And much that we have sought in the foregoing pages to bring out is similar in effect to that for which the so-called mystics so earnestly strove. At the same time, the free will of man has to be recognized and the personal responsibility that it involves.

Now this responsibility of man's has direct relation to Christ as Lord—"Ye call Me," said He, "' Master ' and ' Lord ' ; ye say well, for so I am." His claim is clear and indisputable. It unites His offices of Teacher and Sovereign. We are responsible to accept His teaching and

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to obey His commands. This is where holiness is duty. But duty, unlike most of what is so called among men, namely, the rendering of service as the equivalent of pay. This is duty founded on love ; love that is born of grateful thanks for benefits without limit, secured to us by our Saviour's sacrifice of His very life on our behalf. "If ye love Me, ye will keep My commandments" (John xiv.). That is, in other words,—If by My work in life and death for your salvation I have indeed won your hearts as your best Friend, you will not shrink from owning Me your Lord also, by obedience to orders. "Take My yoke and learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls." The attitude of heart that corresponds to His Sovereign authority is here conveyed. The freedom of self-will, self-pleasing, self-serving, is gone for ever ; His yoke is gladly taken. In "meekness," gentleness, yieldingness, and in lowly self-subjection, we wait daily on His will as the eyes of servants wait on their masters, or the eyes of a maiden on the hand of her mistress.

It is no burden so to do ; it is rest. "I have now to please but One." So long, that is, as we sincerely and heartily wear the yoke of His lordship, we shall find it easy and light. It becomes

hard and heavy only when divided interests and conflicting desires tempt us to try to serve two masters. The single eye is ever the bright one. But to some, probably, the question may arise, "How can I hope, being what I am, to worthily fulfil so high and holy a duty, owned as such by heart and will and full consent, as to be obedient in all things to my Saviour as my Lord?"

To whom I answer in the words of the Apostle, "No man can say 'Jesus is Lord,' but in the Holy Ghost," and to refer him again to all that precedes for the sources of power. If Christ claims more than nature can render, the Holy Ghost is present in us, almighty, to make us both invulnerable and invincible in the war, and to consecrate all our powers and talents to the service of Christ, so "that we which live should live no longer unto ourselves, but unto Him that loved us and gave Himself for us." "For none of us liveth to himself, and none dieth to himself; for whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or whether we die, we are the Lord's, for to this end Christ died, and lived again, that He might be Lord of both the dead and the living" (Rom. xiv. 7-9).

For proof, see the abundance of the exhorta-

tions to holy living contained in every epistle of the New Testament. Now an exhortation, whether it comes from the heavenly or the earthly parent, implies, and appeals to, the child's responsibility to act upon it. If there were no power there would be no responsibility. But there *is* power. For man is not a mere machine. He has mind to apprehend, will to determine, heart to inspire, and members to act. For his use of these "talents" he is held accountable. Left to nature, it is true, he will misuse them. And even when the magnet of divine life has begun to draw him towards the will of God, he will not be able to do all he desires. But power there is, available for him that seeks it, as we have seen, infinite, omnipotent power.

But God will not compel His servants to serve Him. The stars in their courses He compels, as the potter fashions the clay, the smith his engine. But man, of sovereign will like God Himself, to him He appeals, to win that will, by wisdom, love, and discipline, that it may run in line direct, or parallel with His own. And when that will of man is won, faith will do the rest. For faith is a hand that can dip into the celestial treasury and draw thereout for all its need. Yet here again men, you and I, are

responsible to exercise that faith; otherwise the exhortations to walk a perfect walk, to live the Christ life, would be absurd. "Keep yourselves in the love of God," "Keep thyself pure," "Keep yourselves from idols," is the divine language. And yet we are "Kept by the power of God through faith." There is no discrepancy. We keep ourselves by drawing through faith on the divine power, ever available and accessible.

In no other sense than this does Paul protest—"I keep under my body and bring it into subjection," and commands, "Mortify therefore your members," and, "Fight the good fight of faith." "Take the sword of the Spirit which is the Word of God." "Endeavouring to keep the unity of the Spirit." "Striving together for the faith of the Gospel." The divine life in man sets all his powers and faculties to work, stirs his blood, braces his nerves, hardens his muscles, animates his brain, tests his courage, stiffens his purpose, kindles his affections, and conquers his lusts. Not by power of his own, but by God's. And yet as we have seen, not by compulsion from without, but by his full consent and earnest desire. He must, however, not only consent to and desire the power of God, he must use the means by which he is taught that that

divine power enters and abides in the soul. Here is where man's action comes in. He can either observe or neglect the study of Scripture. He can pray or not pray. He can seek and profit by the ministry of others or he can despise it. He can take counsel with fellow-Christians or avoid them. He can occupy his mind with Christ's person and character, the actions of His life and the sufferings of His death, or he can fill it with baser thoughts. In short, in the sovereignty of his human will he can employ or neglect the many instruments of blessing God has provided. Was I not right, then, to say at the opening of this chapter, that there is another agent besides the Father, the Son, and the Holy Ghost in the work of holiness ?

It is for the use, misuse, disuse, or abuse, of these channels and methods of divine income that judgment will be passed at the throne of Christ. And, for these, man, in spite of depravity and infirmity, is and will be held responsible.

We have used the expression "sovereign will of man." That is that in which man was made in the likeness of God. It was, therefore, that citadel of the soul that Satan assailed at the very spring of humanity. He employed no force, but he won the will of the woman. Thenceforward the greatest enemy of God is in the

will ; even the redeemed and regenerate sometimes find the will infirm and rebellious against holiness. Therefore the blessedness of the word we have quoted, "It is God that worketh in you both to will and to work of His good pleasure." The Christian's victory of faith is won when he learns to subordinate his will to God's. Self-will is lawlessness and rebellion in a world of sin. "Thy will, not mine, be done" is the voice of the Spirit of God in human lips. He works in us to will His will, and do His pleasure. Even here the provision for full fruit-bearing is complete.

When we take account, however, of the permanent conflict of the two natures, let us not fail to remember what must be obvious to every sincere seeker after righteousness, namely, that there are here two kinds of fighting ; as there are in almost every war. There is the fight of those in possession to *repel* the invader, and the fight to *expel* the enemy treacherously admitted to the fortress. In the former case the fight is short and decisive, and a condition of settled peace is the normal state of the garrison. In the latter case it is very far otherwise. The struggle is severe and prolonged and the issue doubtful, and in the case of habitual treachery of this kind, there is no true peace,

or calm, or freedom for concern with other duties.

In the spiritual field a true parallel exists. Immunity from evil suggestion, whether from our own hearts, or as Satan's fiery dart, will never in this life be attained. But those whose hearts are right with God will be ever on the watch, so that instantly, when observed, it may be repelled by the Spirit's almighty power so enabling them ; and almost without any conscious effort of their own.

It is a defensive warfare, not inconsistent with a sense of security, a peace of God, and " a mind at leisure from itself," to seek the good of others. A good sentry will save an army from many a bloody conflict.

But with many, possibly the majority of true believers in Christ, this is not their experience. Is it not so that too often, and even one may fear habitually, when attention is called to evil, in books or papers, persons or pictures, or in some memory or imagination of their own hearts, instead of instant repulsion, there is a tendency to give it harbourage, to dwell upon it pleasantly, or at least with recognition, until desires are stirred that seemed to sleep ? And " when lust hath conceived it bringeth forth sin," as James the Apostle puts it,

Then conscience awakes to the Spirit's gentle voice, and horrified and alarmed the garrison springs to arms to drive out the foul brood of the fiend. But they find their own powers weakened and those of the enemy made strong, and naturally the conflict is tough and long, and the issue uncertain. This is not true Christian conflict at all; it is treachery and betrayal, followed by attempted recovery. It is a fight to expel. True Christian warfare is a fight to repel. And it is just at such times that the Ego, the other agent, the man himself, comes in to settle the question between the two, and to decide either for a fight of repulsion, which is short and simple; or for selfish indulgence followed by a war of expulsion, which cannot but be bitter and prolonged, and will have to be often repeated. It is in the latter case that we often meet with those whose cry is the echo of the poor slave "sold under sin," "Oh, wretched man that I am, who shall deliver me from the body of this death?"

But in the former, although we be conscious of the presence and activity of evil, Satanic or selfish, we shall also be joyfully and peacefully assured of victory over it. "For God is able to make all grace abound toward you, that ye always having all sufficiency in all things may

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abound unto every good work." The weary life of alternating failure and success, defeat and victory, shame and glory, will be exchanged for one of settled calm and confidence ; of peace and power ; of rest within, and busy work outside for others' good.

PART III

XXIV

THE DESTINATION OF HOLINESS

(1) THE WILL

WE have now to search for and discover the destination of the current of divine holiness, whose source, channels and agents, we have discussed.

By destination is meant the end at which all these provisions are aimed, the subject of their operation. Is it not ourselves, one may ask, the Christian, in whom is to be reproduced the image and likeness of Christ? Yes, but when you say "the Christian" you employ, not a simple but a very complex term. For man is complex; not mere brute clay to be wrought upon to any shape or purpose, but like one of those vast and mysterious machines that one sees in some factory, of whose parts and purposes one is wholly ignorant, whose innumerable wheels,

and rods, cylinders and pistons, shafts and pulleys, apparatus and contrivance, amaze by their complexity, and delight by their mutual harmony and co-operation. But the living machinery of man is sadly out of order, working but intermittently and feebly to an imperfect result.

The end or aim then of these divine operations is the readjustment of the spiritual mechanism of man to the recovery of his lost character. Christianity may be, in fact, described as a great institution for the formation or improvement of character. It is not what we do, or say, or even think, that is in question, it is what we ARE. If this is not understood we may be unconsciously manufacturing hypocrites—people who do one thing and are another. But character is the man, and his actions and words often misrepresent him. When Peter denied the Lord with oaths, it was a lie, not only against Christ, but against himself; for he really loved Him. And when Judas kissed his Master it was an acted lie, it misrepresented the man; for he loved Him not.

Now character, as the Greek word implies, is a permanent image engraved by slow and persistent effort on the inner being of man, which, when wrought upon by the agencies we have seen, governs thenceforward all that he thinks or plans, speaks or performs.

The image to be reproduced is that of Christ ; and the material on which it is wrought is not single but manifold, not simple but complex, as the Apostle conveys when he says, “ I pray God that your whole spirit and soul and body be preserved blameless.”

These primary distinctive parts of our nature may be further subdivided under the following heads :—The Will, the Conscience, the Intellect, the Affections, the Imagination, and the Body. We have a few words to say about each of these, except the first, to which we have already referred.

The work of God in holiness aims at influencing all these parts of the human organism, and bringing them all into subjection to the obedience of Christ. For sin has cast its shadow and infused its poison into them all, producing in area, though not in degree, total depravity. The work of redemption would be incomplete if its power stopped short of any of the chambers of the soul. In the *Holy War* of Bunyan, where the city of Mansoul, held in the grasp of Diabolus, is besieged by Emmanuel, the following interview is described between Satan’s messenger, Loth-to-stoop, and Emmanuel. “Loth-to-stoop thus began and said : ‘ Great sir, that it may be known unto all men how good-natured a prince my Master is, he has sent me to tell your lord-

ship, that he is very willing, rather than go to war, to deliver up into your hands one half of the town of Mansoul. I am, therefore, to know if your Mightiness will accept of this proposition ? ' Then answered Emmanuel : ' The whole is mine by gift and purchase, wherefore I will never lose half.' Then said Mr. Loth-to-stoop : ' Sir, my Master hath said that he will be content that you shall be the nominal and titular lord of all, if he may possess but a part.' Then answered Emmanuel : ' The whole is mine really, not in name and word only, wherefore I will be the sole lord and possessor of all or of none at all in Mansoul.' Then Mr. Loth-to-stoop said again : ' Sir, behold the condescension of my Master ! He says that he will be content, if he may but have assigned to him some place in Mansoul, as a place to live privately in, and you shall be lord of all the rest.' Then said Emmanuel : ' All that the Father giveth Me shall come to Me, and of all that He hath given Me I will lose nothing, no, not the least corner in Mansoul to dwell in ; I will have all to Myself.' "

This striking and graphic presentation of the claims of Christ to possess and occupy the whole being of man will help us to consider some of the parts of that being in detail, as the subjects of divine holiness.

XXV

(2) THE CONSCIENCE

THIS is a spiritual organ of internal illumination without which the Word of God, "the commandment," would fall on deaf and heedless ears. It is the link by which responsibility is established between the soul and God, or between man and man because of God. Silent as long as we do right, unless definitely appealed to, it speaks faintly or loudly when we sin. So loudly and persistently in the case of great crimes as to be intolerable, driving men to a tardy surrender to justice, or even to suicide. It is first a mentor, then an accuser, then a judge, and, in such cases as that of Judas, an executioner. But though so terrible an enemy when outraged, its voice is gentle and little more than audible except to those who habitually bear themselves tenderly and sensitively to its claims. To such conscience speaks continuously as a mentor, a counsellor, a warner. Not conscience alone, however. For conscience

needs the Word of God for its support. They are like the two wheels of a cart, the two wings of a bird. The Word of God defines His will. Conscience presses it upon that of man.

The operations of conscience and its conditions are various. For example, we find in the New Testament (for conscience is but once named in the Old) the following :—

An excusing or accusing conscience (Rom. ii. 15).

A convicting conscience (John viii. 9).

A defiled conscience (Tit. i. 15).

A seared or branded conscience (1 Tim. iv. 2).

A wounded conscience (1 Cor. viii. 12).

A weak conscience (vers. 7, 10, 12).

On the other hand we find—

A sprinkled conscience (Heb. x. 22.)

A purged conscience (Heb. ix. 14, x. 2).

A perfect conscience (Heb. ix. 9).

And St. Paul refers to the believer's conscience as testifying or witnessing, manifesting and commending (see 2 Cor. i. 12, iv. 2, v. 11, and Rom. ix. 1). It would be quite unsuitable to our purpose, and impossible in our space, to elaborate so large a subject in any detail. Suffice it here to dwell a little on the Divine operation whose object it is to restore the injured organ to its proper and healthy functions.

In the first part of the above schedule it will be seen to what a terrible extent sin has marred the conscience. In the second the work of recovery is described, and at the end the renewed and restored conscience is seen in its proper operation.

But, someone may say, if conscience is the organ provided for cases of sin, is it not a serious defect that sin should throw it out of gear? If a machine is invented for breaking stones, what is its use if the stones break it? The answer is that the perfect working of conscience requires the co-operation of the man. When the man takes sides with his sin, the delicate working parts become clotted and obstructed, and conscience works feebly at first, and then ceases to work, or else becomes so over-laden with the burden of sin as to drive the man to despair.

Here comes in the work of redemption as shown in the passage from the Epistle to the Hebrews, chapter x.

The heart of the believer is sprinkled from an evil conscience. Where hope had died, it rises again. The perfect satisfaction made to Divine justice in the blood of the Cross lets in a flood of light upon the soul's prison-house of despair. That the blood of Jesus Christ cleanseth us from all sin is true, not only of sin as seen and con-

demned by the Judge, but as witnessed to and exposed before the inward tribunal of conscience, so that the worshipper, once purged by this sacrifice of Christ, has "no more conscience of sins." The accuser is silenced. The court is closed. The jail-door flies open. The officer of law has disappeared. As pertaining to the conscience, the comer unto God is made perfect (Heb. x. 1, 2, 14). Thus the conversion of the soul to God has two principal parts, first the awakening of conscience in respect of sin, and then the purging of conscience by the atonement of Christ. The first makes me conscious of condemnation, and afraid of judgment; the second tells me there is "no condemnation" and no judgment to come for the believer (John v. 24). Fear gives place to peace. Both the awakening to fear and the assurance of forgiveness are the work of the Spirit of God. Without His operation the sinner would sin away the voice of conscience condemning; and when that voice was made audible once more, without the same Spirit the sinner would sink despondent, or even, as often occurs, deranged, to the length of self-destruction. But when, by His power working with the word of the Gospel, the conscience-stricken becomes the conscience-purged, the way is cleared for the future obedience of

the child of God to the inward voice, that "still small voice" that, while sensitively listened to, fails not to guide and to correct.

Conscience speaks in every line of Ps. xxxii. and Ps. li. It prompts the sense of sin, and compels confession. Indeed, it was this that drove Adam to his place of hiding in the garden of God; that drew scalding tears from Peter's eyes when they caught the Saviour's tender look of reproach, and that plunged the whole congregation at Corinth into the sorrow of true repentance (2 Cor. vii. 9-11).

The frequent allusions of Paul to the testimony of his conscience, some of which have been referred to above, are sufficient indication of the importance of the place, in the economy of sanctification, held by this witness for God speaking from within. Happy and blessed indeed are they who have learned to deal tenderly, sensitively, delicately with this inward mentor, whose whispers are the echo of the voice of the Holy Ghost !

XXVI

(3) THE INTELLECT

THE intellect is also made subject to the divine operation. Revelation is to be apprehended only by this means. The voice of God to man addresses itself first to his understanding. There may be those who believe, really as well as apparently, that the divine mind is conveyed to man apart from Scripture, through the medium of his feelings, emotions, fancies, dreams; but to all such we need only re-echo the prophet's bold apostrophe, "To the Law," "To the Testimony"—"If they speak not according to this word, it is because there is no light in them." By that test must every religious impression be always proved. God, who endowed man with mental powers of such stupendous reach, as that no mystery, however great, seems to be too deep to tempt his intellectual energy for its investigation, makes these powers the vehicles of His revelation of Himself, nay, most certainly He has created them primarily for this end.

And although sin has diverted from its proper use, and prostituted the intellect of man, till in fact it has become in many the very veil or shutter by which he excludes the Creator from his knowledge, nevertheless redemption is able to bring back the proud from his folly, and make him receptive even as a little child. Now, as in the past, but with greater determination, men's minds are being disturbed from the simplicity of the faith by teachers of reputed ability and learning—some of them commanding large audiences—the purpose, hardly disguised, of their doctrine being to eliminate the Creator from His Creation; the Divine Emmanuel from the human Jesus; miracle from the sacred records; and inspiration from Scripture. But “wisdom is justified of her children,” and “those whose souls are lighted with wisdom from on high” give no more heed to such assaults of intellect than they would to a propaganda of Paganism pure and simple. It is the work of God by which this security and the peace of impregnable conviction are wrought in us.

How this is accomplished the first and second chapters of 1 Cor. explain. Quoting from Isa. xxix. 14, the Apostle, ere he lays his foundation, clears away the rubbish of human wisdom. “I will destroy the wisdom of the wise, and the

prudence of the prudent will I reject.” While the learned Saul of Tarsus was sweeping onwards in his high-handed self-confidence and cruel intolerance, he was first struck blind by the supersolar light which shone from the presence of Jesus of Nazareth, and instantly, while seeking some one to lead him by the hand, he became the willing disciple, then and for ever, of the Lord whose name he had sought to destroy. It must be so with us all; the wisdom of our unregenerate days must be humbled, that the wisdom of God may take its place. Many and many a time in our after-career as Christians, the process needs to be repeated. Back and back again we must come to Him, who of God is made unto us wisdom, as well as redemption. For “this is life eternal, that we might know Thee the only true God, and Jesus Christ whom Thou hast sent.” There is no subject of human study to compare in greatness and worth with this. The Bible has had, it is said, more books written upon it than have been written upon all other subjects, worthy and unworthy, put together. For though simple enough, as regards the way of salvation and the knowledge of Christ, to be “understood of the people” in the cottage and the street, its themes have been vast enough to attract the labours of the

highest intellects and deepest thinkers of every age.

And still the volume of Christian study flows and grows. For the science of divine revelation is but in its infancy. Natural wisdom (I say not education) helps us not at all. The natural man receiveth not the things of the Spirit of God, "but we have received . . . the Spirit which is of God, that we might know the things that are freely given us of God." "I thank Thee, O Father, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." This being so, the intellect cannot be neglected in the process of divine sanctification. The newly converted are instantly drawn to their neglected Bibles, and no explorer of mines or undiscovered countries ever pushed his eager way more vehemently than the new-born soul has, in many cases, pressed his search into every page and passage of the Book, panting, so to speak, with delight and zeal as its wonders, beauties, and depths become unfolded, even dimly, to his eyes, and this quest becomes the passion of his entire life.

Under the heading of "Knowledge" we have already mentioned some of the truths that God unfolds to the intellect or mind of His child to lead him in the way of holiness. We shall only

therefore add, in this place, that the careful, constant, reverent study of the Word of God, by filling the thoughts of our hearts, is mightily effectual against the shafts and slings of Satan ; and to recommend that, at whatever cost, a quiet part of every day, early morning best of all, be set apart for this, but with this caveat, or warning, that our study must not be *only* intellectual ; it ought to be practised chiefly for self-searching, communion, and praise.

XXVII

(4) THE IMAGINATION

THIS most wonderful faculty of man's mind is that which enables him to present to his view, to call up for observation or study, with corresponding emotions of horror or delight, any person, form, or thing, any sight, odour, sound, or taste—in short, anything in heaven, earth, or under the earth, of which he has formed or can form for himself any conception whatever : and to do it instantaneously, annihilating, so to say, time past and future, so as to make all things present ; and ignoring distance, so as to bring all things near.

It is through imagination, controlled by reason and informed by revelation, that God appeals most effectually to the human soul.

It was by this too that Satan achieved the ruin of Eve and all her race, presenting to her mind's eye visions of a higher state, a more enjoyable life than she possessed, and thus awakening desire, and through that undermining her loyalty to God

Thenceforward a tremendous contest ensued between the Powers of light and darkness for possession of this faculty in man; a contest which, as we all know painfully enough, does not cease even when Christ has been enthroned in the soul of His saint and servant.

In the 8th of Ezekiel we have a concrete example of this twofold siege of the city of Mansoul.

First, the Prophet is given the view of the glory of God, and then a succession of visions of sin, and all of these, whether the image provoking the jealousy of Jehovah (ver. 5), or the abominable idols of the house of Israel (ver. 10), or the women weeping for the loss of Tammuz (ver. 14), or the worship of the heavenly bodies, were but representations, outward and visible, of what was going on in the dark chambers of every man's imagery (ver. 12), that is, in his imagination. By which we learn that, when the almost omnipotent powers of man's imagination are unrestrained, there is no depth of iniquity, blasphemy, crime, riot, or abomination to which he will not be willing to descend for his gratification. It is needless, and would be profitless, to go into detail. The knowledge of evil, which Eve so fatally desired, has become common property.

The work of the Holy Ghost in the regenerate takes the form of setting a guard upon the gates of the heart, against every thought of evil (Ps. cxli. 3, 4).

Then we have the following declarations and commands in the Word :—

“The imagination of man’s heart is evil from his youth” (Gen. viii. 21).

“Keep thy heart with all diligence, for out of it are the issues of life.”

“Search me, O God, and know my heart, try me and know my thoughts, and see if there be any way of wickedness in me, and lead me in the way everlasting” (Ps. cxxxix. 23, 24).

“Out of the heart proceed evil thoughts.”

“Wherefore think ye evil in your hearts ?” (Matt. ix. 4).

“Whatsoever things are true . . . honourable . . . just . . . pure . . . lovely . . . and of good report, if there be any virtue . . . any praise, think on these things.”

“Casting down imaginations (that is, the sinful ones), and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ” (2 Cor. x. 5).

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

In thus guarding the heart, the Holy Spirit takes us, regenerated men, into co-operation with Himself, and so, as we have seen, we are exhorted ourselves to exercise watchfulness, as though the whole responsibility of keeping the doors were ours. And yet this is not true. For, as I shall now try to show, it is the work of God so to fill the soul with Himself that our part of the work will be slight indeed. All the work that is positive is His. Ours is merely responsive; with the rejection of intruders. Now, the method of our God for the defeat of Satanic and carnal imagination, is invariably the same. He calls us to be occupied with Himself. In the history of Israel He accomplished this by giving the patriarchs and prophets visions of Himself, or speaking with them directly. He does it now by coming amongst us in human form, and giving us in our Lord Jesus Christ the express image of His Person, and the brightness of His glory, so that he that hath seen Him, hath seen the Father. He does it, furthermore, by sending us the indwelling Spirit to take of the things of Christ and *show them* (mark the word) unto us. He does it by giving us a spirit of wisdom and revelation in the knowledge of Him, having the eyes of our heart enlightened (Eph. i. 17, 18) to know His power, His wisdom, His grace, and

His love—that is, to know Him, to love, adore, worship, and obey Him. When we have apprehended the privilege of being thus filled with the presence and glory of God, we shall not pine for the communion with Him of Adam and Abraham, nor long for the *santa scala* of Jacob at Bethel, the angels' stairs that made the desert place into a palace of Jehovah. We shall not need Moses' forty days retreat to the mountain-top whence he descended radiant with the reflection of the smile of God. We shall not envy Isaiah's vision of the throne, Jeremiah's many audiences of the voice divine, Ezekiel's transcendent manifestation of mystery celestial, nor Daniel's beholding of the Ancient of days.

Without controversy the experience of Paul when lifted (whether in or out of the body) to the third heaven was one of surpassing privilege, and the beatific vision of the Son of Man given to the Seer of Patmos transcendently glorious. But who would compare these passing manifestations, which were but for a moment, with that perpetual access which, through our Lord Jesus Christ, we all have in one Spirit to the Father?

In the light of the New Testament, let us consider some words of the Old, in which the soul's occupation with the Lord is so abundantly

set forth. To begin with, Isaiah is commanded to lift up his voice with strength, to lift it up fearlessly and to say to the cities of Judah, "Behold your God" (xl. 9), and again, Jehovah said, "Behold Me, behold Me! to a nation that was not called by My name" (lxv. 1). He wants to fill the heart's eye, the soul's chamber of faith. "I am He that doth speak," He says again; "behold it is I" (lii. 6). It is His work of self-revelation *to* man, that He may be revealed by change of character *in* man, and thus revealed to others *through* man.

Passing now to a few examples out of many in the Book of Psalms we find the following:—

"I have set the Lord always before me: because He is at my right hand, I shall not be moved" (xvi. 8).

"Mine eyes (of imagination and faith) are ever toward the Lord; for He shall pluck my feet out of the net" (xxv. 15).

"One thing have I desired of the Lord . . . to behold the beauty of the Lord . . . for in the time of trouble He shall hide me" (xxvii. 4, 5).

"Delight thyself also in the Lord, and He shall give thee the desires of thine heart" (xxxvii. 4).

"My soul, wait thou only upon God . . . He is my defence, I shall not be moved" (lxii. 5, 6).

“ My soul followeth hard after Thee : Thy right hand upholdeth me ” (lxiii. 8).

“ Let such as love Thy salvation say continually, ‘ Let God be magnified ’ ” (lxx. 4).

“ Turn us again, O Lord God of hosts, cause Thy face to shine ; and we shall be saved ” (lxxx. 3, 7, 19).

“ Because he hath set his love upon Me, therefore will I deliver him ” (xci. 14).

“ O God, my heart is fixed. . . . Be Thou exalted, O God, above the heavens, that Thy beloved may be delivered ” (cviii. 1, 5, 6).

“ With my whole heart have I sought Thee : O let me not wander ” (cxix. 10).

“ But mine eyes (eyes of the soul) are unto Thee, O God the Lord . . . leave not my soul destitute ” (cxli. 8).

There will be found in the above collection of passages two great fundamental ideas. First, that God claims, and faith responds to the claim, that the mind of man ought to be occupied, filled, absorbed with God as its object ; and secondly, that the path of safety, of victory over sin, of holiness, lies open before him who thus habitually occupies his mind, not with the temptation dreaded, or the holiness desired, but with God Himself. “ Thou wilt keep him in perfect peace whose *imagination* (for so it

should be rendered) is stayed on Thee ” (Isa. xxvi. 3).

This is the objective side of holy living.

In an earlier chapter we have recommended the habitual study of the life of our Lord while on the earth, and indicated the transfiguration of character that must result from such a practice. It remains here to say that in respect of the crucified, risen, ascended, seated, and returning Lord of all, the same great law of life prevails for our blessing and success. He must fill the soul's eye, the sacred chamber of imagination, as the object of adoring gratitude, of trustful reliance, and of sure and glorious hope.

When the prophet Elijah said, “ If thou see me, when I am taken from thee, it shall be so unto thee ”—a double measure of the Spirit shall be thine—he propounded a deep spiritual truth for us all. If we constantly and habitually see, behold, love, worship, and adore the risen and ascended Christ as our object, the Holy Spirit will not fail to fill us full with power for holiness and service.

Take Stephen's last day of life (Acts vii.) as typical of what our whole spiritual career ought to be. “ All that sat in the council saw that his face shone as the face of an angel.” Whence that glory? “ I see the heavens opened and

the Son of Man standing at the right hand of God." That explains it. It was the "glory of God" and of the ascended Christ that shone upon his brow. We walk as those to whose eyes heaven is open, and Christ is visible. When that happens we shall be like Stephen, full of the Holy Ghost, of wisdom, power, and grace (Acts vi. 3, 5, 8, 10). And, like him, shall count it joy to give all of life to the salvation of men, for the glory of that ever glorious and adorable Lord Jesus Christ.

"To me," said Paul, "to live is Christ." Christ filled his eye and heart, and was the only tenant of his soul. "According to my earnest expectation and hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ may be magnified in my body, whether by life or by death" (Phil. i.)

"Looking off unto Jesus, the Author and Finisher of faith, let us run with patience the race that is set before us," "laying aside every weight, and the sin that doth so easily beset us." "For consider Him, etc." Fill your heart's eye with Him. Conquering comes by beholding.

I have no doubt that the adoption by our Lord of the figure of baptism ("type of doctrine" Rom. vi. 17, Greek), and of the symbolic supper, was due to His purpose of helping faith, memory,

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and understanding by an appeal to imagination. It was the same thought that prompted the sacred words of the hymn, loved of so many—

“When I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down !
Did e’er such love and sorrow meet,
Or thorns compose so rich a crown ? ”

In the whole allegory of the *Pilgrim's Progress* the dreamer has so employed the language of imagery as to bring a large portion of the divine revelation before the mind's eye, and by the pleasure his parable excites, has fixed the great facts and teaching of Christ on the minds of millions. Indeed, Bunyan has left it on record that the original object with which he wrote the famous dream was that so he might drive away unworthy thoughts and memories of his former life, by filling his mind with the history and glory of the great salvation.

Is it not possible that to a like motive and inspiration we may owe much of the abundant poetry of Christian use and worship which we possess and enjoy ?

XXVIII

(5) THE AFFECTIONS

IF holiness is wrought by love, it is also made manifest in love. Love, with faith and hope, fixed on Christ, makes His will dear and sin hateful. But it does more ; it generates in the soul the characteristic of love, a loving disposition, as we say, shown in words, ways, and acts to all around. Love dethrones self. The Christian is ever thinking and planning to make others happy. He is happiest himself when he succeeds ; but he seeks no recognition ; he rather hides himself ; for love, like a lever, descends that it may lift. The attitude and actions of the soul of love are best distinguished in offences. When his brother or sister is criticised, he finds something true to say in their favour. It never occurs to him to seek to discover an evil motive in another ; or if it occurs he suppresses the thought—he thinketh no evil. Suspicion is odious to him, and if it was a feature of his past, he watches to mortify it now. He

limits his Christian affections by no conditions. Any one can love the lovable. He loves, as God does, even the unthankful and the unholy. These he loves to save ; the erring to restore ; the faithful for deeper communion or even to copy and follow their ways.

Love never fails of an object. But when under provocation temper breaks out, when impatience, anger, hot words, and reproaches are exhibited, then certainly love is out of doors. " By this shall all men know that ye are My disciples, if ye have love one to another " ; the kind of love, that is, that survives and shines brightest in offences. Ought we not even to welcome the trial that gives us opportunity to forgive as we have been forgiven ? For nothing so tends to draw the offender to repentance and God. This is the great transfiguration that convinces our acquaintances that we are true ; when the selfish begin to serve, and the bitter to be kind. And if we are prospering in the life divine, unselfishness and love will grow with our age. The love of God, at first but a spark, will become so " shed abroad in our hearts " as to kindle the fire to glowing heat within, and cause all to feel its power, among whom we move. Take 1 Cor. xiii. clause by clause in prayer, self-searching, and desire, for the growth of this spirit. Righteous-

ness secures men's respect and trust, but love as its root makes us recognisable as Christ's disciples. This is the true motive of all Christian ministry, without which the greatest gifts are as sounding brass or a tinkling cymbal. Love to man—enemy or brother. It seeks first his soul, but cares also for his body. In this sense love is charity. But philanthropic labours are not entitled to rank as Christian effort unless they are secondary and instrumental to the main purpose of leading their objects to God, of thereby revealing Christ to their souls. In the family and household love has its most ample and proper scope, and in gentleness, good-humour, longsuffering, and little kindly attentions and gifts the tender plant will flourish in all. But the personal factor in and towards each must not be allowed to merge in the family or common relationship. "As in water face answereth to face, so the heart of man to man" (Prov. xxvii. 19).

The sphere of love's action, however, to which our Lord's new commandment (John xiii. 34) applies, is neither the family, nor the world, but the company of true believers in Himself, of whom He said, "I have called you friends." The Old Testament knows nothing of this circle and bond of love; neither has it any reference at all

to sectional or denominational associations. It has to do with the children of God and them only. For the mystery of the one Body, hidden from all previous ages and generations, has now been revealed, in its triple fellowship, uniting all saints as "fellow-heirs, and fellow-members of the Body, and fellow-partakers of the promise in Christ Jesus through the Gospel" (Eph. iii. 6). To this the new commandment refers; that is, the new unity of this dispensation has its corresponding new responsibility of esoteric love. And nothing in present conditions is so encouraging as to notice how all over the world the Holy Spirit is drawing the true Christians, of every name, towards one another, in what are called "undenominational" societies, for the exoteric work of the Gospel at home and in the uttermost parts of the earth, in the true spirit of obedience to the Lord's new commandment.

In the early chapters of the Acts we have these three great features of the spiritual life beautifully connected. "The multitude of them that believed were of one heart and soul" (chap. iv. 32). This is the atmosphere, so to speak, in which Christ's cause flourishes. "And great grace was upon them all" (chap. iv. 33). Here is the consecration, in which holiness and love are united to form character. "And they

that were scattered abroad went everywhere preaching the Word” (chap. viii. 4). Here is the missionary spirit that follows from such equipment.

The love that unites and sanctifies is the love that serves.

XXIX

(6) THE BODY

THE Divine work of holiness claims the body of the saint, as it does the soul and spirit, for its operation and sphere of influence.

At first glance, it seems startling enough that it should be so. To expect that that gross, material thing which we share in common with the beasts of the field, the wild animals of the forest, and even the reptiles and creeping things of the ground, should be brought under control to God and become His instrument for righteousness, would appear, apart from experience, an idle dream. And yet it is no dream. Dr. Torrey tells of one who at the age of seventeen was a drunkard, who as a soldier spent most of his time in the guard-house, who three times over barely escaped becoming a murderer, and whose depravity and profligacy had no limits, but who, yielding himself to Christ, has become a child of God and an able minister and assistant in

his own congregation. This is no singular instance. Degraded and debased by animal appetite, passion, and lust below the very brute beasts of the world, man in his thousands has been brought to own a stronger Power than Satan or sin, and has, times without number, become the temple of the Holy Ghost. “Know ye not that *your body* is the temple of the Holy Ghost?” So that that which is the principal vehicle and vessel of the flesh may become the instrument and servant of God. For note it well, the body is not sinful. The body is a machine, like a lathe, an engine, or a printing-press, to which no moral quality does or can pertain. It is wholly material, not good nor bad, not righteous nor unrighteous, not holy nor sinful. It belongs to another sphere. It is, therefore, available as the implement of one or another workman, one to turn it to evil use, another to good and holy.

Abundant are the proofs that in Scripture the physical frame, with all its powers, is claimed for God. Take the following for examples :—

To begin with, see 1 Cor. vi. 9 : “Be not deceived : neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men . . . nor drunkards . . . shall inherit the Kingdom of God. *And such were*

some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." Here is the human stratum of physical and moral depravity to which our Redeemer has gone down, to lift up, save, and sanctify to His service, the victims of the flesh.

Now see 2 Cor. xii. 21: "Lest I should mourn for many of them that have sinned heretofore and repented not of the uncleanness and fornication and lasciviousness which they committed." Here is the terrible further disclosure of the lapse of the children of God into the sins of their former lives, the lapse that so far was even unrepented of.

Now taking these two passages together, we are made aware of three great facts of our present state as Christians on the earth.

1. That redemption concerns itself not with the morally elevated of men, but with those in the actual condition in which Society found itself in the last days of the corrupt and corrupting Roman Empire, a condition so appalling in its unveiled and undisguised carnality as to have compelled its historians to put away their pens rather than describe it.

"I came," said our blessed Lord, "not to call the righteous but sinners" to repentance.

“The whole have no need of a physician, but they that are sick.”

That is, the state of those He sought was not only of people “with a past,” as the phrase is, with a shameful record of their youth or age, but of souls depraved, diseased, and mortally sick by reason of that past.

2. Then, when we have rejoiced to be assured of the divine welcome given to these prodigals in the Father’s home and heart, we are painfully arrested, shocked, horrified to discover that even there the leprosy may reappear, the flesh lust forth against the Spirit, the sow that was washed return to its wallowing in the mire.

3. The third thing revealed is that there is power “in the name of our Lord Jesus Christ” (note its fulness) and “in the Spirit of our God” not only to wash, but to sanctify; not only to reform, but to regenerate, those over whom this malign attraction of sin has forged so inveterate a yoke of bondage in the past.

Thus, and by the methods already set forth in detail, it comes to pass that men and women whose bodies have been long given over to self-indulgences of the worst kinds, do become, as the sinners of Galilee, Samaria, and Judea became, “vessels unto honour, sanctified and meet for the Master’s use.”

The claim is indisputable. The apostles all, with one voice, demand that so it should be. Listen to their words—

“Let not Sin reign in your mortal body, neither present your members unto Sin. Present your members (*i.e.* your bodies) as servants to righteousness. Present your bodies a living sacrifice, holy. Know ye not that your body is a temple of the Holy Ghost. Glorify God in your body. We have renounced the hidden things of shame. Let us cleanse ourselves from all defilement of the flesh. They that are Christ’s have crucified the flesh. Let him that stole steal no more . . . but working with his hands . . . that he may have to give. Be not drunk with wine wherein is excess. Let all bitterness and wrath, anger and clamour, with all evil speaking, be put away from you. Mortify, therefore, your members which are upon the earth. That each one possess himself of his own vessel in sanctification and honour, not in the passion of lust. May your spirit, and soul, *and body* be preserved without blame. Cleanse your hands, ye sinners. Abstain from fleshly lusts. These things write I unto you that ye sin not.”

The claim is unquestionable, absolute, and uncompromising. The body is one of the spheres in which God undertakes to work His

sanctifying will, in spite of its past, and in spite of the tendencies with which it is associated, through its hideous temporary tenant, the flesh. Brain, eyes and ears, hands and feet, palate and digestion, every organ of sense, desire, capacity, power, or enjoyment are claimed as recruits, enlisted and engaged for Christ's holy control. He makes no exceptions—all must be His. But, it is argued, a man must eat and drink and sleep; have we not a sense of beauty in things seen and felt, heard and smelt and tasted; and who gave us that but our good God, who with it also gave us "all things richly to enjoy"? Perfectly true; and nowhere is it taught that the rich enjoyment of them through the senses and the mind is offensive to Him who gave them, so long as they are employed and enjoyed as under His holy eye, as received from His sacred hand, and only in the measure to which the Holy Spirit, indwelling the body, prompts and limits their use.

The warnings, instructions, and prohibitions we have referred to speak of excesses, whether in kind or degree, by which men allow the claims of inward corruption to sweep them downward, using the very "members" which Christ has claimed to make holy, for purposes of self-indulgence and self-pleasing,—resulting in self-destruction.

No, no. By no means can the work of sanctification be limited to mind and will, to conscience and imagination. If it stops short of controlling my members, my sinews and muscles, nerves and limbs and brain, the very parts of me through which alone my true allegiance and testimony to Christ can reach mankind, all is in vain.

It is also hypocrisy to raise any such plea. What! Serve God with my spirit, and serve with my body the world, the flesh and the devil! It is no honest seeker after the good and true who would venture on such treacherous ground.

When we read and speak of "the flesh," we must be careful to adhere to its scriptural meaning; for, admitting that in certain places the word is used of the physical as distinct from the psychical part of us, which the context always makes clear, "the flesh," morally considered, means the excesses and vagaries of desire and conduct, in that which under proper control is natural and lawful. Take for illustration the case of appetite for food; a desire, which is the outcome of the physical demands of palate and stomach, communicated to the brain, and seconded by the mind: desire, on which the due sustenance of the body depends, and which, if it fails, must be stimulated and strengthened by change of air, scene and occupation, by exercise and diet, so

that what Job calls "necessary food" may be sought and supplied to the body. This, in its turn, renders toil, labour, and industry, which are the lot of all, indispensable. Now, it would be quite erroneous and unscriptural to apply the term "flesh" to any such healthy and natural desires which have been bestowed upon us, and accompanied by pleasure in their gratification, by a wise and bountiful Creator for the purposes above-mentioned, on which life itself and the welfare of the race depend. But, if once the spirit of self-control is relaxed, how easily may these necessary and wholesome desires become perverted and depraved! In the excess of eating men become gluttonous, of drinking, drunkards. Here "the flesh" is developed and declared. The thing that is good, honourable, and praiseworthy in its use becomes carnal and sinful in its abuse.

Thus the characteristics of "the flesh" are not qualities wholly foreign and alien to nature as God made it; they are the effect of His good gifts profaned; His favours abused; the powers, capacities, and needs of His design and workmanship prostituted to the base purposes of mere, useless self-indulgence and injurious excess. When, therefore, we are instructed to mortify the flesh with its affections and lusts, there is no such thought as has made

some men ascetics, even to the extreme of ultimate disease and death ; it means the control of natural, God-given, desire within the limits of strict moderation in degree, and strict virtue in kind, under the regulating power of the Holy Ghost.

The natural man has no inclination to such self-control, however he may, yielding to public opinion, observe an external decorum for his reputation's sake. But the Spirit of God, indwelling the new man, is there to inspire the love of it, and to strengthen and enable us to practise it, unblameable in holiness.

In this connection I should like to show how apt a parallel there is between the physical and spiritual functions in health and disease. Physical health may be said to depend, normally, on proper diet, good air and plenty of it, active exercise, and rest. Feed it, ventilate it, rest it, and employ it suitably, and health follows. But if any of these needs of the body are abused, by neglect, excess, or poisonous ingredients, sickness is the result.

So also with the soul. Its principal natural requirements are, a proper mental aliment, a clear and sunny atmosphere, an ever active employment of its powers, and a spirit in perfect peace.

As for atmosphere, it means a bright and constant enjoyment of the love of God, the company of Christ, and an assured salvation.

As to diet, it means primarily the Word of God and all that truly and reverently throws light upon it; secondarily, truth of every kind, in reason, nature, science, art, and history; all of which may best be tested by the support they find in Revelation.

As to exercise, it means that unless we employ the life, the knowledge, and the powers we possess, by seeking to accomplish the good of others, we shall become spiritually torpid, stagnant, and diseased.

And as to rest, it means a purged and quiet conscience, a spirit of faith that preserves the inward calm through all the storms of this earthly voyage.

A poisonous atmosphere is one of self-occupation, passion, care, and fear.

A poisonous diet is everything that excites the flesh, or awakens doubt in things Divine.

A poisonous sloth is that which, however active in earthly business and pleasure, neglects the work of the Lord for the good of men.

A poisonous activity is that which frets and worries, fears and is anxious, that toils but trusts not.

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CONCLUSION

TO sum up briefly what has been written we arrive at the conclusion—

1. That the work of holiness in the soul of the believer has its source in the operations of the Father, the Son and the Holy Ghost, enlisting the glad co-operation of the man.

2. That the channels through which the divine, almighty power against sin reaches our souls are fourfold. (*a*) Knowledge of truth, that is, God's revealed will and word as given us in Holy Scripture. (*b*) Faith in the living God, Father, Son, and Spirit, constantly exercised, to appropriate that power. (*c*) Love to the Lord Jesus Christ, to inspire the longing after His image, and the beholding that leads to reflecting His glory, and (*d*) Hope, that is, the confident anticipation of ultimate victory and glory with Him at His coming.

3. That while these divine powers are at work

through these channels in the soul, the result is the capture and permanent possession for God of the regenerate being in all departments of his earthly life, mind and heart, will and affections, conscience and physical nature.

It only remains to add a final page or two in confirmation of the opening words of our first chapter.

Holiness is not to be an object in itself; it is an object intermediate, an agency directed to something far and away beyond it, the glory of God, which is the purpose of all His works. The aim of all the foregoing has been to show how this end may be accomplished in the soul of the saint—we have hardly gone further than that. But when that has been accomplished, even though imperfectly, what have we got? Only the medium or means for the grand propaganda of the truth of God to the world. The printing-press is in working order, that is all; now for the publication! Let us suppose a case. The factory hands go on strike. What is the matter? They want to rest and enjoy themselves. But the owner says, "Men and brothers, I have covenanted firmly to dispatch our product to many great cities and countries of the world; will you not do your duty?" "Duty," they reply; "where have we failed? Are we thieves

or Thugs, are we drunkards or murderers ; do not your books declare us men of character and conduct ; are we not honest and honourable in home and business and city ? Duty, indeed ! ” To which the employer can only say, “ I admit it all ; but I spoke not of character. I spoke of our great work for which this factory exists, by which our goods go forth to all the world, and profit and glory come to me, in which you all may abundantly share if you will.”

When grace has transformed us, impressed us with the image of Christ, and filled us with strength by the Spirit to conquer sin, then the living machine is ready for the work. “ Go ye into all the world,” is then the trumpet call, “ and preach the Gospel to every creature.” Holiness is our equipment for the work of Christ in the world, and “ woe is me,” cries the Apostle, “ if I preach not the Gospel.” And in this he associates all who have heard the joyful sound. “ Let me hear of your affairs that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel ” (Phil. i. 27).

And has then all the truth which has been the subject of our present study no bearing at all on that ministry of ours to the world ; is its only use to equip us with a passive character suitable to the office of ambassadors ? Far from it ! For

every jot and tittle of the teaching, whose effect is to transform us for those duties, must not only become woven in with the very weft and warp of our soul's life, but will also prompt and inspire the proclamation we go forth to make ; so truly so, that every true messenger of the Gospel can with the Apostle bear witness to the truths of salvation and emancipation, as experiences of his own, honestly and severely proven, and found to be effectual for life and godliness.

The written and spoken Gospel of Christ will be of weight to save, in proportion as it is delivered by men who themselves have first become "living epistles of Christ, known and read of all men."

The days are happily gone by, when the proclamation of pardon and peace, of glory to God and goodwill to men, was viewed as the business of the few who were specially endowed and wholly separated to the work. The days come, on the other hand, when no longer shall every man say to his brother, "Know the Lord," when all men shall know Him, from the least to the greatest." But they have not come yet. Now is the accepted time when "every man," note the word, has to say to his brother-man, "Know the Lord." In the Apostles' days, they

alone remained in Jerusalem (Acts viii. 1); all the rest of the believers were scattered abroad, and they that were scattered abroad "went everywhere preaching the Word" (ver. 4). For ages the Church stood all the day idle, while the vast vineyard lay choked with weeds and unfruitful. She had lost sight and touch of the very purpose of her being. The great factory was there, but no output; nations were produced and reproduced, lived, fought, and perished, and the Church of Christ spoke not. Thanks be to God, it is so no more. In the last century the awakening began; nothing can stop it now; and if we all do our *duty*, the duty for which we have been and are being equipped, the whole wide world will have heard of Christ within the term of a single generation. For God has revealed Himself *to us* in Christ; that Christ may be magnified *in us* in character, so that *by and through us*, that is, by our testimony of life and speech, Christ may be made known, magnified, and exalted throughout the universe, now and hereafter, for ever and evermore.

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